

AN
EXPOSITION
WITH
Practical Observations

CONTINUED
Upon the Twenty-Seventh, the Twenty-
Eighth, and Twenty-Ninth Chapters
of the Book of

JOB:

BEING
The Substance of twenty six Lectures, deliver-
ed at Magnus, near the Bridge, LONDON.

By JOSEPH CARYL, Minister of the Gospel.

James 1. 12.

*Blessed is the man that endureth temptation: for when he is
tryed, he shall receive the crown of life, which the Lord hath
promised to them that love him.*

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TO THE
CHRISTIAN READER.

TO

Those especially of this C I T I E,
who yet continue helpful
to this W O R K.



That great pattern of patient
suffering Holy Job, having
been many wayes afflicted by
God, and no way comforted by
man, no not by those men, his
friends who designed to com-
fort him, found yet this happines, that, as God
comforted him at last, so his friends had now left
off to trouble him. Being thus free from their
pressures and provocations, he took freedome
and full scope both to defend his antient inte-
grity, and to deplore his then present misery ;
which he doth in no less Room then five whole
Chapters together. The good mans heart was
A 2 full

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ful, and must have vent, 'twould break else. The pertinacy and openness of his opponents in censuring and condemning him for a hypocrite and wicked, made him more then open, almost pertinacious both in asserting his own uprightness, and in defying those odious imputations, as he that runs may read and understand at the beginning of the twenty seventh Chapter. What ere came on't, he would not justify his condemners, much less condemn himself; Let his enemy be as the wicked, and he that rose up against him as the unrighteous, not he; nor doth Job only deny that he was wicked or a hypocrite, but he proves (unanswerably) that he was not; For, though he had lost all that himself had gained, and God (as he beleived) stood ready to take away his soul too, yet his hope remained not only alive but lively; whereas the hypocrites hope dies, or whats the hope of the hypocrite though he hath gained (and holds what he hath gained) when God taketh away his soul?

Again, though such trouble came upon him as constrained him to cry, yet God heard his cry; though the Almighty grieved him, yet he delighted himself in the Almighty, and alwayes called upon God; whereas, when trouble cometh upon the hypocrite, will God hear his cry?

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cry ? or will the hypocrite delight himself in the Almighty ? will he alwayes call upon God ? A hypocrite will sometimes doe these things, but he never hath a will to doe them ; and in many cases he will not so much as doe them. An hypocrite may for a while perform the acts, and put on the habit of a godly man, but he cannot at all put off his own nature, nor will he perseveringly perform those acts : Will he alwayes call upon God ? That which is only feigned, and is not, easily returns to what it is : No man can alwayes appear to be, what he doth but appear to be. *Truth only abides in and after all tryalls.* Job was able to argue from the constant tenour of his heart toward God, that God lay at his heart, and was not (as the Prophet speaks of the hypocrite) far from his reins, while neer in his mouth.

Indeed, the dealings of God with him were so intricate and full of mystery, that to find out or assign a reason of them, was far more difficult then to find out the Silver vein and the place of Gold, or any of the most precious Gemms and rarities which Nature (by the order of God) hath concocted and treasured up in the bosome and bowells of the earth, as he discourseth at large in the former part of the 28th Chapter; The
wis-

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Wisdome whereby God manageth such providential dispensations among the sons of men, being hid (as he there saith) from the eyes of all living, and kept close from the fowles of the air, God alone understanding the way thereof, and knowing the place thereof. And therefore Job, preferring an humble nescience before a bold intrusion into the secrets of God, calls us off from the pursuit of that hidden wisdom to a wisdom plainly revealed in the last verse of the Chapter; And unto man he said, Behold, the fear of the Lord that is wisdom, and to depart from evill is understanding.

And, that the Lord had Given him wisdom to fear him, and understanding to depart from evil, He demonstrates by giving an account or narrative of the whole course of his life in the dayes of his prosperity, both in his publick capacity as a Magistrate, throughout the 29th Chapter (a description of his sad change from that fills the 30th) as also in his private capacity, whether absolute as a man, or relative to God or man, in the 31th. That in the discharge of all these duties, *the fear of the Lord had been his wisdom,* and a departure from those sin-evills which hang about them, his understanding, he not only makes a very solemn protestation, but by
way

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way of sacred imprecation invites the most dreadful vengeance of God upon his own head, in case he had not done or not forborn to doe as he there protested.

And now what could Job ; or what could any man doe more then he had done, to doe himself right and clear his own innocency in the opinion of man ? Wherefore having done thus much he forbears to doe or say any more, but sits down quietly (the words of Job are ended, so that Chapter endeth) till the Lord should arise to plead his cause, and (scattering the Clouds which had long darkened his name and honour) bring forth his righteousness as the light, and his just dealing as the noon day. Nor was it long before he did so; **The Lord is a God of judgement, blessed are all they that wait for him.**

Honoured Sirs, you have the General summe of Jobs long parable (that's the title of his ensuing speech) in this short Epistle, and the particular Exposition of three Chapters of it, in the Book which followeth ; the whole five were intended for this one peice, but it grew too bulkie, and must be issued out in two. What is now offered, take in good part; The part behind may be offered in its season, you also by earnest prayer,

To the Christian Reader.

*to the God of light and love, in whose hand our
breath is, and all our wayes, helping on this work
in the hand of*

SIR'S

Your most affectionate

Friend to serve you,

*The 11th of the
fourth Month
commonly cal-
led June. 1657.*

JOSEPH CARYL:



A N
E X P O S I T I O N
 WITH
P R A C T I C A L O B S E R V A T I O N S
 UPON
The Twenty-seventh, Twen-
eighth, and Twenty-ninth Chap-
ters of the Book of
J O B.

J O B, Chap. 27. Vers. 1, 2, 3, 4.

Moreover Job continued his Parable, and said.

*As God liveth who hath taken away my Judgment, and
 the Almighty who hath vexed my soul;*

*All the while my breath is in me, and the Spirit of
 God is in my Nostrils;*

*My lips shall not speak wickedness, nor my tongue
 utter deceit.*



OB having given his third answer to *Bildad*, his second friend, and answered him home in the former Chapter, we may suppose him breathing, pausing, and waiting a while, to see whether his friend *Zophar* would renew the combat, or undertake the dispute afresh.

But he either being convinced by that evidence of truth, which *Job* had held forth, or being hopelesse to convince *Job*, of what he judged the truth, gives it over in the plain field,

B

fits

sits down, holds his peace, and forbear's to engage any more in this Controversie.

Now, *Job* perceiving that *Zophar* had done, or had no more to say, we may suppose him making a second stop, or stand, looking whether *Eliphaz* or *Bildad* would re-inforce the battel, or had any minde to deal further with him; but they also (either fearing that they had done ill in speaking so much already against him, or being out of hope to doe any good upon him, how much more or how much longer soever they should speak to him) drew off too, and laid downe the Bucklers.

The field being thus quite cleare of all Opponents, not so much as one appearing against *Job*, he proceeds confidently and passionately in the pursuit and proof of his own Innocency in the five following Chapters; in which, throw-out, he refutes the opinion which his friends had of him, and maintained against him, and fully vindicates his own much suspected and opposed Integrity.

Thus we are at last arrived at the end of the dispute between *Job* and his friends, his friends being all worsted in that dispute.

Whence Observe, first;

Error cannot alwayes hold out.

A wrong cause will have the worst i'th' end. Error may wrangle long, but at last it will have nothing to say. Truth may be opposed, but it cannot be prevailed upon. **Truth is a Conquerour.** *Job's* friends had enough of it, and saw their own mistake, though not in the matter, yet in their marke; though not in their positions, yet in their applications.

Hence take a second Note;

It is best to say no more, when we have said enough, or more than we ought.

'Tis no dishonour to yeeld a weak or wrong cause. Contention should not be a continual dropping. When all hath been said as to reasoning, what we say more is but wrangling. *Job's* friends did well to give out, though they did ill to begin. 'Tis not courage, but pertinacy to oppose the appearances of truth; and where truth appears, 'tis true courage to resist all opposers.

Verse 1.

Verse 1. *Moreover Job continued his Parable, and said.*

Jobs friends had done, but *Job* had not. He had more to say for himselfe, when they had nothing to say against him. He had not yet brought forth all that was in his heart, therefore, *moreover* or *and* (the word is a Copulative) *he continued his Parable* : We render it *Moreover*, which intimates a full period of the former dispute, and an entrance upon the conclusion of the whole matter.

The Text is, *he added to lift up, or to take up* : This phrase of *Non quidem a-*
adding to doe a thing is frequently used in Scripture, and it signifies *liam sed præce-*
 not only, first, to doe the same thing againe, or to repeat what *dentis continu-*
 hath been done ; but secondly, to do it with a greater inten- *ativam dispo-*
 tion of spirit than formerly ; not onely to add a new act about the *rumq; a se om-*
 same matter, but to act higher. Thus *to add to sin*, implyeth more *nium confirma-*
 than to renew the act of the same sin, it implieth to sin more grie- *tivam. Bold.*
 vously, or to be more vile and sinful in sinning (*Judg. 7. 12.*) *Resumpsit Job*
The Children of Israel did evill again in the sight of the Lord ; sermonem &
 the Hebrew is *the children of Israel added to doe evill in the sight* *disputationem*
of the Lord ; they did both add a new act of sin, as also a new de- *intermissionem.*
gree of sinfulness. We have a reproofe of that people in the *Verbum addi-*
same forme of speech (Judg. 10. 6.) The Children of Israel did *dit, animi relli-*
evill again in the sight of the Lord, and served Baalim, and Asa- *ty fidentis de-*
moth, and the gods of Syria, and the gods of Zidon, and the gods of the *sensionem dono-*
Moab, and the gods of the Children of Ammon, and the gods of the *tar.*
Philistims, and forsooke the Lord, and served not him. This is to
 add to do evill, with the highest aggravations. The word is used
 in the same sence, in reference to the Lords manifestation of him-
 self to *Samuel* (*1 Sam. 3. 21.*) *The Lord appeared againe in*
Shiloh, for the Lord revealed himselfe to Samuel in Shiloh by the
word of the Lord ; the Lord added to appeare, that is, he appea-
 red the second time, and he appeared more fully and clearly, in
 a more glorious discovery of himselfe than formerly. Thus in the
 text, *Moreover, Job added to take up his Parable*, that is, he did
 not onely take up another Parable, or another speech, about or
 upon the same subject, but he spake more clearly, and more ful-
 ly, he spake with more spirit and life, than he had done before ;
he added to, or continued to take up his Parable.

Though the Phrase here used *to take or lift up*, be no more in

Verbum DV
in sensu profe-
vendi est notum,
ut launis ferre
sententiam.

the letter than to speak a Parable, as to lift up the eyes is no more than to see; and as when a thought is said to ascend up into or upon the heart, it is no more than to think (Jer. 7. 31.) yet we doe not reach the Elegancy of the Original, when we say barely he continueth his Parable. Christ said of Paul (Acts. 9.) He is a chosen vessell to beare my name, &c. That is, to hold it up, to hold it forth with honour and with power. Thus a wise man doth not barely utter a Parable, or Sentence, but he listeth it up. This forme of speaking is often used in the booke of Numbers (Chap. 23. 7. 18. Chap. 24. 3. 15.) Balaam took up his Parable, that is, he pronounced it with a high voyce, that all might heare and take notice of the purpose of God, both against the Moabites, and for his people Israel. The prophet is commanded (Isai. 58. 1.) to lift up his voice like a Trumpet; he must not speak in the throat (as we say) not swallow his words, he must speak out; so a Parable must be lifted up, because 'tis a choice Sentence, and therefore ought to be spoken in a higher stile and straine, with stronger voice and quicker spirit than a plain ordinary discourse.

Thus Job continued to lift up his Parable.

Hence Observe;

First, He that in sincerity of heart maintaines a truth, will maintaine it to the end.

Job's friends gave over, but Job had a moreover; they left off, but he continued speaking. The path of the just is like the Morning light (Pro. 4. 18.) We may take the path of the just two wayes; First, in acting or doing that which is good, holy and righteous; Secondly, in disputing for and maintaining that which is truth; When the righteous man is in any of these pathes, his path is like the morning light; and what doth the morning light? the text saith, it shineth more and more unto the perfect day, it continues to shine, and it shines brighter both in the defence of truth, and practice of Holiness. The Apostle gives a charge to Saints, to persevere and grow up in holiness (1 Thes. 4. 1.) Furthermore, then we beseech you brethren, and exhort you by the Lord Jesus, that as you have received of us how ye ought to walk, and to please God; so ye would abound more and more. To continue in the practice of holiness, and in the defence of truth, to be stedfast and unmoveable, alwayes abounding in the workes of the Lord, is both the duty and

and the honour of the Saints. When Micholl mocked David for dancing before the Ark (2 Sam. 6. 22.) she might have discouraged him and cooled his Zeale, but he waxed hotter and hotter, while he was compassed about with this cold; her chilling killing words warmed his spirit to tell her plainly, that he would be yet more vile; as if he had said, if this behaviour hath rendred me vile and cheap in the eyes and esteeme of my people, I am so farre from being ashamed of and repenting it, that I glory in it, I will continue to doe what I have done, I will add to be vile; I care not how much I am despised, so God may be honoured; I will be yet more vile, if this be to be vile.

Further, there is not onely Continuance, but Confidence expressed in these words.

Hence Note, Secondly;

He that holds and maintain's truth, with a true heart, the longer he holds it, the more confidently he holds it.

He lifts up his voyce and speakes out, he cares not who heareth. There is a twofold ground of this; First, the understanding of a godly man gets more light, by how much the more he converseth with light; His patronage and undertakings for truth, confirme him in the truth; For as by Conversing with God in Christ we get more of his holiness and beauty, more of the Image of Christ stamp'd upon our hearts and lives; so by Conversing with any truth (which is indeed the Image of God) we get more light into our understanding; and as the understanding get's more light, so the affections get more heat and confidence: and therefore the longer a sincere heart stands up in the defence of truth, the stronger he is in it. Whereas the hypocrite, who maintaines truth onely for carnall ends, & worldly advantages, when he hopes to gain by it; though his understanding gaine light, yet his affections gaine no heat, and so the truth may coole under his hands, and he may cool in maintaining it. Upon these two Considerations, that the understanding get's more light, and the affections more heat and warmth, it must needs be that he who maintaines truth sincerely, will goe on more vigorously and strongly, he will add to lift up his Parable, notwithstanding all the oppositions that stand in his way.

Moreover.

Moreover Job continued his Parable.

למה domina- Why doth Job call what he had to say a Parable? The Original word signifies to rule, to govern, to govern as a Prince, *ri aut principem* whose righteous Precepts and Commands, whose Lawes and *esse unde para-* Counsels, his people ought to obey: Speeches or Sentences which *bola notat sen-* are full of wisdom and of truth are called Parables for a threefold *tentiam plenam* reason. *acuminis &* *quasi potestatis.*

First, Because Parables and wise Sentences rule over the spirits of men, as Princes and Magistrates do over their bodies or outward man. Parables carry so convincing a light, so great an authority in them, that every mans Judgment and understanding submits and falls down before them, such words bear rule and sway. And though many contradict truth, & rebel against it, yet truth will subdue, even them to its power, who would not submit to its rule, nor bow to its Scepter. And Job might well call what he had to say, a Parable, a collection of ruling sentences, seeing in the issue his friends, who were no friends to what he said, were forced to yield themselves up to it, and submit to him by the final sentence or determination of God himself.

Secondly, Parables are so called, because such speeches came usually from the mouths of Princes and great Persons; they were speeches of Rulers, therefore ruling speeches. Solomon spake proverbs of Parables, who was a great King, and ruled over men more by wisdom than he did by power.

Thirdly, Because whether men will submit to such speeches and truths or no, yet their Judgments, actions and opinions must be tryed and ruled by them. Parables are touchstones of truth, they are rules, and therefore ought to rule.

למה dicitur Again, Others derive the Original word which we render a Parable, from a root which signifies to liken, or to make like; this also *למשל* suits well with the nature of Parables, which are usually expressed *assimilatus est.* by Similes or Similitudes, comparing one thing with another, or *Per similitudines loquebatur* one thing to another (*Math. 13. 3.*) At that time Jesus spake *ad modum parabolas inducentis* unto them many things in Parables. We have seaven distinct Parables in that Chapter; and what were those Parables? they were all Similitudes; A Sower went out to sow; There you have a Parable, intimating all sorts of Gospel-Hearers, by four sorts of ground. There also you have the Parable of the grain of Mustard-seed,

seed, &c. holding forth the growing power of Grace. It is said of Abraham, that by faith he offered up Isaac, accounting that God was able to raise him from the dead, from whence also he received him in a figure, or parable (Heb. 11. 19.) There was an Image or Similitude of death upon Abraham, in reference to that blessing; his own body was dead, and Sarah was dead too as to child-bearing: But he considering those deaths out of which he had his son, was willing to offer his son to death when God called him to it, because he knew God was able to raise him even from the dead, from whence he at first received him in a figure. And if we expound Abrahams receiving of Isaac from the dead, not of his first receiving him from his own and Sarahs dead body, but of his second receiving him, after he at Gods command had bound him upon the Altar, ready to be slaine and offered up in sacrifice, it makes no difference as to the poynt in hand; That being also an illustrious parable, or figure of death, and of a resurrection from it.

Again, parables are called Similitudes or Similies, because they resemble, and beare (as it were) the expresse Image of their wisdom, gravity, modesty, and truth, who spake and held them forth. All words are or should be the Image of the mind, and Parables are a beautiful Image of the beautiful mind. A parable is taken four wayes in Scripture.

First, for any Divine Maxime, Axiom, or Principle, which generally obtaineth and is retained among all sorts of men. (Pro. 26. 7.) *As the feet of the lame are not equal, so is a Parable in the mouth of a fool;* that is, a Divine holy sentence, a grave and wise sentence, is an uncomely thing in the mouth of a wicked man. A Parable in his mouth is like a Pearle in a swines snout.

Secondly, A Parable is a dark and a hard saying: they said unto Christ now *speakest thou plainly, and dost not speak a Parable.* A Parable is there opposed to a plain speech; there is an outward darknesse of words incompassing that light; and hence a Parable and a dark saying are put together, as expressing each t'other. (Psal. 49. 4.) *I will encline mine ear unto a Parable, and open my darke saying upon the harpe;* the darke saying in the latter part, is the parable in the former part. So (Psal. 78. 2.) *I will open my mouth in a Parable, I will utter darke sayings of old.* Parable is a kind of a riddle, or as we may well expresse it, a Parable

Proverbium, quasi probatum verbum. Graeci vocant αἰνῶμα γνῶμην ἀποφθέγμα.

Qui publico donandi munero ex Authoritate fangebantur proprio nomine dicebantur.

משלים. i. e. paraboliçantes.

Sermo figuratus Metaphoricus Allegoricus dicitur parabola.

rable is a Candle in a darke lanthorne, there's light in it, but darknesse about it, you must open the lanthorn before you can see the light, or see any thing by its light. Yet sometimes a speech or discourse is a parable, or darke, not so much by any intrinsecall obscurity, as by the hearers incapacity. The dulness and indisposition of man, makes that a darke and hard saying to him, which is not so in it selfe, *Math. 13. 13, 14, 15.*

Thirdly, Any similitude or resemblances from things in heaven or things on earth, is a parable.

Fourthly, A mans judgment or opinion, in any case is his parable: every mans opinion, whether true or false, is a parable to him, and he would have it so to others, that is, he would have it a ruling sentence. Thus Mr Broughton translates this text, and *Job proceeded to continue his oration*; and another, *Job proceeded to deliver his opinion*; so that a mans opinion or sentence (be it what it will) is his parable, or that which rules him, and which he desires may rule all others. Most men would have every Sheafe bow to theirs; and some have a higher ambition to make the minds and judgements of men stoop to them, than ever any had to make the bodies of men stoop to them: They would have every opinion of theirs a parable, like a Prince upon the throne, giving the law or rule to others. So much for the nature and extent of the word, by which *Job* expresseth all that he had to say, *A parable.*

Hence Observe.

Truth wisely worded and delivered hath a commanding Power in it; it is a Parable.

As it commands the wise, and they submit to it; so it commands the wicked, and they shall fall before it: Error and sinne shall fall before it, Blasphemy and heresie shall fall before it; Every thing that's contrary to sound doctrine shall fall before the commanding Power of a holy Parable. What the Apostle saith of Rulers or of Earthly Powers, (*Rom. 13. 1.*) *Let every soule be subject to the higher Powers*; that I may say of Truth, let every soule be subject to it, for that's a Power & that's a higher Power, that's Gods Power indeed; truth is the Power of God; and I may say (as there it followes) *be that resisteth this Power of God, receiveth to himself damnation*; yea, I may say to every holy parable as 'tis said (*Psalms. 45. 4.*) *Ride on in thy Majesty, ride prosperously, because*

because of truth, and meeknesse, and righteousness, and thy right hand shall teach thee terrible things. Truth carried forth in the hand, and by the power and spirit of Jesus Christ, will do terrible things, it will conquer, and go forth *Conquering and to conquer*; it will be more than a Conqueror. How many are the trophies that truth hath brought in! and how much the blood (as I may say) that truth hath shed of the Enemies that opposed it! Hence Job spake triumphantly, when he saw his friends fallen before it; his speech was a ruling speech, and his opinion obtained.

Moreover, Job Continued his parable, and said.

And what said he?

Vers. 2. *As God liveth who hath taken away my Judgment, and the Almighty, who hath vexed my soule.*

He begins somewhat strangely, with an oath, *As God liveth*; Job continues his parable through this, and the next Chapter: and in this parable he doth insist upon these two Particulars (which may give you a little discovery of the whole, before I come to the parts)

First, He insists upon the vindication of his owne Innocency to the eleventh verse of this Chapter.

Secondly, He proceeds to the refutation of his friends, or opposers arguments, whereby they would prove him wicked; and he doth it by shewing, that though the Judgments of God overtake wicked men very often in this life, yet that every one is not wicked that is overtaken by Judgments, nor are all wicked men so overtaken; this he continues from the 11th verse exclusively to the end of the 28th Chapter.

The words (from the first to the 4th verse) are a part of the first part; or the vindication of his innocency: in which he doth two things.

First, he professeth that he is innocent, *vers. 1, 2, 3, 4, 5, 6.*

Secondly, He gives proofe of it, *verse. 7, 8, 9, 10, 11.*

He clears his Innocency by profession two wayes.

First, By calling God to witnesse by a solemne oath that it was so; and this he doth in the 2, 3, and 4. verses.

Secondly, By shewing that he should doe an act of very great injustice and unrighteousnesse to himselfe, if he should say otherwise,

wise, in the 5th and 6th verses. And thus we have the summe and substance of his Discourse. Now to particulars,

As God liveth who hath taken away my Judgment.

The Original text may be taken two wayes.

First, As an Oath, so we, *As God liveth who, &c.*

Secondly, as an Assertion; *The living God, or the God that liveth, hath taken away my Judgment.* I shall touch the words under both notions. But

First, As an Oath: he sweare's by the life of God; Which Job doth, to shew, that as sure as God is the living God for ever, so he certainly purposed that he would neither desist while he lived from maintaining his own integrity, nor would he at all maintain it falsely.

*Jure jurando
selemni se eorum
sententiae quan-
diu vitam ege-
rit, non subscri-
pturum, sed in
sua innocentia
præstaturum.
Merc.*

We meet frequently in Scripture, with this oath, *By the life of God, or, as God liveth,* (Sam. 25. 34. 2 Sam. 2. 27. Revel. 10. 6.) This *chi eluah* was the Great oath, the Greatest oath among the Jews. And as we find holy men thus swearing and vowing by the life of God; so God himselfe swears thus also, *As I live* is the oath of God (Ezek. 18. 3.) and 'tis often repeated in that booke; *As I live saith the Lord, as I live saith the Lord.*

Hence note, first

Oaths are lawfull.

Yea, oaths are not onely lawfull, but they are commanded. (Jer. 4. 2.) *And thou shalt sweare, the Lord liveth, in Judgment, and in righteousness;* where the command lyes not onely upon the (*modus* or) manner of swearing, in truth and in righteousness, and in Judgment, but upon the very act; *Thou shalt swear the Lord liveth.* The Lord by Moses layd this charge long before upon the people of Israel. (Deut. 6. 13.) *Thou shalt feare the Lord thy God and serve him, and shalt sweare by his name.*

But it may be objected; How then doth Christ say (Math. 5. 34.) *Sweare not at all.* And the Apostle James (Chap. 5. 12.) *Above all things, my Brethren, sweare not;* How is it at all lawfull to sweare, when Christ saith, *sweare not at all?*

I answer; when Christ saith *sweare not at all*, the text explains it selfe, that it is not a disallowance of swearing at all in any kind, but of swearing at all in some kind; *sweare not at all*, saith Christ, that

that is, doe not swear any undue Oath, Neither by Heaven, for it is Gods throne, nor by Earth, for it is his footstool, nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, for thou canst not make one haire white or black. To swear by the creature is forbidden by Christ, not swearing by the Creator. This also is the mind of the Spirit by the Apostle James; *Above all things, my Brethren, swear not; neither by Heaven, nor by the Earth, or any other oaths,* that is, doe not swear any such kind of oath; it is not an absolute deniall of an oath, but of prophane oaths, oaths by the Creature. To swear by any Creature is Idolatry, because swearing is a part of the worship of God: And so Excellent a part of the worship of God, that sometimes it is put for the whole worship of God. Compare that text (*Deut. 6.13.*) with that (*Math. 4. 10.*) and it will appeare that serving of God, and swearing by God, are equally put for the worship of God.

And I shall touch a little further, to shew how much of worship there is in such swearing.

First, there is a confession, or an acknowledgment that the Lord is, and is the living God; for though we doe not swear formally (as the Lord liveth) yet every oath in the name of God is a tacite acknowledgment, that the Lord is; An oath by God gives him the glory of his being, that he is Jehovah, the true, the living, the ever-living God.

Secondly, Swearing is an acknowledgment of the omniscieney of God, that he knows, and takes notice of what is done, of what is spoken and affirmed by men here below; that he knows not onely the word that is spoken out, but the thoughts which lye within, or what Correspondency is held between the heart and the tongue, between our thoughts and words; this is a high part of worship.

Thirdly, It is worship, in that, He who sweareth yeildeth himselfe up to the Justice of God, who will take vengeance on all those who swear falsely, or Invoke his name in pretence to cover falsehood, who make oaths as stalkinghorses to their own ends; to confesse the Lord an avenger of all such, is a great part of his glory.

Fourthly, An oath is an acknowledgment of the power of God, that he is able to take vengeance, that he can make the stoutest stoope, the Cedars bowe, the Oakes fall, and the moun-

raines quake at his presence; there's much holy worship in this acknowledgment.

Fifthly, It is an evidence of our faith that God will doe what is right, and of our holy feare, that we dare not speake what is false, nor doe what is wrong. When *Jacob* swore to *Laban* (*Genes.* 31. 53.) He swore *by the feare of his father Isaac*, that is, by that God whom his father *Isaac* feared; who, as he is to be feared much and alwayes, so then most when we swear by his Great and reverend Name.

Lastly, It is an Evidence of our love to and confidence in God, why else doe we put our cause to him, and cast our selfe upon him, but that we expect good from him, and to be righted by him. Some of the Ancients have said concerning prophane oaths; *No man sweares by the life of the King, but he that would be thought a lover, yea an adorer of the King.* No man sweares by the name of God, but he speaks love to God; if he sweare in sincerity, and holy feare. We may summe up all in o this argument, *That which carryeth the acknowledgment of the being, of the omniscieny, of the Justice, of the power of God, that which is an Evidence of our faith, of our feare, of our love to God, that which is all this is a noble act of the worship of God; therefore swearing, which is and doth all these things, is an eminent act of worship.*

Again, Taking these words as an oath, we may enquire why doth *Job* swear, *as God liveth*? I answer, *Job* was speaking about a very serious matter, and speaking very seriously; he was upon weighty busiess, and his spirit had the weight of it upon him; he had been in a long debate about a great Controversie with his friends; This occasion'd his oath, *as the Lord liveth*. Hence take two observations in reference to oaths; first.

Oaths are to be used onely upon weighty and urgent occasions.

Light oathes, or oathes upon light occasions, are weighty sins; and by how much the matter weighes lesse, by so much the sin weighes more. How great then is their sin, who swear about trifles, who will swear upon any occasion, yea upon no occasion, who swear because they use to swear, not because they have any reason to swear. Oathes are almost as common as words with some, you shall seldome heare them speaking without swearing.

Oathes

Oathes are used by some as if they thought them ornaments of speech, and the very Grace of their discourse, whereas indeed they are the very excrements of speech, and an argument that the speaker hath no grace. Some are so accustomed to swearing, that they swear and know it not, and most know not what they doe when they swear, though they swear whatsoever they are doing. And as light swearing by the name of God is abominable, so any light using of his name in these sudden Out-cries, *O Lord, O God*, is extremely sinfull.

Secondly, *Job* swears, because his bare words were not believed, he had often professed his owne Integrity, but they gave no Credit to him, as if he had spoken rather vauntingly and vain-gloriously than truly; now *Job* swears.

Observe;

It is lawfull for us to swear when we cannot otherwise be believed, when others are not satisfied with words we may come to an oath.

An oath is the last remedy, and this indeed should stop all Contending and be a remedy of strife. The Apostle saith (*Heb. 6. 16.*) *An oath among men is the end of all strife*; that is, an oath ought to be the end of all strife; men should proceed no further in strife, when an oath is past. The design of this great Ordinance, swearing, is that men may cease contending. If we can give satisfaction or gaine credit any other way, we should not proceed so farre as an oath; and when we have given an oath, we have gone to the utmost to give satisfaction. When once a mans oath is not credited, he hath lost all his credit.

Thirdly, *Job* swears by God, by the life of God (as God liveth) Observe.

An oath is proper to God; and as we are to swear by God, so God onely is to be sworne by.

(*Jer. 12. 16.*) *And it shall come to passe, if they will diligently learne the wayes of my people, to swear by my name (the Lord liveth) as they taught my people to swear by Baal, then shall they be built in the midst of my people; As if the Lord had said, you were heretofore taught to swear by the name of Baal; now if you will give this honour to me alone, to swear by my name, you shall prosper and*

and be strong. (*Isa. 65. 16.*) He who bleſſeth himſelfe in the earth, ſhall bleſs himſelfe in the name of the God of truth, and he that ſweareth in the earth, ſhall ſwear by the God of truth; That is, if any man ſwear, this ſhall be his oath, and no other, he ſhall ſwear by the God of truth. To ſwear by any other is a forſaking of God. (*Jer. 5. 7.*) How ſhall I pardon thee this, thy Children have forſaken me, and ſworne by them that are no gods. Whatſoever creature any one ſweares by, he committs two great evils; firſt, he ſweares by that which is no God; ſecondly, ſwearing by it, he puts it in the place and gives it the honour of God. That rebuke which Chriſt gives (*Math. 5. 34.*) ſhewes plainly that ſome uſed to ſwear by the Heavens, ſome by the Earth, ſome by their heads. To ſwear vainly by the name of the true God, and to ſwear at all by any creature, are alike abominable. We read what a tongue-taint or infection *Joſeph* had got in the Court of *Pharaoh*, even to ſwear by the life of *Pharaoh*; yea he ſeems to have contracted a cuſtome of it; for he uſeth it twice in two verſes (*Gen. 42. 15, 16.*) The Courtiers of *Pharaoh* had (it ſeems) taken up a flattering faſhion to ſwear by his life (as it hath ſince been the uſe in other places to ſwear by the life of the Emperour) *Joſeph* (a godly man) living a while in that Court had ſtained his language with that Curſed Courtſhip, or vaine complementall ſwearing. We provoke him highly who made all things, while we ſwear by any thing which he hath made: if we muſt give an account for every idle word, what account will they make who frequently vent Idolatrous oaths? and what eſteem ſhall we make of their faith, who inſtead of placing it in God by beleeving, put it in the place of God by ſwearing? He that ſweares by his Faith breakes it, and declares at his tongue an evil heart of unbelief in departing from the living God. For ſwearing by falſe objects the Land mournes, as well as for ſwearing falſely. **Polluted lips pollure a Land.** When the Lord turnes to a people a pure lip or language, then they will call upon his name (onely) and ſerve him with one conſent or ſhoulder, *Zeph. 3. 9.*

But ſay ſome, Is it ſinfull to ſwear by any thing but by God? why then ſaith the Church (*Cant. 5. 5.* which ſome have interpreted as an oath) *I charge you O ye daughters of Jeruſalem, by the Ries and by the Hinds of the field, that ye ſtirre not up, nor awake my Love till he pleaſe.*

I answer; The words have an adjuration in them, not an oath; the Spouse chaigeth the daughters of *Jerusalem*, that they would not doe any thing to provoke or disquiet Christ, which, even the Roes and the Hindes of the field would not doe; or in case they doe, she threatens them, that the Roes and Hinds shall testifie against them, because they did what the Roes would nor, had they reason as men and women have. There is a vast difference between adjuring or charging others, and swearing our selves.

That of *Paul* is objected likewise (1 Cor. 15. 31.) *I protest by your rejoycing which I have in the Lord Jesus Christ, I dye daily;* *Paul* seemes to swear by their rejoycing.

I answer; Though *Pauls* speech hath some appearance of an oath, yet it is onely an obtestation; *Paul* doth not swear by their rejoycing, but makes a profession, or protestation by it: As if he had said; my troubles and afflictions which I endure for Christ, would testifie for me, if they were vocal, or could speak, that as surely as you rejoyce in Christ, or I with you or for you, so surely I dye daily, that is, I do dayly expose my self to the dangers of death, or to deadly dangers for the Gospel sake, and conversion of the Gentiles. Thus the Prophets made obtestations by the Heaven and by the Earth, or called them solemnely to witness; but they never sware by them.

For the close of this poynt, I shall onely adde that there are foure things which render an oath sinfull and unlawfull.

First, When we swear falsely, though by the true God.

Secondly, When we swear rashly, or without cause, by the true God.

Thirdly, When we swear lightly in the weightiest cause, by the true God.

Fourthly, When we swear, though truly, upon the greatest cause, and with the greatest solemnity or reverence by any thing which is not God, or below God, as all creatures and things belonging to the creature are.

So much of those words in the notion of an Oath, *As God liveth who hath taken away my Judgment.*

I shall touch them in the second reading, as they are an asseveration, or a strong assertion.

Tha

The living God, or the God who liveth, hath taken away my Judgment.

This Attribute, The living God, is often used in Scripture; and God is so called.

First, In opposition to *Idolls*, or false gods, who have no life at all in them (*Psal. 91.*) *They have Eyes and see not, and Eares but heare not, &c.* That's the stile which the Apostle *Paul* gives them (*1 Thes. 1. 9.*) *For they themselves shew of us what manner of Entering we had unto you, and how ye turned from Idolls to serve the living and true God:* The living God is opposed to Idolls. We have the like opposition (*Hab. 2. 19.*) *Woe to him that saith to the wood awake, to the dumbe stone arise, it shall teach, &c.* The stone is dumbe, the wood is asleepe; woe to him that saith to dead things awake: *But the living Lord speaketh in his holy Temple.*

Secondly, God is called *the living God*, as in opposition to Idolls, and all false gods, so,

First, As having life originally and primarily in himself, or as being life; we cannot so properly say that God hath life, as that he is life; he is life essentially, the life of God is the living God; the life of a man is another thing from man; God, and his life are the same. Again, as God is called *the living God*, because he is the principle of his own life, altogether life, and in him is no death, nothing of death at all. So,

Secondly, He is called *the living God* derivatively, as Conveighing and letting out life to all creatures; life of any degree it is from God, from him we receive life and breath (*Acts 17. 28. Psal. 36 9*) *With thee is the well of life, or the well of lives*, that is, of all sorts of lives; First, the life of vegetation, or growth in plants; Secondly, the life of sense in beasts; Thirdly, *the life of Reason in man*; Fourthly, *the life of Grace in Saints here on earth, and the life of Glory which is the portion of Saints to: ever in heaven, proceed from God*; He is the well or spring the well-spring of all these lives. And seeing he is the living God, Therefore first,

Honour God as the living God.

How is that? First, we honour him so by acknowledging him the

the living God, as subjects were wont to say to Kings in way of Gratulation, and to testifie hearty affection, *God save them, or let them live,* 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. **So we ought to say in way of Adoration, The Lord liveth,** Psal. 18. 46. Secondly, we honour God as the living God, by giving him a living service, or by being a living sacrifice unto him, (Rom. 12. 1.) *Offer up your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.* A living service is the proper honour of the living God. This living service is the fruit of the death of Christ, as the Apostle concludes emphatically (Heb. 9. 13.) *How much more should the blood of Christ purge our Consciences from dead works, to serve the living God.* As if he had said, nothing is more unavailing, more uncomely, than to serve a living God with dead works; if you were to serve an Idol, a stone or a stock, dead works were good enough for it; a service without life, without heat, without spirit, would serve the turn for such a Deity. But the blood of Christ sprinkled upon beleivers, purgeth them from dead works, that is, from those works which are done in a state of death and nature, and likewise from those works which when we are in a state of life, are yet livelesse, powerlesse; the blood of Christ purgeth us from them also; there is a great deal of deadnesse, even in those who are in a state of life, now the blood of Christ gets out this death. **Remember when you come to heare or pray or performe any act of worship to God, that you are doing it to the living God, dead services, dead worship are most improper for the living God.**

Secondly, If the Lord be *the living God*, then acknowledg him as the Author of life; blesse him and adore him, not onely as he is original life, but as he is the Author of your life, as the Author of all the life that is in the world; the very life that is in plants, speaks God the Author of it. Blesse God that the herbs grow and the trees blossome; Blesse God for the life of beasts; that they move and labour and travel for us is of God; blesse him much more for the life of reason; which we our selves receive from him as men; but above all blesse God for spiritual life, and for Jesus Christ who is life, and who hath brought life and immortality to light through the Gospel; blesse him for Eternall life, who is the living, who is the everliving God.

Lastly, If God be the living God, then we should be willing

D

to

to offer up our lives a sacrifice for him ; as we are to offer up our selves to the Lord a living sacrifice, so we should be ready to offer up our lives as a sacrifice, we should be willing to die for the living God : no man would die for a dead Idoll, but who would not die for the living God when God call's him to it ? God is the life-giver, and if we lend him a life, he can give us our life againe, and will. What is given to the poore we lend unto the Lord, because he is the giver of all, and hath promised to give it us back againe. And if we give a life for God, we put it into such a hand as hath all life in his hand, and he will give us back our life in a better life. *This should be our Encouragement at all times, Even to lay downe our lives for God, who is the living God, and this is our assurance that he will give us back our lives againe.* Let us alwayes give up our selves a living sacrifice to God, by doing according to his will ; And let us be alwayes ready to give up our lives as a sacrifice to God in suffering according to his will, whensoever his will is to call us out to suffer.

Job having taken a solemne oath by the living God, giveth us a further description of God by two things which he had done to him ; First, He had taken away his judgment ; Secondly, He had vexed his soule. As the Lord liveth,

Who hath taken away my judgement, or hath made my judgement to goe back.

*Non Recedit,
transatus ablati-
us fuit, in Hi-
phil recedere
facit.
Fecit ut vocetur
judicium meum
Heb.
Abstulit regu-
lam judicii mei.
Chald.*

So the text strictly in the letter ; The Chaldee paraphrast thus ; *He hath taken away the rule, or measure of my judgement ;* But what meanes *Job* by this judgement which God took away ? I answer ; Judgement may be considered two wayes ; first, for an evill inflicted or feared : when God brings trouble upon a person, or upon a people, he bringeth judgement upon them, and when he threateneth trouble, he threatens judgement. The prophet encourageth *Sion* to rejoyce, because *the Lord had taken away her judgments* (*Zeph. 3. 14, 15.*) Sing O daughter of *Sion* : shout O *Israel* ; be glad and rejoyce with all the heart, O daughter of *Jerusalem* ; Why is *Sion* called to this joy ? the next words tell us why, *The Lord hath taken away thy judgments* ; It must needs be a merry day with us, a mercy to us to have those judgments taken away from us which stand in opposition to mercy ; so the prophet explaines himselfe ; *The Lord hath taken away thy judgments, he hath*
cast

cast out thine enemy the King of Israel, even the Lord is in the midst of thee, thou shalt not see evil any more. Sion rejoiced because her judgments were taken away, But Job complains because his judgment was taken away. Jobs judgment was taken away; but Job found his judgment still upon him or untaken away, he was still poore and oppressed, still weake, and reproacht; this kinde of judgment was not taken away.

Secondly, Judgment signifieth right, the right rule without, and the principle of righteousness within. *I will praise thee* (saith David, Psal. 119. 7.) *with uprightnesse of heart, when I shall have learned thy righteous judgments, or the judgments of thy righteousness.* And againe (ver. 20.) *My soule breaketh for the longing that it hath to thy judgments at all times.* As if he had said, I desire with greatest earnestness even with a kind of violence (for that is in breaking) both to know the rules of righteousness exactly, and allwayes to do acts of righteousness. And that's the meaning of David's prayer (Psal. 72. 1.) *Give the King thy judgments O God;* As if he had said, O God, give the King a spirit of wisdom and understanding to know what is right, and give him a love and delight in doing it. This is the judgment which repenting Israel is commanded to seeke (Isa. 1. 17.) And to doe this judgment is to doe every man right in his cause. Hence that complaint (Isa. 59. 8, 9.) *There is no judgment in their goings; That is, they have no mind to goe right in any matter, nor to doe right to any man, so the text explains it self in the following words, They have made them crooked paths, whosoever goeth therein shall not know peace; Therefore is judgment farre from us, neither doth Justice over take us: we waite for light, but behold obscurity.* Every thing falls out crosse and contrary to our hope, because we walke so crosse and contrary to the rule. It is a great Judgment of God upon man, when Judgment is not found between man and man; nor is there a clearer evidence that wrathfull Justice hath overtaken us, then when righteous Justice doth not. The same prophet at once represents and rebukes the Church sadly, yea and sinfully concluding (like Job here) that her judgment was departed (Isa. 40. 27.) *Why sayest thou oh Jacob, and speakest oh Israel, (is it comely for thee to say or speake thus?) my way is hidden from the Lord, and my Judgment is passed over from my God.* The words carry a doleful sound of distrust either

of Gods good will to them, or power to relieve them. The way of Jacob was not the course which he tooke, but the course which was taken with him; or it was the way of Gods dealing towards him, not the way of his walking towards God. *My way is hid from the Lord*; As if he had said, Surely the Lord looks not after me, he takes no more notice of what befalls me, than if all were a secret to him, or too hard for him (for in Scripture those things are said to be hidden from us which are too hard for us (*Deut. 17. 8.*) *If a matter be too hard for thee*; The Original is, *If a matter be hidden, strange, or wonderfull to thee.* Thus Jacob said (though expressed by another word) *My way is too hard for, or my way is hidden from the Lord*; and *my Judgment is passed over from my God.* Christ reproves the Pharisees (*Luke 11. 42.*) *Woe unto you, for ye tithe mint and rue and all manner of herbs, and passe over Judgment.* And thus the Church seems to complaine of God, *My Judgment is passed over from my God.* The Lord regards not to doe me right; He takes no care of my cause; He doth not free me out of the hands of the enemy and oppressor; He hath laid me out of his thoughts. In this sence Job spake here, *God hath taken away my judgment*; That is, he doth not give Judgment or sentence for me; he neglects me and my cause; I long since desired that the Lord would have the hearing of it quite through, and so give Judgment upon me and my friends, or upon the whole matter between me and my friends (*Chap. 23. 3, 4.*) *Oh that I knew where I might find him, that I might come even to his seat, I would order my cause before him, and fill my mouth with arguments*; This hath been my earnest suite to God; but God hath taken away my judgment, he refuseth my petition, he will not acquit me from my adversary (which is my due) for he knoweth that I am righteous.

Si iudicium sumatur (ut saepe solet) pro equitate cause cui debetur illa iudicii pare quæ est absolutio; tum; auferre iudicium erit non absolute pæna. P. ned.

But was not this a great distemper in Job, to charge God thus, or to complaine that God had taken away his judgment.

I answer, we are not to understand this speech as if he charged the Lord directly with a neglect of doing him right, much lesse that he charged the Lord with doing him any wrong. His words at the best had much boldness in them and impatience, but no blasphemy; which was the thing that Satan laboured to bring him to, even to curse God, and charge him foolishly. His meaning then (taking his word with a graine of salt) is only this, that God did

did deferre to cleare up his innocency, or that God did, as it were, for the present, lay his businesse aside, and would not determine his cause, that God did not appeare for him, nor vindicate him, (though he had so often appealed to him) according to his earnest expectation. We find *Elihu* casting this passage upon *Job*, as a high strain of presumption (Chap. 34. 3.) *For Job hath said, I am righteous, and God hath taken away my judgment.* *Elihu* expounded *Job*'s words as a complaint against God, refusing to doe him justice; as if he had said, I am righteous, but God will not doe me right; whereas *Job* onely declar'd the matter of fact, how the case stood with him, that God to that day had not declared for him according to the righteousness of his cause, or judgment, but left him in appearance under the censure of his friends, even such as they judged him to be, an hypocrite, or the worst of wicked men.

Hence Observe;

God doth not alwayes give testimony to, or cleare up the innocency of his faithfull servants.

He lets them lye under the clouds, he suffers the hasty judgments and harsh opinions of men to continue upon them, without any answer for their integrity; they are aspersed, and dirt is cast in their faces, they lye among the pots, and are blackt all over as with a cole, they are accounted (as *Job* was) the vilest of the sons of men, and yet (though the Lord knows it is otherwise with them) he lets it be so with them. He lets the dirt stick upon them, even upon the face of their reputation, and will not wash it off. **They whom God hath made cleane, the world either makes or reputes unclean.** As that which is highly esteemed among men is an abomination in the sight of God, so they who are highly esteemed of God, are an abomination in the sight of men. These sufferings of the Saints in their owne credit, or in the opinion of men, serve the holy ends and purposes of God, as much as any of their sufferings, whether in body or state, by the oppressions and persecutions of men. And therefore Saints are detained under these tryalls as well as any other, till those holy ends are served; and longer than that, they shall not be detained under them. This tongue-rod either of wicked men, or of mistaken and misunderstanding brethren, shall not rest upon the lot of the righteous; Though

Though God take away their Judgment for the preſent, yet at laſt he will give judgment for them. *David* was not onely riſen up to that aſſurance, but had it in experience (*Pſal.* 9. 3, 4, 5.) *When mine enemies are turned back, they ſhall fall and periſh at thy preſence; for thou haſt maintained my right, and my cauſe, thou ſatteſt in the throne judging right, or in righteousneſſe.* *David* found God ſtanding up preſently for him, and aſſerting his innocency, he found God ſitting in his throne, and giving right judgment againſt his enemy. But is not God alwayes upon his throne? or doth he any thing at any time upon his throne but what is right? Woe to thoſe who thinke otherwiſe; God is alwayes upon his throne, and can doe nothing but right there. But he doth not alwayes give out, or declare his righteous judgments, or the righteousneſſe of his judgments; All men have not the fruit or benefit of them, as *David* then had. *Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.* Thus the Lord did execute Judgment for *David* even upon the place: He gives a like report of the preſent appearance of God for him (*Pſal.* 41. 12.) *As for me thou upholdeſt me in mine integritie; that is, while I walk uprightly, ſincerely, and with a ſingle heart thou takeſt my part, and maintaineſt me againſt all mine enemies, or notwithſtanding the oppoſition of mine enemies, thou doeſt maintaine in me a deſire and purpoſe to walke ſtill ſincerely, uprightly, and in the ſinglenes of my heart. And indeed we have great reaſon to hold faſt, and to hold on in our integritie, while the Lord undertake's to uphold us in our integritie. And if he ſhould let us fall in our integritie, or our integritie fall for a while, yet we have a promiſe (*Pſal.* 37. 6.) that the Lord will doe it for all his people at laſt, or in the fitteſt ſeaſon. Waite upon the Lord, truſt alſo in him, and he ſhall bring it to paſſe; he ſhall bring forth thy righteousneſſe as the light, and thy judgment as the noone day. Though thy judgment or right be like midnight, darke, and obſcure, ſo that none can ſee it; though the Lord himſelfe (as *Job* here ſpeakes) ſeemeth to have taken away thy Judgment, yet waite a while, and thou ſhalt ſee a glorious turne, thou ſhalt ſee darkneſſe turned to light, and midnight to noone day; thou ſhalt ſee God bringing forth thy righteousneſſe as the light, and bringing back or reſtoring thy judgment (which he tooke away) like unto the noone-day. Thus *Paul* comforted himſelfe when God had taken away his*

his judgment, and he lay under the ſevereſt judgment of men, (1. Cor. 3. 4, 5, 6.) *With me it is a very ſmall thing that I ſhould be Judge of you, or of mans Judgment* (I know men cenſure me liberally) *for I know nothing by my ſelfe* (I am cleare in my owne conſcience) *yet I am not hereby Juſtified, But he that Judgeth me is the Lord.* God judgeth all men preſently, as to his owne knowledge of their eſtate, and he will ere long publiſh the knowledge of their ſtate to others, even in the eares and to the open view of all. Therefore (the Apoſtle concludes, v. 5.) *Judge nothing before the time untill the Lord come, who both will bring to light the hidden things of darkneſs, and will manifeſt the counſels of the heart; and then ſhall every man* (who hath been faulſely accused and wrongfully diſgraced by men) *have praiſe of God.* In the Great Judgment God will take away that Judgment of outward approbation from all wicked men which the world had given them, & he will give that Judgment of outward approbation to all godly men, which himſelfe had taken away from them while they were in this world; and they ſhall ſay in that day, The Lord liveth who hath reſtored our Judgment, which he was pleaſed (as Job ſaith here) once to take away.

And the almighty who hath vexed my ſoule.

Here againe we are to repeate or ſuppoſe the oath, *As God liveth, who hath taken away my judgment, and (as) the Almighty (liveth) who hath vexed my ſoul.* This title of God almighty, notes, firſt, the ſtrength; ſecondly, the goodneſſe of God. As the Lord is powerfull, ſo he is the ſpring, and fountaine of goodneſſe and mercy to his people; nevertheless though the Lord be thus almighty, though he be thus mercifull, and good in himſelf, yet (ſaith Job) *he vexeth my ſoul.* The text is, *He maketh my ſoule bitter,* He is bitter to me; it is uſual to expreſſe affliction by bitterneſſe, and the inſlicting of affliction upon any, by imbittering them. There is a threefold notion of bitterneſſe in Scripture; Firſt, Sin is called bitterneſſe (Hoſ. 12. 14.) *Ephraim provoked him to anger moſt bitterly.* We tranſlate in the ſuperlative; the text is, *Ephraim provoked him to anger with bitterneſſes.* What provokes God to anger? it is ſin; and what is ſin? bitterneſſe, yea bitterneſſes; there is a collection of all bitterneſſes in any ſin; how many bitterneſſes are there then in a collection of many ſins! *Ephraim provoked him*

Quaſi mirandum ſit, quod tam bonus deus, tam dure diugs illum affligat.
Bold.

him to anger with bitterneſſes, that is, with many ſins. We render well, *Ephraim provoked him to anger moſt bitterly*; either implying the degree of *Ephraims* ſinfulneſſe, which provoked God to anger, his was a high provocation, or implying the degree of that anger which the Lord expreſſed by reaſon of that provocation; The Lord was moſt bitterly angry at the ſinfull provocations of *Ephraim*. And this complies with the following notion of Bitterneſſe in Scripture.

Adducere animam in amaritudinem, vel juxta Hebr. amaricare animam eſt provocare ad iracundiam. Bold.

Secondly, Anger, and wrath it ſelfe is called *bitterneſſe*, or a bitter thing; anger is hot, and heate makes the naturall humour bitter; whence by alluſion anger is expreſſed by bitterneſſe, becauſe it doth imbitter the ſpirit, as much heate imbittereth the ſtomacke. The word is uſed in that propheſie of the *Ram*, and the *He-goat* (*Dan. 8. 3.*) *And I ſaw him (that is, the He-goate) come cloſe to the Ram, and he was moved with choller againſt him*; ſo we tranſlate; the text is ('tis the word here uſed in *Job*) *he was imbittered againſt him, or vexed at him*. The Goate (or *Alexander* King of *Greece*) was imbittered againſt the *Ram* (or againſt *Darius* the King of *Persia*) and ſmote the *Ram*, and brake his two hornes. *Solomon* ſaith (*Pro. 17. 11.*) *An evil man ſeeketh only rebellion*; ſome read it, *He ſeeketh onely anger*; The text is, *An evil man ſeeketh onely bitterneſſe*, that is, to imbitter the ſpirits of others; he careth not how much anger he kindles among men, and therefore he loves to blow the coales. Whereas it is the buſineſſe of a gracious man to ſweeten, and quiet the ſpirits of others. He is peaceable himſelfe to others, and a peace-maker between others; But an evil man ſeeketh onely anger.

Thirdly, Bitterneſſe is put for affliction. That which makes our lives bitter to us, may well be called bitterneſſe. When that good woman *Naomi* came home, afflicted, and emptied, to her freinds and fellow Citizens, who had formerly knowne her, they being much moved between compaſſion and wonder at her ſad condition, ſaid, *is this Naomi*! Is it poſſible; What is this *Naomi*! Then ſhe ſaid unto them (*Ruth. 1. 20*) *Call me not Naomi (that is, beautifull) but call me Marah, (that is, bitter) for the Almighty hath dealt very bitterly with me; I went out full, and the Lord hath brought me home empty*. And as bitterneſſe is put for worldly ſorrow, or for that ſorrow which ariſeth from troubles or wants in the things of the world; ſo alſo for Spirituall or Godly

Godly sorrow. (Zech. 12. 10.) They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and they shall be in bitterness for him, as one that is in bitterness for his first-born. That which the Prophet calls mourning in the former part of the verse, he calls being in bitterness in the latter; As it is an evil and a bitter thing to sin against God, so sinning against God should be followed with that good, but bitter thing, mourning or godly sorrow. Here Job was vexed or im-bittered, not so much with sorrow for his sins, as with the sence of Gods afflicting hand in the tryal of his graces. Thus the Almighty (saith he) hath vexed my soul.

He did not say, the almighty had vexed his body or estate, though the Lord did vex both, or him in both; He pitched only upon the vexation of his soul; His affliction went deep, it reached not only his skin and flesh, but his soul and spirit; yet when he saith, The Almighty hath vexed my soul, he doth not meane it of a soul-affliction, either alone, or in opposition to the afflictions of the body, such as are trouble of mind for sin, disquietness of conscience, and sence of divine wrath, but he means thus much only (I suppose) in this place, That his troubles were great and burdensome, so great and burdensome, that he was smitten all over, and felt the sad effects of the Lords afflicting hand in the grief of his soule, as well as in the pains of his body. The Almighty hath vexed my soul.

Observe;

First, The Lord hath all power in his hand.

He were not Almighty, if he had not. Some men have presumed themselves able to do all things, and so have most blasphemously usurped this attribute of almightinesse, but none ever were so.

Secondly, Observe;

It is not for want of power that God doth not presently relieve and help his distressed servants.

As God never wants strength to afflict, so not to deliver. He is alwayes furnished with power to execute whatsoever he hath a will to appoynt. When we lye in affliction unrelieved, we are more ready to question the power of God, than our own sinfulness. The Jewes had such apprehensions of God, as we may collect

E

from

*Amicus sui a-
micis, Eques et
Sagittarius op-
timus omnia ef-
ficere potens;
inscriptio se-
pulchro Cyri;
Arian. l. 6. Ex-
pedit: Alex.*

from that redargution in the prophet (Isa. 59.1.) *The Lords hand is not shortned that it cannot save;* As if he had said, ye thinke ye are in a distresse so deepe that the Lords hand is not long enough now (though it have been heretofore) to reach your salvation, whereas in truth the Lords hand is not shortned that it cannot save: The reason why ye are not delivered, is not because God hath not power to deliver you, but because your sins stand in the way of your deliverance. *Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not heare.* Till our sins be removed either by pardon or repentance, or both, troubles will not remove from us. While the fountaine of good is separated from us, evill must needs abide with us. Our helpe is alwayes in the hand of God, but he hath not alwayes a will to helpe us, and the most usual reason why his will is not to save or deliver us from or out of trouble, is because our will is so big with sin, and so much in the deliverance of it.

Thirdly, observe;

The Lord is sometimes so farr from putting forth his power to relieve his precious ones, that he puts it forth to afflict and lay them low.

To comfort the soule is the most proper worke of God, and yet 'tis his work also to vex the soule. And as he speaks to the wicked in his wrath and vexeth them in his sore displeasure (Psalm. 2.5.) so 'tis his pleasure (yet not without infinite wisdom and gracious intendments also) to speak to many who are Godly in his anger, and to vexe their soules under the severest dispensations.

Fourthly, Observe;

Afflictions are to the soule as bitter things to the tast.

No chastning for the present seemeth to be joyous, but grievous, (Heb. 12. 11.) Though affliction bring forth peaceable fruits of righteousness to them that are exercised thereby, yet to be under that exercise is sorrow and trouble; Even those chastnings which are (as to the issue) onely for the tryall and cleansing of the soul, are also (in the way) a vexation to the soul.

Fifthly, Observe;

Saints acknowledge the hand of God in all their afflictions.

The almighty hath vexed my soule, saith Job. He had many other

ther hands upon him, but he tooke most notice of the hand of God, as hath been shewed at the 21. verse of the first Chapter, and else-where in this Book. Faith seeth him who is invisible, vexing as well as comforting; And 'tis comfort to Saints, not only to remember God in their afflictions, but to remember that it is God who afflicts them.

Sixthly Note;

A godly man hath good thoughts of God, while he ascribes his personall evils or sufferings unto God.

Job knew and acknowledged that God was not onely good in himselfe, but good to him while he vexed his soule; while God afflicts us and makes us poore, or sick; while he strips us naked of riches, children, friends and relations; yet we should say (as *David*, (Psal. 73. 1.) *Truly God is good to Israel, even to all them that are upright in heart.* While the Lord vexeth our soules, our soules should magnifie the Lord. While the Lord makes our soules bitter, our soules should sweeten the dealings of God. While the Lord troubles us we should not be displeased, yea we should be well-pleased with the Lord. God doth his people no hurt, much lesse doth he intend them hurt when he makes them smart; Therefore it is their dutie, even when they smart, to make the fairest reports of him to all that come about them. God is such a fountaine as sends forth both bitter waters & sweet, as to our present sence, but all the waters which he sends forth are sweete as to our future benefit; therefore though sence say of some of them they are bitter, yet let faith say of all of them they are sweet.

Seventhly, Observe;

Saints afflictions are often very deepe afflictions.

They goe downe to the very soule. Not only were *Josephs* feet hurt in the stocks, but the iron entred into his soule, as the old translation hath it (Psal. 105. 18.) or, as we put in the Margin, *his soule came into iron*; that is, he was afflicted, or (as *Job* here speaks) vexed to his soule. As the word of God (Heb. 4. 2.) pierceth to the dividing, so the rod of God can peirce to the grieving and paining of soule and spirit, of the joynts and marrow. Thus *Job* decipheres God in his dealing with him; *As God liveth, who hath taken away my Judgment, and the almighty who hath vex-*

ed my soule ; But what was *Jobs* oath or whether did it tend ? the two next verses shew us, First, the continuance of this oath upon him : secondly, the concernment of it, or about what he tooke this solemne oath. The former we have in the third verse, the latter in the fourth.

Vers. 3. *All the while my breath is in me, and the spirit of God is in my nostrills, (v. 4.) My lips shall not speake wickednesse, nor my tongue utter deceit.*

כל עיר ad
verbum omne
adhuc, i.e. om-
ni tempore quo
adhuc halitus
meus, &c.
נשמה spiri-
tus, ex ore egre-
diens, halitus,
anhelitus, fla-
tus, anima.
Affine est verbo
רוח celum
est enim flatus
celitus profici-
ens.

Job takes his oath, not for a day or a yeare, but for his life, *all the while my breath is in me*, that is, as long as I live. While breath continues, life continues. It is said (*Gen. 2. 7.*) *The Lord breathed into man the breath of life.* The hebrew word for *breath* hath an affinity with that by which the heavens are expressed in the same language ; implying (say some) that the breath of man came from heaven, or was of God ; The breath of man was not created with man in the forming of the body, as it was with the beasts ; but after the body was formed God infused the breath, and therefore *Moses* in that text speaks distinctly concerning man ; First, *The Lord God formed man out of the dust of the earth, & (then) breathed into his nostrills the breath of life, and man became a living soule.* So then, *To have breath in us*, is to have life in us, or it is a circumlocution of life ; and as soone as breath departs life departs, we dye. It is said (*1 Kings 17. 17.*) That the Son of the Woman, the Mistresse of the house, fell sick, and his sicknesse was so sore that there was no breath left in him, that is, he dyed. When *Eutychus* falling from the third loft was taken up dead, *Paul* went downe and fell on him, and embracing him said, trouble not your selves for his life is in him. The Greeke is, *His soule is in him.* They who tooke him up concluded him dead, because he did not breath, knowing that when breath goes, life goes too ; But *Paul* fercht him againe by prayer, and his breath returned. When *Paul* embraced him, breath re-entred him ; And therefore he saith be-remptorily his life is in him, either because it was then returned, or because he knew it would ; according to the usual language of faith he spake of it, as of a thing already done. Sence and reason said, he was dead, because his breath was gone ; but faith said his life was in him, knowing that God was able to bring the breath back againe. Mans life amounts only to this, *He hath his breath*

in his nostrils. (Iia. 2. 22.) Or (as Job speakes) *breath is in him.*
All the while my breath is in me,

And the spirit of God in my nostrils.

This latter clause is of the same signification with the former, and is but a repetition in other words, yet there is som difference of opinion, what should be here meant by *the Spirit of God*. There are among the ancients who understand, *the holy Spirit*, not only the Spirit of God, but God the Spirit. And they tell us, That we have a description or specification of the whole Trinity in this Text; By *the living God*, understanding *the Father*, and by *the almighty, the Sonne*, and by *the Spirit of God*, the *Holy Ghost*. But I cannot comply with this interpretation; For though I doubt not but Job had the Spirit of God, yet here he is describing his naturall life, not his spiritual; And it is plaine that he intends nothing but his naturall life by the *Spirit of God*, because he calleth it *the Spirit of God in his nostrils*. The holy sanctifying, comforting Spirit, is not said to be a Spirit in our nostrils; that's no way suitable to Scripture-speaking, which saith, That the Holy Spirit of God dwells in our hearts, or in our *inner man*, as also in *our bodies*, but never in our nostrils. So then *Spirit* is the same with *breath*. As for that addition, *The Spirit of God*, it signifieth only thus much, that God is the maker or author of the Spirit here spoken of, not that the Spirit here spoken of is God our maker; or that God is the efficient cause of this Spirit, as of all other creatures, not that this Spirit is God by nature. So that when Job saith, *All the while my breath is in me, and the spirit of God is in my nostrils*, his scope is, to give utmost assurance to his friends, that he intended to hold his owne to the utmost. His breath he granted might quickly passe away, and the Spirit in his nostrils sit upon his lips ready to take leave and be gone; but if his life should continue long, and he appeare rather like a Home-dweller than a stranger or sojourner in this world, yet he was fully purposed to abide and continue in the same opinion and defence of himselfe unto the end.

Hence Observe;

First, *Life is of God.*

The Spirit whereby we live the life of nature, as well as the Spirit whereby we live the life of Grace, the Spirit in our nostrils as well

*Spiritus Dei,
 Genitivus effici-
 entis.*

well as the Spirit in our hearts is the gift, the onely gift of God; all the powers in heaven and earth (without God) cannot give breath, nor make life. Art hath imitated living things, but never was there any artist which could make things live; the Painter can make the image of a man, but he cannot put life into his image, God onely doth that.

First, Then our life depends upon God, we live or dye at his pleasure. (*Psal. 104. 29.*) *Thou hidest thy face, they are troubled; thou takest away their breath, they dye and returne to their dust. Life is breath given, death is breath taken away.* Daniel tells *Nebuchadnezzar*, *The God in whose hand thy breath is, and whose are all thy wayes, hast thou not honoured* (*Chap. 5. 23.*) He describeth God in his Greatnesse by having that Great Kings breath in his hand, that is, in his power; He gave it thee, and he can take it from thee when he will. David puts this power among those Excellencies of God for which he is to be magnified by mankind (*Psal. 66. 8, 9.*) *O blesse our God, ye people, and make the voyce of his praise to be heard, which holdeth our soule in life.* The Hebrew (as our Margin hath it) is, *which putteth our soul in life.* We may take in both readings, and not at all enlarge the text beyond its due bounds, for God first putteth our soule in life, that is, he causeth our soule, that is, our selves or our persons to live by bringing and uniting soule and body together. Secondly, *He holdeth our soule in life*, by preserving or delivering us from those daily dangers and evils which threaten to separate or divorce our soules from our bodyes. If God did not hold and keepe our soules in life, our soules could not continue in life one minute. No sooner doth the living God withdraw his hand of preservation, but man is among the dead, or upon the borders of dissolution; diseases and dangers would soone breake this union, and untie this marriage-knot between soule and body, if God did not hold it: when God lets goe his hold, out it goes, when God calleth, out it must. As God said to *Abraham* (*Gen. 12. 1.*) *Get thee out of thy Country, and from thy kindred, and from thy fathers house;* God called him from his owne home, and he willingly obeyed; So when God calles our spirit out of the body, and commands it to dislodge, it must dislodge and come out whether we will or no. And seeing our life or breath depends upon God, and a call from him fetcheth it forth at any time, let us pray (to speake in allusion to that

of

of Christ in the Gospel about the miseries that were to come upon *Jerusalem*, let us (I say) pray) that the flight of it may not be in the winter of sin, in the night of ignorance, or on the Saboath, (I meane Satans Saboath) of carnal security and impenitency. Seeing our breath must depart when God calls, it is our wisdome to make ready for our departure. It is best to be ready and prepared for that which we cannot avoid, how unready and unprepared soever we are. Most live as if their life were in their owne hand or at their own dispose, & not in the hand or dispose of God. They who live as they list, seem to say, they can live as long as they list. Let us remember, that as we are daily dying, and that as it cannot be many dayes before we must die, so we may die any day. As it is appoynted for all men once to dye by a general decree, so it is appoynted by a speciall decree when every man must dye. This decree is in the breast of God, in whose hand our breath is. Therefore as the Prophet exhorts (*Zeph. 2. 1, 2.*) let us gather our selves together, yea gather together (in the acting of faith and every grace) before the decree bring forth, for our gathering to our fathers in the Grave.

Secondly, Observe ;

Our life is but breath in our nostrills.

Such is the frailty of mans life, that his life stands alwayes at the doore, as if it were taking leave of him. How soone may that be gone, which cannot stay when our breath is gone? When the Holy Ghost would shew how poore a thing man is, and how little or rather how not at all to be trusted, or reckoned upon, He saith, *Cease ye from man, whose breath is in his nostrills* (*Isa. 2. 22.*) As if that were the most disparaging expression of mans life. Why should we keepe so much adoe about any man living, seeing his breath, and so his life, may be gone before he or we can doe any thing. And as the Prophet calleth us off from relyance upon man in generall, because his breath is in his nostrills ; So the Psalmist upon the same reason calleth us off from relyance upon great men in speciall, knowing how apt we are to rely upon them, and to give the Gods of the earth that honour which is due onely to the God of heaven, (*Psal. 146. 4, 5.*) *Put not your trust in Princes, nor in the son of man, in whom there is no helpe ; his breath goeth forth, he returnes to dust, in that very day his thoughts perish.*

Unlesse

Unlesse breath goe forth we dye, and death is nothing else but the going forth of the breath. Life is the going forth of the breath by respiration, and death is the going forth of the breath by expiration. And how soone may respiring be changed into expiring? And as we dye when our breath goes out but returns not, so when it cannot get out. The body hath been called the prison of the soul, and so in some sence it is; but here is a riddle, The keeping of the prisoner is quite contrary to that of other prisoners; we keep prisoners by shutting up the doores, but if you shut up the doores of your body, the mouth and nostrils, you loose your prisoner, the soul gets presently out: Unlesse the breath have libertie to passe out, you cannot hold it. The way to keepe the breath in, is to give it free passage out; if the outward ayre be kept out, and the breath kept in, life is lost, and we know how small a matter will doe this; A gnat, a fly, the stone of a Raision, a single haire have done it in great examples. Therefore let us cease from other men, but chiefly from our selvs, seeing we & they are so soone ceasing: let us not over rate the persons of other men, nor (which we are very apt to doe) our own, for our breath is in our Nostrills. Thus *Job* describes himselfe in his mortal state, *All the while my breath is in me, and the Spirit of God in my nostrills*; As if he had said, This is the short and the long, the all of my resolutions, while I am in this world, that whether my life or stay in this world be long or short, I am strongly resolved, That

Vers. 4. *My lips shall not speake wickednesse, nor my tongue utter deceit.*

In this verse *Job* removes two evils or diseases, or two evill diseases of the tongue from himselfe, First, the speaking of *wickednesse*, which is openly evill; Secondly, the speaking of *deceit*, which is closely evill. These two are joyned as in the text, so (*Psa. 10. 7.*) *His* (that is, the wicked mans) *mouth is full of cursing deceit and fraud*: from both these instruments and engines of the wicked, *David* prayeth earnestly for deliverance (*Psa. 120. 2.*) *Deliver my soule, O Lord, from lying lips, and from a deceitfull tongue.* And here *Job* protests against both these tongue-abominations,

My

My lips shall not speake wickednesse.

The Hebrew is, if my lips shall speake, that is, my lips shall not speake. The words have the force, though not the forme, of an imprecation; if my lips shall speake wickednesse, let this or that evill fall upon me, let my owne tongue fall upon me (as David saith) *The tongues of the wicked shall fall upon themselves* (Psal. 64.8.) let men account me a liar, and let God give me to eate the fruit of my owne lips.

Iuxta jus jurandi formulam Hebraeis familiarem, qua imprecationem solent omittere condicione tantum posita, Merc.

My lips shall not speake wickednesse.

What wickednesse is it which Job thus disclaimes? Some understand it of sin in generall; others more particularly, of that speciall wickednes which Satan hoped to thrust him upon, by heaping afflictions upon him, the speaking evill or blaspheming the name of God. As if he had said; *Though my afflictions and troubles should be continued all the dayes of my life, yet though I should have more bitter potions given me to drink, than I have had to drink to this day, yet I will not speake wickedly, I will not blaspheme God* (as Satan promised himselfe; I would (Chap. 2. 5.) put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face) *I will not curse, nor speake unbecomingly of his dealings with me; the worst of evils shall not make me have an ill thought, nor speake an ill word of God; However it farres with me, I will acknowledge not only that God is just, but that he is good, as in himselfe, so to me, to afflict me; All my calamities and sorrowes can not separate me from the love of God to me, nor shall they (through his grace) separate me from that duty which I owe to him. God loves me still, though he puts me to trouble, and I will honour God still, notwithstanding all my troubles.* Thus Job takes it upon him, that all the dayes of his life, he will not speake wickednesse, though God should continue to deal with him in outward things, as he usually doth with the wicked. This is a holy and an heroicke resolution indeed, a resolution well becoming that integrity which Job had professed towards God, and which God had given testimony of concerning Job: yet,

Secondly, I rather understand it of wickednesse reflecting upon himselfe in his present case, or the businesse that was in question, *I will not speake wickednesse*, that is, I will not say or grant either

ther directly or by consequence, that *I am a wicked man*, for then I should mis-judge and wrong my selfe, as ye doe. Ye have not onely had and held up an ill opinion of me, but ye have held it forth, yet I will not take up an ill opinion, either of my person or of my cause; as long as I live, I will not doe it, my conscience bearing me witnesse to the contrary. Taking this sence, *wickednesse* may be taken two wayes.

First, For wickednesse in the matter spoken. And so when he saith, *I will not speake wickednesse*, it is as if he had said, I will not speake the thing that is wicked, I will not assert that to be just, which is unjust, or that to be righteous which is unrighteous, I will not call evill good nor good evill, I will not (to the best of my understanding) put darknesse for light, nor light for darknesse.

Secondly, For wickednesse in the speech, or speaker; I will not speake of my selfe, or of my cause against my knowledg or conscience; should I adulterate what I know of my owne condition by mingling a lye with me, or by covering it either with excuses or denials, should I conceale any part of my knowledg, to the detriment and disadvantage of the truth, or to the saving of my own credit, *This were wickednesse*, but my lips shall not speak wickednesse,

Nor shall my tongue utter deceit.

He doth not say, my tongue shall not trespasse, or I will not offend with my tongue; no man can say, much lesse sweare that he will not sin with his tongue; but a man may sweare and bind himselfe with an oath, that he will not utter deceit, that is, sin, deceitfully with his tongue: He may sweare that he will not utter a word studiedly with an intent either to deceive others, or to wrong and prejudice his owne cause. Thus any man may engage himselfe (when he seeth it needfull) by strongest asseverations, That, his

Tongue shall not utter deceit.

Reg: anima
mea meditabi-
tur injusto.
Sept.

The word here rendred *to utter* (which is a speaking out) signifies also to *meditate* (Psal. 1. 2.) which is a speaking within. Thus the seventy translate, and because they supposed the tongue be to an improper instrument of meditation, they, instead of *tongue*, translate *soul*, *neither shall my soul meditate deceit*; but
it

it is usuall in Scripture to ascribe meditation to the tongue, though it be properly the work of the heart or mind; That which the heart doth meditate with a purpose to utter with the tongue may be said to be meditated by the tongue. David makes a promise in that forme (*Pſal. 35. 28.*) *My tongue ſhall ſpeake of thy righteouſneſſe, and of thy praiſe, all the day long;* the Hebrew is, *my tongue ſhall meditate of thy righteouſneſſe.* (*Pſal. 37. 30.*) *The mouth of the righteous ſpeaketh* (the Hebrew is, *meditateth*) *wiſdom.* Meditation is aſcribed both to the tongue and mouth, becauſe we ought to meditate before we ſpeake, or we ſhould ſpeake that which we have meditated. It is not good to ſpeake raſhly, though that be good which we ſpeake, there ſhould be ſo much meditation before we utter any thing with the tongue, that the tongue it ſelfe may be ſaid to have meditated what it uttereth. Solomon gives us an excellent rule for this (*Pro. 19. 23.*) *The heart of the wiſe teacheth (or maketh wiſe) his mouth, and addeth learning to his lips,* that is, a wiſe man never ſpeaks any thing till his heart hath taught him, till he hath digeſted it by meditation, and his heart hath inſtructed his lips. Indeed every Godly wiſe man hath himſelfe been taught of God to be both a teacher and a learner, a Maſter and a Scholler to himſelfe. He ſitteth as a teacher or maſter in the chayre of his owne heart, and thence giveth out leſſons to all the parts of himſelf, how to perſorme their ſeverall and reſpective duties. His heart teacheth his foot whether to goe, and his hand it teacheth what to doe: His heart teacheth his eye how to ſee and not ſin, as alſo his eare how to heare that he may be ſaved, and what not to heare leſt he be enſnared. But the cheifeſt Scholler and hardeſt to be kept in order which the heart hath, is the mouth or tongue, yet this the heart of the wiſe teacheth & teacheth ſo effectually, that the mouth is made wiſe; that is, it is made to ſpeak wiſely, and then the mouth (if ever) ſpeaketh wiſely, when it ſpeaks what it hath learned from the meditation of the heart. Thoſe are uſually the wiſeſt words when they come abroad, which have been brought out of the greateſt ſilence, & which the tongue may be as well ſaid to have meditated as to have ſpoken. What an age of truth ſhould we have if all mens tongues did well meditate what they utter, as *Job* here profeſſeth his tongue ſhould not utter or meditate deceit. For we may put both together in *Jobs* text, *My tongue ſhall not utter any deceit which I have meditated.*

dictated, or any meditated deceit. To utter deceit, though in hast and unmeditated, is bad enough, but to utter a meditated deceit is as bad as can be. Any evill which the tongue uttereth, hath by so much the lesse evill in it, by how much it hath the lesse of the heart or meditation in it. As they who speake rashly, doe often speake falsely, so it were well if they who speak falsely, did alwayes speake rashly, and could say that their tongue hath not uttered, as Job said his should not utter, a meditated deceit.

Considering this verse with the former, *while my breath is in me, while the Spirit of God is in my nostrills, my lips shall not speake wickednesse, nor my tongue utter deceit.*

Observe,

First, *The purposes and resolves of a godly man, to doe good, or not to do evill, are not for a day, or a time, but for ever.*

As the promises of God in mercy, so the purposes of the godly in duty are for ever. God is alwayes doing us good, and we should never be doing evill; Sin is never in season; There may be a time wherein we may forbear to doe this or that good, but there is no time in which we must not forbear to doe that which is evill. That which is unlawfull to be done, ought never to be done. Some duties may be left undone at some times, but nothing may be done at any time against duty. *Affirmative commands are alwayes binding, yet they do not bind alwayes, but Negative commands reach both.* As the duties of them are ever in force, so they ever force us to duty.

Secondly, Note;

Though a godly man be in a possibility to sin every moment, and cannot but sin while he is in this world, yet he may solemnly ingage himselfe by vow and oath, not only to take heed of sin in generall, but also that he will not, wilfully or knowingly, run into this or that particular sin.

Not to sin at all is the command of God, but no man can promise, much lesse take an oath or make a vow, that he will not sin at all; we must vow to do or not to doe more than (according to the generall tenour of the Covenant of Grace) God hath promised us an ability to doe or not doe. We may say that we will depart from all iniquity, and that we will not wickedly depart from

from God ; We may say our lips shall not speake wickednesse, nor our tongue utter deceit, because the grace of the new Covenant doth enable beleivers in all this. Grace fixeth the heart of a godly man against all sin to the death, though, till he dye, he cannot be freed from all sin. Every godly man can say he would never sin, but no godly man may say, he will never sin. The truth of Grace consists in opposing every sin, the strength of grace consists in the mortifying of every sin, but our full conquest and totall prevalence over every sin is our entrance into glory.

Thirdly, From the speciall matter about which *Job* takes up this oath and protestation, *My lips shall not speake wickednesse*, that is, this wickednesse to betray my one cause,

Observe,

We ought to be very resolute in keeping and maintaining our innocency against all the world.

As our first and greatest care should be to be innocent and upright, so our next great care should be to appeare innocent and upright. He that is not innocent is lost with God, and he that doth not appeare so is lost with men. Uprightnesse is such a Jewel, that we cannot let goe the Cabinet of it, *reputation*, without sin, if by any finlesse endeavors of ours we may preserve it. Whence by way of Corollary,

Observe, Fourthly;

To speake falsely of our selves, or betray our owne innocency, is a great wickednesse, and the worst kind of deceit.

As it is an abhorred wickednesse to speake good of our selves beyond what is, (so the more close and refined sort of hypocrites doe, who would have all the world beleive they are godly, when they have no acquaintance with God, or the power of godlinesse, and therefore make it their businesse and study, to paint over their rottenness with false & borrowed colours) so for any man to make himselfe worse than he is, by a sleight departing from his own integrity, and uprightnesse, when men cast dirt upon it, and darken it with falshood, is a wickednesse also. It is wickednesse to speake falsely of another, and it is little lesse to let others speake falsely of us, and not labour to right our selves. Every mans own credit and honour ought to be deare to him, as well as the credit of another.

ther. Some will say of a man, whose faults or saylings they would mitigate, *He is no mans enemy but his owne*, whereas indeed to be our owne enemy in any kind, or to hurt our selves, is more sinfull, than to be an enemy to, or hurt another man. *Self-love* is a very great as well as a very common sin; yet not to love our selves, or to doe any thing which signifieth a want of love to our selves, is a greater sin. As we must not seeke our selves, so we must not loose our selves, if we can help it. I have else-where upon former passages of this booke, had occasion to note this poynt, yet could not well passe it here.

Fifthly, Observe;

A godly man should have a speciall care of his tongue, that he offend not in his words.

A godly man is carefull what he speakes, and how he speakes, not only lest his lips should speake wickednesse, or his tongue utter deceit; but lest his lips should speak an idle word, or his tongue the least offence. There are two things about which the care of a godly man is very conversant; the first is his heart, the second is his tongue, these two hold correspondency with each other. Solomon puts us (as it were) upon an equal care of keeping them (Pro. 4. 23, 24.) *Keep thy heart with all diligence, for out of it are the issues of life; put away from thee a froward mouth, and perverse lips put away farre from thee.* The Original text runs in the abstract; *Put away from thee frowardnes of mouth & perversnes of lips. The heart is the Citadel, and must be chiefly kept; the lips are the out-works, and therefore must not be neglected.* He that would put away a froward mouth from him, must keep his heart; and he that keepes his heart will looke to his mouth; a froward mouth is the signe of a froward heart: And he that keepeth not frowardnesse from his heart, shall hardly keep frowardnesse from his mouth. There is such a continual intercourse between the heart and mouth, that if the one be out of course, the other will not long continue in it. As the outward sences, unlesse well watcht, quickly convey vanity to the heart; so unlesse the heart be well watcht, it quickly conveyeth vanity to the tongue; and unlesse the tongue be well watcht, it will quickly discover and vent all the vanity and trash that is wrought in the heart. David (Psalm. 39. 1.) tooke up a strong resolution about this duty; *I said I will take heed to my wayes,*

wayes, that I offend not with my tongue. When our wayes are wrong our words are seldome right. *I said I will take heed to my wayes,* that is, to my whole courie of life; one would think, he should rather have said, *I will take heed to my words that I offend not with my tongue,* but he saith *wayes*, because the tongue is soone out of the way in speaking, when we are out of the way in acting; he that offends with his tongue, is apt to offend in his wayes, and he that offends in his wayes is thereby made more apt to offend with his tongue. And therefore as *Solomon* put the keeping of the heart and tongue together, so *David* puts the keeping of our way and tongue together. **O how hard is it to keepe the tongue, which cannot be kept, unlesse both heart and wayes be kept.** Hence againe that of *Solomon* (*Pro. 13. 3.*) *He that keepeth his mouth, keepeth his life, he that opens wide his lips shall have destruction.* The holy Proverbe may carry an allusion to a City that is besieged; he that keepeth the gates of the City keepeth the whole City safe; but if you set the gates open, you let in the enemy, and with him destruction. Thus he that keepeth his mouth, keeps his life; He keeps his life as to the purity and holiness of it, and he keeps his life as to the peace and safety of it. Yet take notice, *Solomon* doth not say, *He that openeth his lips shall have destruction,* he doth not forbid speaking, and we cannot speake unlesse we open our lips; but he saith, *He that opens wide his lips shall have destruction,* that is, he that opens his mouth so wide that he lets all come out, lets in destruction. Such an opening of the lips, is an opening of the grave, & an inlet to death; unlesse our mouth hath a guard, our life hath none. Many have lost their lives, and more their souls, by a careless opening of their mouthes. While at that wide opened Gate vanity hath rushed out, whole troopes of mischief and death it selfe have rushed in upon them. The Apostle *James* (*Chap. 1. 26.*) reckons this keeping of the mouth not onely as a great piece of religion, but as that without which all religion is nothing, or comes to nothing; *If any man among you seeme to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine.* An unbridled or unruly tongue, shews that religion is no bridle upon, or hath no rule, beares no sway in the heart, and when religion (which is so called, say some, from bridling or binding) doth not bind the heart, it doth not attaine its end, nor serve for the use it is appoynted to, and therefore (as all other things are

are, which doe not attaine their ends) is vaine. It seemes there were many unbridled tongues, even among the professors of religion in those dayes; which put the Apostle so much and so often upon that poynt in this Epistle. The whole third Chapter is spent about the government of the tongue. The tongue unbridled is too hard and head-strong for us to governe. It is an *unruly evill*, as the Apostle there calls it, and can no more be ruled without a bit or bridle, than the Horse or Mule. The word and grace of God is that bridle, and all our care is little enough to put and keepe that bridle on, yea it is too little; and therefore holy David who had professed his utmost care to keepe his tongue (*Psal. 39. 1.*) saw yet a necessity of having recourse to God in prayer, that he would be pleased to take the care and charge of keeping it for him. We have as much need that God should be our Tongue-keeper as our heart-keeper. (*Psal. 141. 4.*) *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.* And he adds in the next verse a prayer for his heart (*v. 4.*) *Encline not my heart to any evill thing*, that is, suffer not mine heart (to which by nature it is onely and altogether inclined, and to which notwithstanding the power of grace, I find many inclinations in my heart; suffer not I say, mine heart) to encline to any thing that is evill, and so prompt my tongue to speake evill. *It is better not to be able to speake at all, than to speake ill; better to be speechlesse like a beast, than to speake like a beast*, that is, to speake beattly, falsely, lasciviously, wantonly, vainely, corruptly. The Apostle dehorts (*Eph. 4. 26.*) *let no corrupt communication come out of your mouth.* And Solomon gives counsell to stay there at least (*Pro. 30. 32.*) *If thou hast done foolishly in lifting up thy selfe, or if thou hast thought evill; if thou hast not kept thy spirit from pride, and thy heart from folly, both which thou shouldst have done, yet there is another thing thou must look to after those miscarriages, and that will be some helpe and amends, or at least it will keepe matters from growing worse, Lay thy hand upon thy mouth, that is, impose silence upon thy selfe.* Let not thy mouth proclaime or tell abroad the pride and folly of thy heart, much lesse maintaine and defend it. Though no man should satisfie himselfe when he hath much wickednesse in his heart, that he doth not utter it with his lips, or that he keeps his mouth cleane, when his heart is foule, and to rest much in tongue-purity, is a great argument of the hearts impurity; yet it is better

better to keep in the impurity and vanity of the heart, than to vent it at the tongue. As to colour over foul and filthy thoughts with fayre words, so to draw out foule thoughts into filthy words, is doubled iniquity. An evil thought kept in, is extreemly evil, and to be deeply repented of ; yet when this evil thought goes forth and spreads at the mouth, it is far worse. It is best when our hearts meditate no wickedness, and the next best is, when, though the heart meditate, yet the mouth is stopt and will not utter it to the dishonour of God, and the scandal of others. *Keep thy tongue from evil, and thy lips from speaking guile,* is Davids counsel to that man, whosoever he is, that, *desireth life, and loveth many dayes, that he may see good* (Psal. 34. 12, 13.) and in the next (or 14.) verse, he seems to imply, that he who keeps his tongue from being ill employed, is in a ready way to have his hands well employed, or to the doing of good, and that both to himself and others. And indeed our words do give so great a light to and concerning our own actions, that though no mans person be at all justified meritoriously, either by his words or works, yet the persons of all justified men shall be justified declaratively, that is, they shall be declared to be just and good men by their words (*Math. 12. 37.*) *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* And as good words declare goodness in our selves, so they are an excellent means of doing good to others, yea, of making others good, yea of ministring grace to the hearers (*Eph. 4. 29.*)

Thus upon the occasion of *Jobs* protest against evil speaking in his own case, I have a little insisted upon the care we ought to have of our speech in all cases. And as *Job* hath already protested that he would not speak any thing which might have a tendency to condemne himself wrongfully, so he proceeds in a like protest, that he will not speak any thing for the justifying of his friends, who had so rashly and wrongfully condemned him.

JOB, Chap. 27. Vers. 5, 6.

God forbid that I should justify you : till I dye I will
not remove mine integrity from me.

My righteousness I hold fast, and will not let it go :
my heart shall not reproach me as long as I live.

THe former verse contained the matter of *Jobs* oath, that in
this cause, his lips should not speak wickedness, nor his tongue
utter deceit ; in these two verses he proceeds upon the same point,
shewing that as he intended not, yea was resolved not to speak
deceit or deceitfully, to wrong himselfe, so not to flatter others.
As he would not condemn himself, so neither would he justify
them, who had condemned him. *God forbid that I should justify
you : till I dye I will not remove mine integrity from me*, that's his
scope in these words.

Vers. 5. *God forbid, &c.*

לֵּלִי לֵּלִי
Absit mihi
Abs. vox pro-
hibitionis et a-
bominationis.
Proprie sonat
וְדָבַר שֶׁעֲלֵיו
rem prophanam
vel nefas: idem
quod apud Gre-
cos μὴ γινώστω.
Fuller: *Miscr*
Sacr. l. 2, c. 2.

The Original is an Interjection of indignation, uttered by the
tongue, at the rising of the heart against that which is offensive.
The word hath a double sence in it; first, of prohibition; secondly,
of abomination; *God forbid*, that is, let this thing never be done,
which to do were an abomination. This word was commonly
used by the *Jewes* (as the Rabbins observe) when they rent their
garments, as their custome was when they were extreamly offend-
ed. This speech and that passionate action usually went together
in occasions of worst resentment. And as they used to say, *God
forbid*, when they would shew how farre themselves were or o-
thers ought to be from doing, what God had forbidden them to
do, so when they would shew what God himself was furthest off
from doing. When *Abraham* pleaded with God for *Sodome*,
(*Gen.* 18. 25.) he telleth him of righteous men there; and adds,
Let this be farre from thee, to slay the righteous with the wicked, or,
that the righteous should be as the wicked. The same phrase of
speech, which here, in *Job*, is rendred, *God forbid*, is there rendred,
Let this be farre from thee, let it be as a prophane or execrable
thing. Such a procedure, in judgment with man, is infinitely be-
low

low the most holy and Just God. O righteous Judge, let it be farre from thee to slay the righteous in common with the wicked. The word is used (*Josh. 22. 29.*) *God forbid that we should rebel against the Lord.* To doe any thing which God hath forbidden is sinfull, but to rebel against God is to act to the hight in things forbidden. We have need with a holy passionateness to begge of God, that what his word forbids us to doe, his grace may forbid us also, *God forbid that we should rebel against the Lord.* And when *Joshua* the Governour, according to his divine politicks, had put it to the choyce of the people of *Israel*, and (thereby the more to restrain and keepe them close to God) seemes to leave them to their own liberty of election (in that wherein indeed no man hath any election) *Choose you this day whom you will serve, whether the god, which your fathers served, which were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell, but as for me and my house, we will serve the Lord.* When *Joshua* (I say) had thus left them to doe what they would, that they might be withheld from doing what they ought not, and had (by a like holy Skill, shewed them what himselfe would doe, that in his example they might see, what themselves ought to doe, we presently find that the spirits of the people were fired with indignation against any thoughts of Appstasy from the true God to Idols, of one sort or other, and therefore answered and said (*Josh. 24. 16.*) *God forbid that we should forsake the Lord, and serve other Gods.* To be bid to doe that, if we will, which no wise or sober man will doe, is the strongest way of forbidding it. And as this phrase is used to shew our abhorrence to doe wickedly our selves, so that wickedness should be done by others. (*1. Sam. 20. 2.*) When *David* told *Jonathan* that there was a plot for his life, *Jonathan* said unto him, *God forbid, thou shalt not dye*; As if he had said, it can hardly be imagined that such an execrable murder should be committed; but assure thy selfe it shall not, if I can prevent it. So when *David* was put on by his men to take revenge upon *Saul*, he said (*1 Sam. 24. 6.*) *The Lord forbid that I should doe this thing to my Master the Lords anointed.* *David*s heart smote him for that little which he had done in cutting off the lap of *Saul*s garment, but his heart rose with detestation against the destroying of him. Thus we render the word upon such occasions; yet I conceive, excepting in those places where the name of God is ex-

pressed in the Hebrew, as it is (1 Chron. 11. 19.) *He said, God forbid it, that I should do this thing.* I say, in other places, where nothing is expressed in the Hebrew but an Interjection, I conceive it were safer to render the word only thus; *Farre be it*, as here, *Farre be it from me, that I should justify you*, and not, *God forbid*, &c. The word, *God*, being not in this and many other texts, where our Translators render *God forbid*, for the frequency of this phrase, may embolden some to take the name of God in vaine, which as it ought to be used only in serious matters, so with the greatest not only seriousness, but holiness.

Excommunicatio sit mihi sive excommunicatio. sive; tanquam Ethnicus & Proprius. Bold.

And when we translate *Job* speaking thus, *God forbid that I should justify you*; he prays that God would keep it upon his heart for ever, not to doe or never to have any thing to do with a thing so repugnant both to his duty and conscience; as if he had said, *I should defile myself, if I should please you, yea, I should condemn my self, if I should justify you in this, and so betray my own innocency to your ungrounded censure and opinion of me.* Some expound *Job* yet higher, as implying himself worthy to be excommunicated and thrust out of the company of all that were godly as a heathen and prophane person, in case he should render up himself to their judgment of him, or justify them in their condemnatory sentence passed upon him. Thus highly he resents it, and turneth from it with deepest indignation, *God forbid*, &c.

Hence Note;

A gracious heart doth not only deny to do evil, but hath an abhorrence against the doing of evil.

As corrupt nature is not only backward and unwilling to doe good, but hath an enmity against it, so Grace doth not only stay us from, but stirreth up an holy enmity against every unclean thing. The spirit of a godly man riseth, and his stomach turneth at the sight of sin. As they who are most emptyed of sin by Gospel-repentance, complain most that they are full of it. And as they who have least sin in them, are most burdened with the sin that remains in them, so likewise, they most abominate both the committing of any sin, and every sin committed, whether by themselves or others. The Apostle reckons this among the effects of true repentance (2 Cor. 7. 11.) *In that ye sorrowed after a godly sort, behold what carefulness is wrought in you, what clearing of your selves,*

selves, *yea what indignation* ; that is, indignation against your selves, even for sayings and weakneses, much more for any thing done by you, or among you, which may be called wickedness, or a provocation. Thus *David* chargeth folly upon his own soul, (*Psal. 73. 22.*) *So foolish was I and ignorant, I was as a beast before thee.* When he reflected upon his sinful envy at the prosperity of the wicked, he rebuked himself, as a fool, as a beast, as an ignorantus, as one that knew nothing of the providential dispensations of God. And thus *Job* (being convinced of his overboldness with God, upon the clear discoveries of his holiness and sovereignty) *abhorred himself, repenting in dust and ashes* (Chap. 42. 6.) He that abhors himself for what he hath done, cannot but abhorre what he hath done, as much as he abhorreth himself for doing it. As a godly man repenting abhorreth the evil which (being overpowered by a temptation) he hath done ; so, when he is in a composed frame, he abhorreth to do that evil to which he is tempted. *David* saith (*Psal. 119. 104.*) *I hate every false way* ; I hate not only the way, when I have been misled into it, but I hate to go in it ; and he professeth at the 163. verse of that Psalme, *I hate and abhor lying, but thy law do I love.* To abstain from and forbear lying, is a signe of a gracious heart, much more to hate and abhor it. A godly man not only doth that which is good, but he delights to do it, his soul cleaves to it ; he is in his element when he is doing it, nothing comes more suitably to him, than the business of his duty, he loveth to do it, yea he loveth it when he cannot do it (*Rom. 7. 22.*) *Paul* complained much that his corruptions clogged, hindered, and shackled him, he was in lime-twigs, as to the doing of good, yet (saith he) *I delight in the Law of God after the inward man* ; that is, the inward man delightfully moves after the law of God, when I am basely moved by my corrupt heart, and stirred by temptation against it. Now (I say) as a godly man not only chooseth to doe the holy will of God, but delights and rejoyceth to do it, and hath sweet content in doing it ; so likewise a godly man not only refuseth to do the will of the flesh, or to follow the course of the world, but hates to do it, and is never so discontented with himself, as when through carelesness and neglect of his watch he hath been overtaken and done it. A carnal man may forbear the doing of evil, and do what is materially good, but he never abhorres

horres what is evill, nor delights in what is good. Though he abstaine from acting those things, which God forbids; yet he doth not say (with Job) *God forbid, I should att them.* David gives that as one of the most distinguishing characters of a wicked man, (*Psal. 36. 4.*) *He deviseth mischeife upon his bed, he setteth himselfe in a way that is not good; he abhorreth not evill.* And though he doth good, yet his heart doth not cleave to nor delight in it. To delight in good, is better than the doing of it, and to abhorre evill, is better than abstaining from it. And if we compare the nature of sin, with the new nature of a godly man, we may see cleare grounds, why his abstinence from sin, is joynd with the abhorrence of it.

First, Sin is filthy and uncleane in its nature, the Scripture calls it vomit; we loath and abhor what is filthy and uncleane, especially our vomit. And to shew how much sin is to be abominated, it is called *abominable*, yea an *abomination* (*Pro. 12. 22.*) And that wicked Idolatrous people, the heathen *Romans*, who were skillfull to destroy (and after their laying desolate many other lands, at last, layd the holy Land desolate, to punish the unholinesse of them that dwelt in it, they I say) are called the *Abomination of desolation* (*Math. 24. 15.*) no marvaile if those persons and actions are abhorred by others, which are themselves abominable; it is marvailous that they are not more abhorred by all those, who (through grace) are made sensible of their abomination. When the river was turned to blood, and stunk, the *Egyptians* loathed to drink of the water of the river, (*Exod. 7. 14.*) As corrupt water, so corrupt actions stinke in the nostrills of a godly man, how much more in the nostrills of God; there is a famenesse of spirit (in God and in a godly man) in reference to the thing it selfe, though infinitely different in degree; sin stinks in the nostrills of a godly man, as well as in the nostrills of God, and therefore he loaths to drinke it, and cannot beare it when he hath, but must vomit it up againe.

Secondly, Sin and all sinfull wayes are presented to a godly man, as extremely hurtful, poysonous, and deadly; Nature, much more grace, turneth away from those things that are destructive. Shall I meddle with that which will be my death? (saith a Godly man) Shall I suck the blood of a roade, or eate the flesh of a serpent? Shall I doe this? *The Lord said to Moses* (*Exod. 4. 2, 3.*)

What

What is that in thy hand? and he said a rod, and he said, cast it on the ground, and he cast it on the ground, and it became a serpent, and Moses fled from it; there is an antipathy in the nature of a man against hurtfull creatures. A man before conversion hath sin in his hand, and heart too; but when once converted, he throweth his sin out of his hand, as Moses did his rod, and then he seeth it is a serpent, a hurtfull noxious thing, and then he fleeth from it. That sin which an unregenerate man carrieth as a pleasant rod in his hand, he finds to be a stinging serpent when he is regenerate. The heart being changed, our opinion quickly changeth concerning those wayes and practices, which before were most pleasing to us; And as God hath in his commandements forbidden us to doe evil, so we (with holy Job in the text) say God forbid, that we should doe it. But it may be questioned, what there was in this action so sinfull, that his spirit rose up so against it, or that he should say, God forbid I should doe it.

See what it was.

God forbid

That I should justify you.

*It was the Justification of his friends which his soule did so abhor. To justify some men is a dutie, and there are many men (I grant) whom to justify were a sin. There is a sinfull judging of others, concerning which Christ saith (Math. 7. 1.) *Judge not, that ye be not judged.* They who judge others unjustly, shall be justly judged. There is also a sinfull justifying of others. They who justify others unduely, may expect condemnation as their due. But were Jobs friends such as could not be justified without sin? could he not justify them, without deserving to be condemned himselfe? Did he judge them hypocrites, as they judged him, and so not to be justified? I conceive not, surely he did not judge them wicked, and doubtlesse they were not, as hath been shewed before; how is it then that he saith, *God forbid that I should justify you?* I answer, we must restrain this act of justification to the cause or case in hand, it doth not refer to their persons, but to their dispute. *God forbid that I should justify you in this,* in your Judgment of me, in the opinion you have taken up of me, or in the sentence ye have given of me. Ye have cast me as an evil-doer, but I cannot subscribe to your sentence; *God forbid that I should justify you**

*Abfit ut vos ju-
stos et veraces
habeam hac in
parte, ut ve-
stram sententi-
am probem.
Merc.*

in this. So then, Job doth not speak of them as of reprobates, whom God had not brought, nor would bring into a state of justification; but he speaks of them as having spoken and done such things as ought to be reprobated, or disapproved by all good men, and which no man ought to justify. Job medled not either with the constant course of their lives, or the state of their souls, he went no further than what concerned the present disputation; God forbid that I should justify you in that.

But how doth man justify man? is it not God that justifieth? the Apostle Paul speaks (Rom. 8. 53.) How then doth Job speak, as if he had power to justify? I answer, as before, Jobs words are not to be understood of the justification of their persons before God, but of the justification of their actions towards him, before man; God forbid that I should justify you; that is, that I should affirm that to be true of me, which ye my friends affirm to be true, or that ye have dealt friendly, according to the rule of truth with me. We justify a man, when, what he affirms we stand to, or when we say that thing is well done which he hath done, or that he hath done well in doing it; this is to justify him. Man justifieth man, when he affirms that to be true which he saith, and that to be good which he doth; or that he hath done and spoken nothing but what is good and true. No man can either justify or condemn another, as to the determining of his state, but we may (upon just grounds) either condemn or justify another, as to the approving or disapproving of his way.

Thus Job professeth he will not justify his friends, he will not say as they said, nor think well of what they had done; he could not do it, he would not do it till he dyed (as he speaks in the next clause) that is, he would never do it.

Hence Observe;

First, *We may and must judge of men, as they are and do.*

We must both justify and condemn as we see, or according to what appeares. Mans justification of man, must proceed upon other terms than Gods justification of man doth. God justifieth the ungodly (Rom. 4. 5.) But woe to those men who justify the ungodly; God would not justify the ungodly, but for the righteousness of another; and shall we justify the ungodly in their own unrighteousness? Whomsoever we justify, must first be
just,

juſt, our juſtification cannot make him ſo. As the termes of Gods electing man are quite different from thoſe upon which man ought to elect or chooſe, ſo alſo are they in juſtification; **God electeth thoſe in whom he ſeeth no good, nor doth he elect any for their goodneſſe, either becauſe he ſeeth them good, or foreſeeth they will be good. He beholdeth no excellency, beauty, or worthineſſe in them; He elects according to the pleaſure of his own will; mans goodneſſe is not the cauſe, but the effect of Gods election; the election of God maketh men good, it doth not find them ſo.** But if man elects, he muſt elect thoſe that are good, thoſe that have ſomewhat in them to commend them to him; He muſt chooſe them becauſe they are learned and Skilfull in reference to the employments and buſineſſes, to which they are called, or becauſe he ſeeth they are honeſt, ſober, gracious; man muſt not elect, **God elects, neither muſt he juſtifie as God juſtifies; therefore (ſaith Job) God forbid I ſhould juſtifie you; I muſt ſpeak plainly according to what I find you. Solomon hath given us the determination of this poynt in full and downe-right language (Pro. 17. 15.) He that juſtifieth the wicked, and he that condemneth the righteous, even they both are abomination to the Lord.** Of which wicked practice the Lord complaineth by the prophet (Ezek. 13. 19.) *Will ye pollute me among my people for handfulls of Barley, and for pieces of bread, to ſlay the ſouls that ſhould not dye (that is, to condemne the righteous) and to ſave the ſouls alive that ſhould not live (that is, to juſtifie the wicked) by your lying to my people, that heare your lyes.* God juſtifieth whom he will, man muſt juſtifie according to the will of God.

Secondly, Conſidering that *Jobs* freinds were (as to their ſtate) godly and righteous perſons, ſuch **God juſtified, and yet Job ſaid well; God forbid that I ſhould juſtifie you.**

Note;

We muſt not juſtifie a good man, when he doth evill, or in that which he doth ill.

A good man, a man juſtified in the ſight of God, may doe amiſſe in the ſight of man, and in that he ought not to be juſtified by man. **We muſt not juſtifie any man in any one evill action, becauſe he hath done many that are good. As it is very ſinful for any man to juſtifie and defend any evill that he hath done, ſo it is**

as sinfull to justifie others, or to be their advocates when they have done evill, or in any evill deed. Every action must be weighed by it selfe, and stand upon its owne bottom, one cannot helpe or save another. It is our dutie to forgive another, many ill carriages and uncharitable, yea injurious actings towards us, but to justifie them, or him in them, would be our sin. In all such cases let us say, *God forbid I should justifie you*, though you may be such as God justifieth, and though ye have done many things which are not onely justifiable, but commendable in another kinde. Christ knew that Peter was a holy man for the maine, yet when he gave him ill counsell, he turned and said unto him, *Get thee behind me Satan, thou art an offence to me, for thou savourest not (in this thing) the things that be of God, but those that be of men* (Math. 16. 23.) And we read that the Apostle Paul was so farre from justifying the Apostle Peter himselfe, when he saw, that through his fault, many walked not uprightly, according to the truth of the Gospel, that (saith he) *I withstood him to the face, because he was to be blamed*, (Gal. 2. 11, 14.) We cannot doe better for our best friends, than to let them know when they doe badly. Nor should we for any thing more condemne our selves, than for justifying another in any thing for which he ought to be condemned. *God forbid that I should justifie you.*

Till I dye I will not remove mine integrity from me.

In this latter part of the verse, Job gives a reason of what he said in the former; He could not justifie them without removing, or parting with his owne integrity, which was the best Jewel he had in the world, and which he was resolved never to part with while he lived. Therefore, saith he,

Till I dye, &c.

*Vi expiravit
animam effra-
vit, lumen mor-
tuis fuit.*

The Originall word notes an easie, a quiet, a naturall death; though I should live till my candle doth consume away, and spend it self, not being violently blowne out by others; though I should live as long as I could live, I could not justifie you, *God forbid I should justifie you, till I dye, &c.* There is a double connexion of these words, *till I dye*, The Greeke Interpreters joyne them to the antecedent words, the Latines to those which follow, *till I dye I will not remove my integrity from me*; but it is not of concernment whether

whether we connect them to former or latter, or divide them between both, *I will not justify you till I dye, neither will I, till I dye, remove mine integrity from me.*

Till I dye

The meaning is not, that *Job* would remove his integrity at or before his death, but this is a strong affirmation that he would never remove it; *I will not doe it till I dye, is, I will not doe it at all.*

We may give a twofold interpretation of this his resolution, *I will not doe it till I dye.* First thus, as if he were resolved not to doe this, though it should cost him his life; he esteemed his integrity at such a rate, that he could easier lay down his life than let goe his integrity. Life is the best of Naturals, but integrity is the best of moralls and spiritualls; and therefore though he dyed for it, he would not (by any act or concession of his) remove, no nor blemish his integrity. As if he had said; though I knew my life were in your hands, and ye able to take my life from me, yet I would not doe this thing, I am fixed and at a poynt with you in this, what ever it cost me. And because this sence is much insisted upon by some, it being a truth, and complying with other Scriptures.

Observe;

A Godly man resolveth he will never doe evill, come of it what will.

Fall back or fall edge, he will not doe it. A godly man resolves against doing that which is an evill of wrong to others, much more against doing that which is an evill both of wrong and sin to himselfe. Zealous *Daniel* was thus resolved when he saw he could not preserve his integrity without endangering the life of another, which could not but be extreemly dangerous to himselfe. (*Dan. 1. 8.*) *Daniel purposed in his heart that he would not defile himselfe with the portion of the Kings meat, nor with the wine which he drank, therefore he requested of the Prince of the Eunuchs that he might not defile himselfe. And the Prince of the Eunuchs said unto Daniel, I feare my Lord the King, who hath appoynted your meat and your drinke, for why should he see your faces worse liking than the children which are of your sort, then shall ye make me endanger my head to the king. Daniel might well thinke, This Great officer would not easily grant him a favour which in the issue might*

lose him not only the Kings favour, but his head too. Courtiers doe not use to be free of such favours, especially to poore Captives, who have no meanes to oblige them; yet *Daniel* put it to a venture; purposing in his heart to abstaine from all uncleane whether meates or drinke, what e're came on't. And as the Godly are or should be alwayes resolved not to doe any evill, though they dye for it, so they resolve sometimes to doe this or that good, though they dye for it; they will run all hazzards rather than forbear a knowne present duty in its season. That magnanimous woman, *Hester*, said, *If I perish I perish*, it is my duty, at such a time as this, I see it is my duty, I am resolved, *I will goe in to the King which is not according to the Law, and if I perish I perish*, (*Hest. 4. 16.*) When *Paul* saw it was a duty to goe to *Jerusalem*, he was resolute against all suggestions of dangers, *But none of these things move me, neither account I my life deare to my selfe, that I might finish my course with joy* (*Acts. 20. 24.*) As if *Paul* had said (as a great man once did) It is necessary for me to goe, but it is not necessary for me to live; and therefore goe I will though I dye for it. And as he was fixed against all the dangers which the enemy at *Jerusalem* threatned him with, so against all those dissuaves with which his friends endeavoured to take him off from the purpose of his intended journey to *Jerusalem* (*Acts 21. 11, 12, 13, 14.*) When *Agabus* a Prophet had taken *Pauls* girdle and bound his owne hands and feet, saying, thus saith the Holy Ghost, so shall the Jews at *Jerusalem* bind the man that owneth this girdle; The Disciples hearing these things, added their exhortation to his praediction, and besought him not to goe up to *Jerusalem*; Then *Paul* answered, what meane ye to weepe and to breake mine heart? for I am ready not onely to be bound but to dye at *Jerusalem* for the name of the Lord *Jesus*. True courage delights in the ayre of that danger where duty dwels, and will neither be beaten off from doing an incumbent duty, nor beaten on to doe any thing against a duty by the reports or appearances of the greatest perill. To be thus resolved is an heroick, and noble resolution indeed. As a wicked man will sin, so a godly man saith he will not sin, though he dye. He chooseth the worst of afflictions rather than iniquity.

Secondly, we may take these words, *till I dye*, in a milder sence; though it was in the breast of *Job* to dye rather than to do this, yet *I will not doe this till I dye*, may here carry in it no more than this, *I will not doe it as long as I live.* Hence

Hence Observe;

A godly man is everlastingly resolved, and set against sin.

In this case he makes no temporary promises, he doth not purpose to forbear sin for a time. much lesse till he hath a fit time, but for ever. Some will not sin for a time, and they forbear onely till they have a fit time to sin. All the reason why some doe no evill is because they cannot, or because they have not an opportunity to doe it. *Felix* said to *Paul*, *Go thy way for this time, when I have a convenient season I will send for thee*; so say they of their sin, at a convenient time I will doe it. There is neither time nor season allowed or appoynted by God for sin, and therefore we must not give our selves allowance for it at any time or season. We should (as was shewed before) rather choose to dye than to sin, how much more should we resolve, not to sin till we dye.

Till I dye,

I will not remove my integrity from me.

The word signifies to yeild or give back, to remove, or cause to give back; Thus saith *Job*, I will not yeild up my integrity, or, I will not cause my integrity to give back. The word which we render *integrity*, signifieth also perfection, and simplicity, that is, a religious, plain, honest and simple disposition, without guile or wickedness, or (as we say) without welt or guard. In the breast-plate of *Aaron*, there was the *Urim*, and the *Thummim*, which latter is this word; *Job* had the true *Thummim* in his Breast, and he would not remove it.

לא אסיר
סוד *Cessit, re-*
cessit, in his bil
removere, re-
cedere fecit.
סוד *Integer,*
perfectus [animo
et corpore.

Hence Note;

A godly man is a man of integrity.

He hath *Urim* and *Thummim*, as well as the High-Priest had, he hath his light of truth or his fire of zeale, and he hath his perfection, or integrity, both in his breast, and upon his breast. These are seated as heavenly principles in his heart, and they are held forth in the course and practices of his life, as a light shining from heaven.

Note, Secondly;

Integrity is, in it selfe, a thing of great price.

We can easily part with or remove those things which are not
of

of worth. Integrity is plaine and simple, yet the best ornament and decking (next Christ) of the whole man. Solomon in all his outward glory was not arrayed like one of these lillyes. *We are never so fine as when we are plaine.* To be plaine, simple, to have a spirit without tricks and turnings, without knots and riddles, is better and more honourable, than the highest titles of honour. Integrity is our perfection under the Covenant of Grace, and simplicity is our greatest excellency. 'Tis the fundamentall excellency of God himselfe, and so it is of his people. That which is truly simple is truly perfect in its kinde, and therefore the same word signifies both simple, and perfect; this is the Glory of Grace, and the Grace of Glory. How Glorious are we when this precious stone of integrity; this spirituall *Thummim* fixed in our hearts, sparkleth in all our wayes.

Thirdly, Observe;

A Godly man is acquainted with his owne integrity.

He knows he hath this Jewell about him, though others see it not, he doth; possibly a godly man may sometimes suspect himselfe to be a hypocrite, (for as there are some hypocrites, who think themselves to be sincere, all are not grosse, or selfe condemned hypocrites, so it is possible for some who are sincere to judg themselves hypocrites) yet take a Godly man out of the clouds and darknesse of temptation, or desertion, and then as he is what he appeares to others, so he appears to himselfe as he is, sincere and full of integrity.

Fourthly, Observe;

A godly man prizeth his integrity highly.

What a man will not remove and part with, surely he reckons as his best. That which is worthlesse, filthy, or uncleane, as dung, we take away as dung, till it be all gone (as 'tis said) 1 Kings. 14. 10.) take it who will; but our treasures, our jewells, we will not part with. The reason why a carnall man will not remove his iniquity from him, is because he values it and lookes upon it either as his pleasure, or as his profit. This makes him hold it fast, as the Prophet complaines (Jer. 8. 5.) *They hold fast deceit.* We say proverbially, and we say it truly, *Plaine dealing is a Jewell*; but with some, *Deceit or false dealing is a Jewell*, and therefore they hold

hold it faſt, and will not let it goe. Whatſoever it is, whether good or bad, which we will not remove, nor ſuffer (if we can helpe it) to be removed from us, that's our Jewell, that's high-prized, and much eſteemed by us. Our integrity is, *our all*, next Chriſt, and Chriſt is nothing to thoſe who have no integrity. It is ſaid of a Woman, *That having loſt her modeſty, ſhe hath nothing more to loſe.* And it is moſt true both of man and woman; They have nothing more to loſe than their integrity; How highly ſhould we prize that without which all that we have beſides is of no price at all?

Fifthly, Obſerve;

A godly man ſhould doe nothing in prejudice to his integrity.

Not to remove integrity, is leſſe than not to throw away integrity, it is to doe nothing that may ſtaine, or lay the leaſt blott upon it. They who are full of integrity, are often blotted by others; the dirt of hypocrifie is throwne in their faces, while their hearts are upright with God, and their wayes towards men. How common is it to object that which doth not appear, when nothing appears to object. Thus others remove the integrity of the moſt upright. But how ſad is it for an upright man to doe that which may ſtaine his owne integrity, and render him not only ſuſpected but blotted. *That which was Jobs great care ſhould be ours, not to move in any thing which may remove our integrity.* God upholdeth his people in their integrity (*Pſal. 41. 12.*) How ſteddily then ſhould his people hold their integrity. *Let integrity and up-rightneſſe preſerve me,* was Davids prayer (*Pſal. 25. 21.*) O let us preſerve our integrity and up-rightneſſe; *What ſhall we preſerve, if not our preſervers!*

Sixthly, Note;

He that admits of any falſe accusation or wrong judgment againſt himſelf, removes or ſtaines his owne Integrity.

We muſt ſtand our ground, and be ſtiſſe for our ſelves againſt all miſ-judgings. It is good to be zealouſly affected alwayes in a good matter, whether it reſpects the glory of God immediately and alone, or whether it reſpect the credit of our brethren, or our owne. To deſire to be famous in the world, and (as thoſe Giants in the old world, (*Gen. 6. 4.*) *men of renowne,* or (as the origi-
nal

nal text hath it) *men of name*, is a very great vanity, but to protect and preserve our good name, is a great and necessary duty. *Job* thought it so necessary, that he was not satisfied with affirming this once, but doubles the same affirmation, though in other words.

Verse 6. *My righteousness I hold fast, I will not let it goe, my heart shall not reproach me so long as I live.*

This verse is filled with the spirit of the former ; *Job* here also shewing the steadfastness of his purpose to insist upon his innocency, and keepe it close, against all assaults of enemies, or suspicions of friends. Though they pulled, yet he would hold fast.

My righteousness I hold fast.

כצדקתי
דרוחי
in iustitia mea
tenui, vel iusti-
tiam meam for-
tificabo, &c.

The Hebrew is, *Upon my righteousness I hold strongly, or, I will fortifie and strengthen my righteousness.* The righteousness of a man may be considered two wayes ; either in reference to justification, or sanctification ; and this righteousness of sanctification may be considered two wayes : first, as it is the righteousness of a mans person, or that principle of righteousness implanted and inherent in him ; Secondly, as it is the righteousness of his actions, or that practice of righteousness which is held out by him. That which *Job* intends here by righteousness, is not the righteousness of justification, but the righteousness of sanctification, and not so much the righteousness of his person, as of his actions or cause in this engagement with his friends. *My righteousness I hold fast.* A believer doth not hold fast his righteousness in reference to justification, there he letteth it goe, he will have nothing to do with it, he will not owne it. *Paul* while a Pharisee held fast his own righteousness for justification, but being converted, *Christ* taught him better Divinity (*Phil. 3. 6, 7, 8, 9.*) *Touching the righteousness which is in the Law I was blamelesse. But what things were gaine to me, (that is, what I then counted gaine as to my acceptation with God) those I counted losse for Christ ; that is, I let them goe, and they were as lost to me, that I might take fast hold of Christ, and beare my selfe, or, lay the whole weight of my justification, upon him alone, as he expounds himselfe in the next verse ; Yea doubtlesse, and I count all things but dung and drosse for the excellency of the knowledg of Christ Jesus my Lord ; for whom*

I have suffered the losse of all things, and doe count them but dung that I may win Christ, and be found in him, not having my own righteousness, which is of the Law. As if he had said, I would not be found to have any of my own righteousness in my hand for a world; For as to the businesse of justification, our righteousness is drosse and dung, yea, all our righteousnesses are as filthy raggs, (Isa. 64. 6.) Not only are those righteous acts filthy which are done (as the Pharisees did theirs) for self-ends, or in hypocrisie, but there is a filthinesse (as they are done by us) in those righteous acts which are done to a right end, or in sincerity; and therefore the most righteous person must not hold his righteousness, he must let it goe. *Though I were righteous* (saith Job, Ch. 9. 15.) *yet would I not answer,* (in a legal way for justification in my selfe) *but I would make supplication to my Judge;* that is, I would humble my selfe and begge his pardon. And again (v. 21.) *Though I were perfect, yet would I not know my own soul.* But when it cometh to a case or controversie between him and his friends, then he held fast his righteousness, the righteousness of his sanctification and conversation. There, righteousness is no drosse, but gold, silver, precious stones, the soules riches; of this righteousness Job professeth in the present Text, *I hold it fast.* The word signifies to hold strongly; As if he had said, *This my righteousness I hold with all my strength;* no man shall take it from me, but I'll know why. This steddie purpose of Job here repeated may import two things.

First, Perseverance in doing righteously; As if he had said, *I will never give over the wayes and works of righteousness.* Thus the Lord bespeaks Satan (Ch. 2. 3.) *Hast thou considered my servant Job, that there is none like him in the earth, a perfect man, and an upright, one that feareth God, and escheweth evill, and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.* When the Lord said, *he holdeth fast his integrity,* the meaning is, he persevereth, or goeth on, acting his integrity; he will not be beaten off, no not by all these blowes: *Thou hast moved me to destroy him, but destruction it self cannot remove him from his duty.* So some expound the place here, *my righteousness I hold fast;* as if Job would shew, that as he had kept, so he was purposed to keep a perpetual course of holinesse, righteousness and justice, from the very first to the last; but I

conceive this is not the proper interpretation of this place. The word which we translate, *I hold fast*, doth not so much imply perseverance in doing righteously, as the defence and maintenance of what he had done, to be righteous, or of the right which he had done; *my righteousness I hold fast*, I maintain it, I stand to it; and he speaks in the present tense noting a continued act through all time. He doth not say, *I have held it fast*, or *will hold it fast*, but *I hold it fast*, as with my very teeth. *Job is not treating of his perseverance in righteous wayes, but affirming that his wayes had been righteous, though his suspicious friends suggested otherwise.*

My righteousness I hold fast.

The Emphasis of the word here rendred, *Hold fast*, reaches a little further than hath yet been signified, even to hold with a kind of obstinacy or pertinacy of spirit; it notes such a holding as takes encouragement by opposition: which the more it is assaulted to let goe, the more it is engaged to hold. That speech of Christ (Luke 19. 15.) attains this sence fully. *And it came to passe (saith the Evangelist) that when the time was come that Christ should be received up, he stedfastly set his face to goe to Jerusalem; the Greek is, he hardened or strengthened his face; The Syriack saith, He prepared himself to goe, (that which we firmly purpose to doe, we prepare to doe) Christ would not be diverted by any advise, counsel, or perswasion, but the time being come, that he should be received up, that he should suffer, and enter into glory, he stedfastly set his face, he was irrevocably set to goe to Jerusalem, He prepared himself, though he knew what a bitter cup was preparing for him, and that he must passe through the valley of the shadow of death. Thus Job hardened his face, and was invincibly resolved to stand to his tackling, my righteousness I hold fast,*

And will not let it goe.

That's the Negative of the former Affirmative; when a man is resolved to hold any thing fast, *he will not let goe*; there is an elegancy in the expression. The original word signifies to be weak or infirme. To let a thing go, or to remit it, shews a weaknesse in him that doth so, and so this word is properly opposed to that in the former clause, *to holding fast*. In this sence we read it

(Pro. 18.

ισχυριζεν.
 ἰσχυριζεν. i. e. certus omnino fuit illuc proficisci noluit ullo metu ab illo proposito revocari, magno et erecto animo iter aggressus est.
 Bold.

לֹא אָרַב
 אֶת־פָּנָי
 lenis
 debitis remis-
 sus.

(*Pro. 18.9.*) *He also that is sloathful in his work, is brother to him that is a great waster. The slothful man is weak at his work, he will easily let it go, his work drops out of his hand, or from between his fingers. What we do not set our hearts to, we care not to set our hands to, or hold it in our hearts.* That Scripture (*Num. 13. 18.*) will give us a little more light about the force of this word. When *Moses* sent out the spies, and gave them instructions what they should doe in the Land of *Canaan*; See (*saith he*) *what the people are, whether they be strong or weak, few or many, learne or enforme your selves, whether they be a people that will easily part with their Land, and give up the hold of their possessions.* Consider whether they be strong, and valiant men, that will dispute and fight for every patch of ground ere they part with it, or whether they be weak, that is, such ~~as~~ will easily let their Land goe, and be turned out of all their labours, to save themselves a labour. The word is used also in the story of the *Levite* (*Judg. 19.9.*) *And when the man rose up to depart, he and his Concubine, and his Servant, his Father in Law, the damsels father said unto him, behold now the day draweth towards evening; the Hebrew is, as we put in the Margin of our larger Bibles, the day is weak, or ready to let the Light go; in the morning the light increaseth and waxeth stronger and stronger, but towards evening the day or the Light is going away, it groweth weak when the Sun departeth.* Now, *saith Job, I will not let go mine integrity, my integrity shall be as the ascending or morning Sun, climbing higher and higher, my integrity shall not decline or go down, I will not let it go, but it shall shine brighter and brighter, till it shineth forth in full strength.* And in this sense *Jacob* spake to the Angel, (*Gen. 32.24.*) who made request, *Let me goe, for the day breaketh, no, saith Jacob, I will not let thee goe except thou blesse me.* And thus *saith Job, I will not let it goe; I will not act like a weak man, what I have undertaken I will abide by, and not give an inch of ground.* As *Moses* said to *Pharaoh* about the departure of *Israel* (*Exod. 10.26.*) *Our cattel shall go with us, there shall not an hoofe be left behind, I will not let any thing go that belongs to Israel.* Thus constant is *Job* in this controversie, about his righteousness, he would not lose a hair of it. *I will not let it goe.*

Hence Observe ;

As a godly man resolves to hold on in the practice of righteousness against all temptation, so to maintain his righteousness against all opposition.

He that knoweth he is sincere, cannot be perswaded, nor beaten from holding his sincerity : a godly man (as the Apostle James describes the wisdom from above, that is, those who are made wise from above, (Chap. 3. 17.) is first pure, then peaceable, gentle, and easie to be entreated. He may be intreated easily in some things, but in others you may as soon remove a rock as move him, there's no intreating, no perswading him ; a godly man is easily entreated to do good for others, and he is easily intreated to remit the wrong which others have done him ; in these two cases he is easily entreated : but if you come to take his integrity from him, and touch him in his uprightness, he will by no means be intreated to wrong himself. As it is sinful (in many cases) not to remit the wrong done to us by others, so not to maintaine the right done by our selves ; we may, yea we ought sometimes (for peace sake) to part with our right ; but we may not, we must not part with our righteousness : for that indeed is as, if not more sinful, than to wrong others ; to beare false witness against our selves is the falsest witness-bearing ; *In what we are honest and innocent, we cannot be too stout.* He buyes his peace too deare, who either quits the truth of God for it, or the truth of his own wayes. It is dangerous laying down our own will, to submit to any thing which is not according to the will of God. Here and no where else wilfulness is a vertue. *I will not let it go, saith Job,* and he did well in saying so, for else he had fallen into the after-claps, indeed, the thunder-claps of his own conscience, which he had no mind to doe, as he professeth in the next words.

My heart shall not reproach me so long as I live.

That is, my conscience shall not ; the heart in Scripture is put for the understanding, for the will, for the affections, as hath been elsewhere shewed, here for the conscience ; *my heart shall not re-*

proach me. To reproach, is to cast a blot upon our selves or others. The original word is sometimes translated to blaspheme (Isa. 65. 7.) Blasphemy is the highest degree of reproach. Job speaks here

proach me. To reproach, is to cast a blot upon our selves or others. The original word is sometimes translated to blaspheme (Isa. 65. 7.) Blasphemy is the highest degree of reproach. Job speaks here

to

to his friends dealing with him ; as if he had ſaid, *Ye my friends have reproached me often, but I am reſolved my own heart ſhall not reproach me.* He tells them (Chap. 19. 3.) *theſe ten times have ye reproached me ; but reproach ye as long and as often as ye will, my heart ſhall not reproach me once or at all, if I can avoyd it, as long as I live.*

There is a double rendring of theſe words ; ſome give them in the time paſt, *My heart hath not reproached me all my dayes, or all the time that I have lived ;* That is a very good ſenſe : Job was of ſuch integrity, that though he had many failings, yet he had not ſinned againſt the dictates of his conſcience, and ſo had not broken his peace by what he had done, though he had often done that which called him to repentance. Our Tranſlation, and ſo generally others, read the words in the future tenſe, *My heart ſhall not reproach me, I will not give it cauſe to reproach me, which I ſhould doe, if I ſhould aſſent to your reproaches, My heart ſhall not reproach me as long as I live ;* The Hebrew is, *from my dayes ;* רִימִי a diabui
meis. which hath a double interpretation ; Firſt, *concerning my dayes ;* De vita mea,
et moribus me-
is. Drui. that is, concerning my manner of living. Maſter Broughton ſeemes to comply with this reading as beſt, *My heart ſhall take no ſhame from my dayes,* that is, from thoſe things which I have done in my dayes, or from my whole converſation ; not as if he thought himſelf free from ſin, but he had not gone on knowingly in a way of ſinning, or he had not acted againſt his knowledge. We cannot but doe that which we know to be ſinful, and yet, poſſibly, we may not ſin againſt our knowledge. Secondly, *From my dayes,* that is, all the dayes that either I have, or ſhall live. This form of ſpeaking being uſed indifferently, both in reference to the time paſt, and to come, is a confirmation of Jobs integrity ; he had ſo lived that his conſcience did not check him, and he was reſolved ſo to go on, with ſo much cleareſſe, that his conſcience ſhould have no cauſe to check him, *My heart ſhall not reproach me as long as I live,*

Hence Obſerve ;

Firſt, *Conſcience, or the heart of man, hath an accusing, or an upbraiding power in it.*

Conſcience is a very buſie faculty of the ſoul, and it hath many offices. Firſt, Conſcience is as a register to take notice of and record

cord what we do. Secondly, Conſcience is a witneſſe againſt us, or an accuſer, when we do amiſs. Thirdly, Conſcience is a Judge, and gives the ſentence (1 John 3. 20.) *If our heart condemn us, God is greater than our heart, and knoweth all things ; if our heart condemn us not, then have we confidence towards God.* Conſcience ſits upon a Throne as Gods deputy, to award life or death. Fourthly, Conſcience hath the office of a tormenter, it is that worme which dyeth not, and a fire that never goeth out. The damned ſhall fee the teeth and ſting of conſcience for ever, though here they have brib'd it, and blinded it, that it might not trouble them. The work of conſcience intended in this Text is the ſecond, the accusing and witneſſing work of conſcience. He that accuſeth another, reproacheth him, and every accusation is a reproach, if it be falſe 'tis a reproach till it is removed, and if it be true 'tis a reproach that cannot be removed. Of this work of Conſcience the Apoſtle ſpeaks (Rom. 2. 15.) *Which ſhew the worke of the Law written in their hearts, their conſciences alſo bearing witneſſe, and their thoughts the mean while accusing or elſe excuſing one another.* Though the lives of carnal men oppoſe the Law, yet the conſcience of the moſt wicked man in the world doth comply and correſpond with the Law, to bind or to looſe him, to accuſe or excuſe him upon the view of what he hath done.

Secondly, Obſerve ;

An enlightned and awakered conſcience, will vex and upbraid thoſe that do evil.

Many have done much and more, than Job ſaith here he would not do, left his conſcience ſhould reproach him, & yet their conſciences never reproached them for it ; they have ſilenced their own conſciences, or through ignorance, their conſciences have not learned to ſpeak, and ſo they ſin, and conſcience ſaith nothing ; They who are alienated from the life of God through the ignorance that is in them, (as the Apoſtle ſpeaks, Eph. 4. 18.) may and doe live like devils in a courſe of wickedneſſe, and never receive ſo much as one check from conſcience ; yea, the reaſon why many deſire to have no light in their conſcience, is, becauſe they would not be under the rebukes of conſcience. A blind ſleepy conſcience will let a man ſin, and ſin a thouſand times, and never give him an ill word ; but if a Job, a man of an enlightned conſcience ſin, his conſcience

ſcience will be upon him preſently, and tell him his own. Therefore he ſaid, *My conſcience ſhall not reproach me*; I know it will, if I ſhould do evil; it is poſſible for an ill man to have a good conſcience in its kind, that is, a conſcience naturally good, though not morally good; for when conſcience doth its office, it is a natural good conſcience. The office of conſcience is to reproach us when we do evil; A wicked mans conſcience may do that, it may tell him, he hath done this or that ſinful evil, and ſo deſerves this or that penal evil. Again, it is poſſible for a godly man to have an ill conſcience (in this ſenſe) that is, a conſcience which doth not its office, as to ſome particular, his conſcience may be aſleep, or not enlightned in ſome things; his conſcience may be much out of order, and unfit for the exerciſe and diſcharge of its proper duty. When *David* had committed thoſe horrible ſins of adultery, and murder, his conſcience was diſcompoſed and off the hinges for a whole yeare, it never reproached him, he was as a ſtranger to his own boſome; till his ſin was diſcovered to him, it troubled him not. But when *Nathan* came to him and (having made him give ſentence againſt another man in a Parable) told him plainly, *thou art the man*, his conſcience quickly gave ſentence againſt himſelf, and he confeſſed, *I have ſinned againſt the Lord* (2 Sam. 12. 13.) Nothing beſides the blood of Chriſt, can ſtop the voyce and ſtill the cry of an awaked conſcience. But being once thus purged, we have no more conſcience of ſins (Heb. 10. 2.) that is, no more rebukes and reproaches of conſcience for ſin. They who know they are pardoned in Chriſt, make conſcience of committing the leaſt ſin, but they have no conſcience of the greateſt ſins committed.

Thirdly, Obſerve;

A godly man is afraid of the chidings and upbraidings of his own conſcience.

It is better to have the reproaches of all the men in the world fall upon us, than the reproaches of conſcience, better that all the men in the world ſhould call us hypocrite and wicked, than that conſcience ſhould tell us ſo; a godly man fears the accuſation and ſentence of his conſcience, next to the judgment and ſentence of God himſelf. Yea natural men many times are much afraid of their conſciences, and do therefore eſchew evil, leſt conſcience ſhould trouble them, and upon the ſame terms they do good.

They

They find if they should omit such a duty, if they should not sometimes pray, and hear the Word, they must answer it to their consciences. This is a true distinction between a godly and a carnal man; a godly man doth good, not for feare his conscience should trouble him, but because his conscience is pleased with, and suited to the doing of good. Yet conscience is terrible to a good man when he sins, as well as to a wicked, even he is afraid of the chidings of conscience; therefore as Paul saith in reference to civil Magistrates (Rom. 13. 3.) so I say in reference to that natural Magistrate in your breasts, conscience, *Wilt thou then not be afraid of the power, do that which is good, and thou shalt have praise of the same.* The Magistrate is a terrour, not to good works, but to evill workes; conscience is a Magistrate within, and that is a terrour, not to good works, but to evil; therefore my advice is, would ye not be afraid of the power of conscience, do that which is good, and ye shall have praise of the same, that is, your conscience will commend you, or give testimony for you: it is sweet, no man knows how sweet but he that hath it, to have the testimony of a good conscience upon good grounds; A flattering from conscience is the sorest curse, but a true testimony from conscience is an unspeakable mercy. Doe good, and ye shall have good words, and a good witness from conscience.

Fourthly, Observe;

A godly man is very careful not to give his conscience any occasion to reproach him.

Whatsoever he doth, or what shift soever he makes, he will not doe any thing which may put him in the hand of conscience to schoole and chide him; that is the tendency of all. When Job said, *My conscience shall not reproach me*, his meaning was, I will not doe that which shall render me naked and lyable to the reproaches of conscience. It is impossible to avoyde the reproaches of conscience, unlesse we avoyde and turne from that which puts a word of reproach in the mouth of conscience. Sin puts not only a word, but a sword in the mouth of conscience to wound us, therefore a godly man, next to his care that he give not God an occasion against him, will not give his conscience an occasion against him. Conscience acts in subordination to God. A good conscience is as a Paradise, it makes musick within; conscience is

A pleasant bird, it ſings ſweetly, and when conſcience ſings ſweetly, we are fitteſt to act vigorously. Conſcience is a book, for the mending of the faults whereof all other books have been made; and when once conſcience is mended and ſet right, ſo that we can ſay in truth as Paul (Acts 23. 1.) *We have lived in all good conſcience before God,* and (as he ſpeakes in another place of that booke) *have kept our conſciences void of offence both towards God and towards man,* then have we confidence both towards God, and towards man, and have good ground to ſay, *Our heart ſhall not reprove us as long as we live.*

A good or pure conſcience (as other Scriptures call it) will certainly be a quiet & a peaceable conſcience; a good conſcience will not only not reprove or trouble us, but it will exceedingly reſreſh and comfort us. So the Apoſtle professed from his own experience (2 Cor. 1. 12.) *Our rejoycing is this, the testimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdome, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.* When conſcience beares its testimony with us, and for us, how full of joy is the ſoul, even in the miſt of many outward ſorrows? And as **trouble of conſcience is the greateſt trouble, ſo joy of conſcience is the greateſt joy.** That man can never want muſick, whoſe conſcience ſpeakes in conſort, and is harmonious with himſelf. **A good conſcience is the poore mans riches, and the rich mans Jewel;** A good conſcience is the beſt pillow to ſleepe upon, and the beſt diſh to feed upon. A diſh, ſaid I? *'tis a feaſt;* A feaſt, ſaid I? Solomon ſaith more (Pro. 15. 15.) *'tis a continuall feaſt.* The Geneva tranſlation ſaith, *A good conſcience, ours, a merry heart* (which doth not contradict the other, but explaine it. A good and a merry heart or conſcience) *is a continuall feaſt.* And as they who are merry are fit for a feaſt, ſo at a feaſt 'tis both proper and comely to be merry. And while conſcience continues good, the feaſt will continue, and therefore a good conſcience muſt needs be a continuall feaſt. Nor is it to play the *Epicure*, to be alwayes at this feaſt; for in this feaſt every pot and diſh is *Holineſſe to the Lord.* Nor ſhall any need to feare a ſurfer, by being continually at this feaſt; for as the feaſters are temperate, ſo their appetite and ſatisfaction are perpetually interchangable. They ſhall be alwayes feaſted by conſcience, who are carefull that their conſciences ſhall not at all

reproach them; this was Job's resolution; *My conscience shall not reproach me so long as I live.*

JOB, Chap. 27. Vers. 7, 8.

Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous.

For what is the hope of the hypocrite, though he have gained, when God taketh away his soul?

IN the former verse, we found Job holding fast and stiffly maintaining his own righteousness, against all the objections and jealousies of his friends; in this he either fastneth unrighteousness or the reward of the unrighteous, upon his Enemy, or opposer; *Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous.*

Let mine Enemy.

Vaticinium est
non votum.
Janſon.
Majorẽ vim
et energiam vi-
detur habere
imprecatio.
Merc.

Some render and expound the words, not as a wish or desire, but as a Propheſie; in which Job foretelleth what would become of his Enemy, or what evill ſhould befall him: *Mine Enemy ſhall be as the wicked, &c. he that riſeth up againſt me as the unrighteous.* But I rather take it (according to our reading) for an imprecation, or wiſh, that evill might come upon his Enemy.

Let mine enemy be as the wicked.

What a wicked man is, and the force of the originall word here uſed, hath been opened heretofore, therefore I ſhall not ſtay upon it. Both parts of this verſe are of one ſence and meaning; that which he ſaith in the beginning (*Let mine Enemy be as the wicked*) he ſpeaks againe in the cloſe of this verſe (*and he that riſeth up againſt me, as the unrighteous*). This latter is but a reinforcement of the ſame thing in a different forme and ſhape of words.

He that riſeth up againſt me.

This riſer is none other, than his Enemy before ſpoken of; yet the Title beſtowed upon him, gives us a deſcription of an Enemy,

or

or tells us more clearly what an Enemy is, or who is an Enemy. *He is an Enemy; that riseth up against us; an Enemy riseth up in his spirit against us, and he riseth up in his actions against us. He riseth up to make us fall, he riseth up against us that he may rise above us.*

There are two sorts of Enemies.

First, Some are secret Enemies, that lye, possibly, in our very bosomes, that salute us courteously every day, as *Judas* did *Christ*, with a kisse, and a haile *Master*, no appearance of an Enemy, either in words or actions; and yet, *The deepest and most dangerous Enemy, is the secret Enemy.*

Secondly, There are open Enemies, professed Enemies, such as hold out a flagg of defiance, and send challenges to us; such a one is here meant by these words; *He that riseth up against me.* *David* (*Psal. 41. 9.*) describeth his Enemies by lifting up the heele; *He that did eat of my bread, lifted up his heele against me*; that is, he hath acted openly against me, he hath kicked at me like a wild horse, or would have trampled me under his feet: To rise up, and to lift up the heele against one, are the same, as the enemy in the Text, and he that riseth up, are the same, and as the wicked, and the unrighteous are the same; only in these two last different words, there is a different respect. Properly a man is said to be wicked in reference to his Impieties against God; and unrighteous in reference to his Injustice and wrong dealings with man; Justice giveth every man his own, his due: and therefore he who either by professed violence, or secret fraud, opposeth another mans due, is unrighteous. Yet these words are often used promiscuously, the wicked for the unrighteous, and the unrighteous for such another as the wicked; *Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous.* In these things there is no difficulty.

But though these words are plaine in their literall sence, yet there is some difficulty in gathering up the meaning and Interpretation, as also the scope and designe of them.

Let mine Enemy be as the wicked, may be Interpreted three wayes.

First, As an argument of *Jobs* charity.

Secondly, As an argument of his piety.

Thirdly, As an argument of his courage and magnanimity in main-

maintaining his own cause, still and stiffely insisting upon his Integrity; the sence is good, and the Interpretation faire either of these wayes;

First, these words are expounded as an argument of *Jobs* charity, (*Let mine Enemy be as the wicked, and he that riseth up against me, as the unrighteous*) As if *Job* had spoken his mind thus; To my friends have adjudged me to be a wicked man, ye have sentenced me to be unrighteous: well, let this be granted or supposed that I am so, say (seeing ye have such a mind to it) that I am an unrighteous man, let me abide under this cloud of censure; all the hurt that I wish you, who are in appearance mine Enemies, and continually rise up against me, is this, that ye were such as I am, whom ye call wicked, or that ye were like him whom ye suppose the unrighteous man, I would ye were as I am, except these sorrowes, except the bonds of these sicknesses and sores, and sore afflictions which are upon me; for my part I wish that you mine Enemies who dispute with and oppose me, who resist and rise up against me, were as my selfe, whom ye account the wicked and unrighteous man.

Thus *Paul* (pleading his cause and Integrity before King *Agrippa*, and having almost perswaded him to be a Christian, *Acts* 26. 29.) answered, I would to God that not only thou, but all that, heare me this day, were both almost, and altogether such as I am, except these bonds. As if he had said, I am judged as an heretique as a disturber of the peace, as a wicked man, I would that mine Enemies and opposers were but as this heretique, as this seditious person, I would that thou O King, and all that hear me, were such as I am, except these bonds; I would keep my troubles to my selfe, and wish that ye all were partakers of my grace and spiritual priviledges. The exposition of *Jobs* wish now under hand, hath a paralel sence with this of *Paul*. There is no greater argument of sincerity and Gospel charity, than to be willing to beare the whole of our own troubles, and that others should beare a part and share with us in all our mercies.

Secondly, The words may be expounded as an argument of *Jobs* piety; and that two wayes.

First, *Job* doth assert his piety, by ascertaining who or what kind of men they were, with whom he had used to converse as friends. As if he had said; You account me wicked, and unrighteous, A man delighting in the society of the ungodly, doing them courtesies,

refies, and making them my Counsellors; whereas indeed I have looked upon the wicked and unrighteous as mine Enemies, even as they that rise up against me. It is an argument of holinesse and piety, to love those that are holy and righteous, to make them our friends and favourites, who are friends to God, and the favourites of Heaven. And to say of the wicked, he is my enemy, or let mine enemy be as the wicked, is to act like a friend or servant of God. When Jehoshaphat said to wicked Ahab, I am as thou art, and my people as thy people, (2 Chron. 18. 3.) The Lord sent a Prophet to him with this reproofe, Shouldst thou helpe the ungodly, and love them who hate the Lord? (2 Chron. 19. 3.) Some are knowne to be wicked, by being companions of the wicked, and it ill becomes those who are Godly to have any intimacy of communion with the wicked. And therefore Job gives a probable character of his own piety, by disowning (according to this interpretation) the impious, and reckoning such in the number of his enemies.

Secondly, We may expound the words as an argument of his piety, thus; As if Job had said; Though I have spoken much about the worldly prosperity of the wicked, yet I am so farre from judging their Condition to be good, or their Estate happy, that I would not wish the worst Enemy I have in the world a worse lot than to be a wicked man; I could not desire any thing more evill to him than this, that he were evill and unrighteous. And therefore you are much deceived in your judgment of me, as if while I have spoken of the prosperity of the wicked, I were of opinion, that their Estate is good, or they happy; whereas indeed I look upon them as men to be pittied, not envied in the highest pitch of their worldly pompe and greatnesse. And as I have no hunger after their dainties my selfe, so I would not wish any friend of mine to partake with them; but (were it lawfull to wish evill to an Enemy) I would not wish the vilest enemy I have upon the face of the earth a worse Condition, than that of a wicked man, how much soever he flourisheth in the eye of the world. Thus he seemes to be of Moses his choyce Spirit, yea to have made his choyce like Moses (Heb. 11. 25.) Rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. This is a great argument of Jobs piety, shewing that he had no desire, no suitablenesse at all in his spirit to the Condition of a wicked man, how glorious or glittering so ever among men. It is

Si libeat hosti-
bus meis im-
precari, non ali-
ud sin opatur-
um, quam ut
talem deum ex-
periantur, qui
his est adversus
sceleratos. *Bez.*

a Common way of Expressing that which we most distrust, to say, *Let this be to mine Enemy, let this be to those that hate me.* And this supposeth such a displeasure against the person as cannot be satisfied with any particular trouble. When *Abigail* came to meet *David*, and to interpose between him and her husbands destruction by his sword, she thus bespake him (1 Sam. 25. 26.) *Now therefore my Lord, As the Lord liveth, and as thy soule liveth, Seeing the Lord hath withholden thee from coming to shed blood, and from avenging thy selfe with thine owne hand, now let thine Enemies, and they that seeke Evill to my Lord be as Nabal.* *Nabal* was a prosperous man in the world, yet a wicked and a wretched man, and the hand of God was upon him, and he dyed presently after; now let the Enemies of my Lord (saith *Abigail*) be as *Nabal*; that is, let them be as vile and low in the esteem of men, as *Nabal* is, upon whom one of his own servants could bestow no better language than *Son of Belial*, such a son of *Belial*, that a man could not speak to (v. 17.) yea, let thine enemy be as unable to hurt thee, as *Nabal* is, and let him as surely fall under the revenging hand of God as *Nabal* shall, upon whom not to revenge thy selfe with thine own hand, thou hast been so easily perswaded. We have alike wish formed in the same termes (2 Sam. 18. 32.) *The King said to Cushai, is the young man Absalom safe? And Cushai said, let the Enemies of my Lord the King, and all that rise up against thee be as that young man.* When he would set forth the miserable end and fall of *Absalom* (who was hung on a tree and slain) he saith, let all that wish my Lord the King hurt, be as that young man is. Once more we read this way of imprecation, (Dan. 4. 19.) *Then Daniel (whose name was Belteshazzar) was astonied for an houre, and his thoughts troubled him: the King spake and said, Belteshazzar, let not the Dreame, or the Interpretation thereof trouble thee; Belteshazzar answered and said, my Lord the Dreame be to them that hate thee, and the Interpretation thereof to thine Enemies.* As if *Daniel* had said, I have cause enough to be troubled, it is a black Dream, and the vision is a vision of darkness and astonishment; I could wish that thy Dreame were to thine Enemies, and the accomplishment of it to them that hate thee. In this language speakes *Job* here; you think that I am a man much taken with the prosperity of the wicked; for my part, *Let mine Enemies be as the wicked, and they that rise up against me as*
the

the unrighteous. That's the best esteem and highest value that I have of all them that are wicked and unrighteous.

Hence Observe;

To be wicked, or an unrighteous man, is to be in the worst estate, incident unto, or imaginable by man.

To be poore and despised, to be weake and sickly, all these evils of state, name, and body, are not evill at all, in comparison of sin. Morall evils are the worst of evils. And in the opinion of godly men, none are in so bad a condition as ungodly men; if it were lawfull to wish the worst that could be to an enemy, the worst we could wish him (putting all evill wishes in one) is, *that he should be as the wicked, and unrighteous.* Indeed they who are like them in wickedness, think none like them in happiness, and so they think themselves. We have both these tempers, or distempers rather, laid down in one verse (*Psalm. 10. 3.*) *The wicked boasteth of his hearts desire (that is, when he hath gotten, which is not worth the getting, what his heart desireth) and blesseth the covetous (that is, counts them blessed) whom the Lord abhorreth.* They who are of the world, blesse the worldly, and blesse themselves in their worldly blessedness, and would not turne Tables with any in the world unlesse such as have more of the world than they, (*Psal. 39. 2.*) *The wicked flattereth himselfe in his own eyes, till his Iniquities be found abominable.* He thinks all is well with him, and so doe many besides himselfe. Yea so ignorant, or impudent are some, that they think God himselfe approves, and hath a good opinion of the ungodly. Such bold blasphemers are at once discovered and reprov'd by the Prophet, (*Mal. 2. 17.*) *Ye have wearied the Lord with your words, yet ye say wherein have we wearied him? when ye say every one that doth evill is good (that is, approved, accepted, and well esteemed) in the sight of the Lord, and he delighteth in them, or where is the God of Judgment? Which latter words are either a new accusation, or the proove of their former accusation, as if they had said, if he did not delight in, and approve them, he would punish them. This is (as the Septuagint render) a provoking word, or (as the Chaldee hath it) a molesting troubling word; we render it fully, a wearying word. What? when God suffers wicked men to prosper and receive good, doth he account them good? The Prophet Isaiah (Chap. 43. 24.) presents the*

the Lord thus complaining; *Thou hast wearied me with thine iniquities.* But that which wearieth the Lord most, is when man saith he is pleased with, or approves either iniquity wrought, or the workers of iniquity. To speake or thinke thus of God, is not only iniquity, but highest blasphemy. It is a most grosse error, when man thinks so of man, as the same Prophet shewes (*Mal. 3. 15.*) *And now ye call the proud happy;* Such as are men of aspiring minds, and work their own ends confidently, daringly, ye call the only men. A proud man is the worst of wicked men; every wicked man hath abundance of unmortified pride in him, but pride is a predominant lust in some wicked men; how unhappy and blind in judgment are they who call these happy? The present poynt saith, that all wicked men are in a bad condition, but among them all, none is in so bad a one as the proud, for him God resisteth (*James 4. 6.*) and if it must needs goe ill with them, whom God doth only leave to themselves, not giving them assistance, then who can say how ill it must needs goe with them (though never so high and great in the world) whom God resists, and sets himselfe against? There are two considerations, which shew how farre all wicked (much more proud) men are removed from happines.

First, They are out of the favour of God, they have no roome in his heart. How miserable is their life, who share not in the loving kindness of God, which is better than life? We enjoy nothing that is truly good, without God, who is the cheifest good. The light of his Countenance is better than all the comforts of this life; what have they that enjoy not the light of his Countenance, but sorrow and darkenes? As it is the sin of a wicked man, so it is his punishment, that he is without God in the world. He is without God in the world, as to the feare of, or faith in his name, this is his sin; and he is without God in the world, as to any favour or good will which he hath from God, and this is his punishment. As whatsoever good a carnall man doth, whatever service he performes to God or for God, his heart, his good will is not in it; so whatsoever the wicked have from God, they have none of his heart, nothing from his good will.

Secondly, Such are not onely out of the favour of God, but (for there is no middle state) they are the subjects of his displeasure, and stand naked to his wrath; they have no shelter, nothing

to keepe off the dayly droppings, or moſt dreadfull ſtormes and threatenings that are written in the booke of God. And indeed there can be no ſhelter from divine wrath, but in divine love. Therefore (ſaith Job) I would have no friend of mine, no child of mine, no neighbour of mine in ſuch a condition as they are in; Let mine Enemy be as the wicked, and him that riſeth up againſt me as the unrighteous. That's a ſecond Interpretation, repreſenting theſe words as an argument of Jobs piety, who, how much ſoever he had ſpoken of the proſperity of wicked men, yet was farre from beleeving that any true happineſſe belonged to them; the choyceſt of their comforts, their moſt perfect proſperity, doth not put them one ſtep beyond miſery.

Thirdly, We may Interpret theſe words as an argument of Jobs Courage in his cauſe. And then, Let mine Enemy be as the wicked, is either a Propheſie (mine Enemy ſhall be as the wicked) or an Imprecation, I wiſh they were ſo. Many read it onely as a Propheſie (as was touch before) foretelling what ſhould become of his Enemy. But what Enemy doth he meane? He meanes not an Enemy in reference to his perſon, but to his cauſe; his enemy was his oppoſite in judgment and opinion; and when he ſaith, Let mine Enemy be as the wicked, or mine enemy ſhall be as the wicked, he ſpeakes of their deſert, not of his own deſire, or he ſpeakes of what might juſtly befall them, not of what he would have them fall into. As if he had ſaid, mine enemy, or he that oppoſeth me in this Cauſe, deſerves to be as the wicked and to be handled as the wicked, or in the carriage and handling of this Cauſe mine enemy will be found as the wicked, and he that riſeth up againſt me as the unrighteous. It is poſſible for a good man to engage in a bad matter, and in the uprightneſſe of his own heart to doe and ſay that which is not right. Holy Paul could ſay of himſelfe before his converſion; I verily thought with my ſelfe, that I ought to do many things contrary to the name of Jeſus of Nazareth (Acts 26. 9.) And ſome after converſion have done things contrary to the name and truth of Chriſt, how much more of their brethren. But no good man can oppoſe a good Cauſe, or a good man, but he gets a ſtaine upon his goodneſſe by it. It is Iniquity, or unrighteouſneſſe to vex any man in his righteous cauſe, or in the righteouſneſſe of his cauſe. Job ſpeaketh home and ſomewhat harſhly, when he called his friends Enemies, but they had conſtrained

L

him.

*Adverſarium
designat cujus
inimicitia ver-
ſetur non inter
perſonas, ſed
compugnantes
ſententias ſit
ergo de merito
non autem de
eventu ut impi-
us inimicus
meus.]*
Janſon.

him. Yet two things give some allay to the sharpness of his language.

First, That he did it onely in reference to the state of the business, not of their persons.

*Quisquis mihi
in hac causa ad-
versetur, tan-
dem aliquando
injurie con-
demnabitur.
Jun.*

Secondly, That he did it to awaken, and stirre them up to consider what they had done. He speaks roughly to them, that they might desist from speaking and dealing so roughly with him, and forbear to fasten the Censure of hypocrisie upon him. And we find that the Lord himselfe in the close of this dispute, doth verifie this Prophecie of *Job* (*Mine Enemy shall be as the wicked*) for the Lord tells them (*Chap. 42. 7.*) when the business came before him) *My wrath is kindled against thee (namely Eliphaz) and against thy two freinds, for ye have not spoken of me the thing that is right, as my servant Job.* There God verified it, that *Jobs* enemies, or they that stood in this Cause against him were as the unrighteous, and wicked.

Secondly, We may take notice of the qualification of this speech, (*Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous*) (he doth not positively affirme that they who were Enemies to him in that cause or business, were wicked, or were unrighteous, but let them be as the wicked. While they take part and joyne with the wicked and unrighteous in their Censures upon me, they make themselves such; such was *Jobs* confidence in the goodness of his Cause, that he feared not to affirme his opposers would be found as the unrighteous and the wicked.

Hence, Observe;

He that opposeth a righteous Cause, acts the part of an unrighteous man.

I doe not say, (nor did *Job*) that every one that opposeth a righteous cause, is unrighteous; but he that opposeth a godly or righteous man, in a righteous cause, acts like an ungodly man, or he takes up the worke of the unrighteous. Thus *Job* said to his wife (*Chap. 2. 10.*) *Thou speakest as one of the foolish women use to speake*; he doth not say, thou art a foole, or a wicked woman, but in this thou actest like one of them. Thus a good man may act as a wicked man, both in opposing that which is good, and in complying with that which is evill, and so he may be numbred with

with the wicked, yea deserve to be dealt with as the wicked, to be wrapped up under the same reproofes, and in the same Common Calamities. We may quickly bring the rod of God upon our selves, by being a rod upon the backs of others; and may sooner or latter, feele hard blowes of correction from God, for the hard words of Censure which our brethren have felt from us.

So then, when *Job* saith, *Let mine Enemy be as the wicked*, he doth not imprecate Evill upon his friends, because they opposed him to have done so, had been sinful and dissonant to the rules of charity; and it were as uncharitable for any to conceive he did so, as for himselfe to have done it. And for proof that nothing of revenge was upon his Spirit, he makes an open protestation to the contrary accompanied with a secret and severe imprecation upon himselfe, in case it were so (Chap. 31. 29.) *If I rejoyced at the destruction of him that hated me, or lift up my selfe when Evil found him? Then &c.* He that really wisheth Evill to his Enemy, cannot but rejoyce when evill finds him. joy ariseth from the accomplishment of desire. But though *Job* did not wish evill to his friends, yet he would not spare them in what they did ill, their ill dealing with him.

Hence, Note;

It is no breach of Charity to speake home, and tell them who oppose the truth, that they doe wickedly, though otherwise they be good men.

Truth is a friend to be preferred before all friends. We must take heed of sowing pillowes under their armes, who maintaine a bad Cause; They who flatter and speake them faire, doe so. Such lenitives encourage error, and such gentlenesse is deadly to those who err. There is a sinfull provocation in speaking, especially in disputing; yet we may speake plaine, & tell men their own, without any just provocation. **To maintain love & unity is good, but to maintaine purity is better. We must rather be against all men, than doe any thing against the truth.** Thus *Paul* dealt with *Peter* (Gal. 2. 11.) *I withstood him to the face because he was to be blamed.* His holy zeal for God was not stoppt by the respect and reverence which he bare to man. Such was *Jobs* courage according to this interpretation, while he said, *Let mine enemy be as the wicked.* I can give no better Judgment of him in this case.

Verf. 8. *For what is the hope of the hypocrite, though he have gained, when God taketh away his soul?*

Some conceive Job in these words giving a reason of what was said before, that he had nothing to doe, in a way of compliance, with wicked men; for *what is their hope when God taketh away their soule?* who would be in their coate, who though they flourish, and are gay while they live, yet will be most miserable when they dye. Our reading seemes to carry this sence.

Further, We may expound this text as an argument by which Job would prove that he was no hypocrite; As if he had said, *Ye my friends have long since given your opinion of me, that I am an hypocrite, and were I indeed such a one, my Condition, I confesse, were most miserable: although I might flatter my selfe with the gain of outward comforts and advantages in this world, yet when I dye (it may be to day before to morrow) I should have no true comfort in possession, nor any solid ground to hope for it; For what is the hope of the hypocrite, what comfort, or hope of comfort can he take up, when God taketh away his soule? But if God take away my soule, I have hope; I am fully perswaded my hope shall not dye when my body dyeth, therefore I am no hypocrite, no wicked man. Job hath given prooffe in*

divers parts of this booke, that he had hope, and another spirit in affliction than the wicked have, therefore his affliction did not prove him wicked. First, he acknowledged all his afflictions to come from God, yea from God as a father, while he wounded him as an enemy. Secondly, in his deepest afflictions he begged helpe of God. Thirdly, he had hope of helpe, or would hope upon God, though he should not help him; this no hypocrite ever did. Yea Job professeth, that though God should take away his soule, yet he had hope, (Chap. 13. 15.) Though he slay me, yet will I trust in him; I will maintaine mine own wayes before him; he also is my salvation, and an hypocrite shall not come before him. Job could trust God slaying him, or taking away his soul, and therefore he could not but have hope, if God should take away his soule. We read (Chap. 6. 8, 9, 10.) that when he spake of dying, and of his desire to dye, yea, was begging that he might dye, he declared a lively hope; O that I might have my request, and that God would grant me the thing that I long for; even that it would please God to destroy me, that he would let loose his hand, and cut me off.

Then

Confirmatio innocentie sue a fide in deum etiam in ipsis afflictionibus. Jun.

Then ſhall I yet have comfort : that is, that would be the moſt comfortable newes to me, that I might but dye. This is my profeſſion, and this is my perſwaſion, I have hope in death, and therefore I am no hypocrite, as you take me to be; for what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoule ?

What is the hope of the hypocrite?

The meaning is the hypocrite hath no hope at all; he neither hath, nor can have any hope when God taketh away his ſoule. Hope is taken in Scripture divers wayes.

First, For the habit or grace of hope, implanted in the ſoule; as there is a habit of faith, and a habit of love, ſo there is a habit of hope, that is, an abiding principle of it.

Secondly, Hope is put for the putting forth, or for the aſſing of this grace in our dependance upon God in greateſt ſtraits.

Thirdly, Hope is often put for the object of hope, and that two wayes.

First, For the perſon in whom we hope. Thus God in Scripture is often called hope (*Jer. 14. 8.*) *O the hope of Iſrael, &c.* That is, O thou, in whom thy people hope.

Secondly, Hope is put not onely for the perſon in whom we hope, but for the thing or matter which we hope to attaine; the good, the bleſſedneſſe which we look or hope for, is in Scripture called hope, (*Tit. 2. 15.*) *Looking for the bleſſed hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt.* That bleſſed hope is, that ſtate of bleſſedneſſe which believers hope and waite for, at the appearing of our Lord Jeſus Chriſt. Here in this place we may take in all, or any of theſe ſences; Hypocrites pretend to the habit of hope, they ſeeme to aſſ hope, and to aſſ it both upon God himſelfe, and that bleſſedneſſe which floweth out from him. But what is the hope of the hypocrite? it is nothing; He hath no hope in him, nor is any aſſ of hope put out by him, either upon God, or upon the good things which God hath promiſed in the world to come, how much ſoever he hath gained in this world. *What is the hope of the hypocrite,*

Though he hath gained.

There is a difference about the reading of this claufe. Some thus;

thus; That he should bring it about; So Master Broughton; *What can be the hope of the hypocrite, that he should bring it about; that is, that he should perfect or make it good.* The hypocrite may have a great hope (which really is only a great presumption) but he cannot bring his hope about, he cannot compass or obtaine that which he lookes and longs for?

Nam quæ est
expectatio hy-
pocritæ quam
aspexerit?
Jun.

Secondly, (reads another) *what is the hope of the hypocrite, which he hath fulfilled, or brought about?* As if he had said, *The hypocrite looks but for worldly gaine, if he can fill his purse, and get preferment, if he can fill his belly and take his pleasure, he sits downe satisfied, and saith, I have enough.* Now *what is the hope of the hypocrite, though he hath fulfilled this hope? though he hath gained? though he hath gotten as much as ever he expected? though he be as rich or richer than ever he expected? though he be as great, and greater, in this world, than ever he expected? though he have as much pleasure and more than ever he expected? what is the hope of the hypocrite, though he hath fulfilled and reached the utmost line of all these hopes? may we not write emptinesse and insufficiency, may we not write weaknesse and uncertainty, may we not write vanity, yea vexation of spirit upon the forehead of all these things? Then, What is the hope of the hypocrite, though he hath gained?*

Because the particular gaine of the hypocrite is not exprest in the text, therefore we may affix any thing to it, that is gaine in the esteeme of the world, or worldly men, as thus.

First, Though he have gained wife and children, that's one gaine.

Secondly, Though he have gained credit, and a good name among men, that's another gaine.

Thirdly, Though he hath gained honour and authority above men, though he be become a great man, one of the greatest men in the world, yea though he hath gained the command of the whole world, what is his hope?

Eh, pecuniæ
accipiter avidus
et invidiosus, pro-
cax, rapax, tra-
hax recentis
versibus tuas
impuritates lo-
qui nemopotes.
Plaut. in
Persa.

Fourthly, Though he hath been a *Money-catcher* (as a heathen describes greedy Grippers) like a Kite, or a Hawk, snatching at all gaine as his game, avariciously heaping up his prey, and glutting himselfe with, and glorying in his abundance, what is his hope?

Fifthly, Though he hath gained (which is a more precious gaine than all these) all knowledg and learning in all Arts and Sciences,

Sciences, and be able to speake with the tongue of men and Angels, both to God in praying, and to men in discoursing and preaching, yet *what is his hope,*

When God taketh away his soule?

There are two readings of this last clause.

First, Some derive the word, which we translate, *taketh away*, from a roote, which signifies to be quiet, and to rest. Christ is called *Shiloh* from this roote, (*Gen. 49. 10.*) *The Scepter shall not depart from Judah, nor a law-giver from between his feet, untill Shiloh come; that is, till Christ come, who giveth true rest, soule-rest, eternall rest to his people.* And then the text is rendred thus; *What is the hope of the hypocrite, though he hath gained, and God causeth his soule to rest, or to be quiet, and sit at ease in the use and enjoyment of his gaine.* This puts the best of the hypocrites case; suppose that he hath gained much; suppose also that God gives him a quiet possession of his gaine, which is not the lot of many. Some get much, but their soules never rest, they are tumbled up and downe with restlessie turmoiles in the world, they get much trouble themselves, by what themselves have gotten. Thus *Solomon* describes the condition of worldly gainers, (*Ecc. 2. 22, 23.*) *What hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sunne? for all his dayes are sorrowes (that is, he hath sorrow all his dayes) yea his heart taketh not rest in the night.* And againe, (*Chap. 5. 12.*) *The abundance of the rich will not suffer him to sleepe.* Usually the things of the world, either rest not with us, or make us rest-lesse; yet it must be granted that some men gaine, and that greatly, and God causeth their soules to rest, they are at ease in their possessions. Now though this be the hypocrites present case, that after he hath gained, God giveth his soule to rest. As the rich man advised his soule (*Luke. 12. 19.*) *Thou hast much goods laid up for many yeares, take thine ease, eate, drinke, and be merry.* Suppose all this, and let the hypocrites soule take ease, lye downe and tumble in his greatnesse, honour, and riches, let him rock himself asleepe in carnal delights and delicacies, yet what is the hope of the hypocrite, when he hath not only gained riches, but gained (which is better than riches) rest? Though rest be good, yet the hypocrites rest is not good; His is a rest in sin, as well as in riches, and that is

לָשֵׁל a לָשֵׁל
Tranquillum
esse, quiescere.
Si quiescere
fecerit dous a.
niman ejw.

not

not good ; His is a false reſt, and that is not good ; His is a ſhort reſt, a reſt only fitting and ſatifying him for the ſlaughter, and ſuch a reſt is not good ; though he hath reſt, yet he hath no hope of reſt, and what is hope in poſſeſſion, where there is none in expectation?

למשׁ צרמו-
ריר, א למשׁ
quod eſt extra-
here, educere.

Secondly, Others derive the Original word from a root, which ſignifies to pull away, to draw off, to draw out ; ſo we, *what is the hope of the hypocrite though he hath gained, when God draws out, or takes away his ſoule* ; the ſoule is taken away by death, and that by a naturall death as well as by a violent. But the word here uſed doth properly imply a violent death, and that ſence is moſt agreeable to the preſent text, becauſe the ſoule of a wicked man (as will further appeare in the notes) is (as it were) forced out of his body, though he dye (as we ſay) fairely upon his bed. The word ſignifies properly, the drawing of a ſword out of the ſheath or ſcabbard, which notion doth elegantly comply with that expreſſion of the prophet *Daniel*, who calleth or compareth the body of man to a ſheath ; we tranſlate him ſpeaking thus of himſelfe ; *My Spirit was grieved within me* (Chap. 7. 15.) The Chaldee is (as we put in the Margin) *in my ſheath*, that is, in my body: the body being as the ſheath, and the ſoule as the ſword. When God calleth the ſoule of any man out of his body, he unſheath's it. But he pulls the ſoule of a wicked man out of his body, like a ruſty ſword out of the ſheath, which comes not out without much ſtrength and tugging. The word is alſo applyed to the pulling off the ſhoo from the foot; your ſhoes doe not drop or fall off, but are untied & pulled off. Thus the word is uſed (*Exod. 3. 5.*) *put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy ground*, ſaith the Lord to *Moses* when he appeared in the burning Buſh. The ſoule of a wicked man parts with his body like a ſtrait ſhoo, or a ſhoo faſt tyed from the foot, very uneaſily. So that under both alluſions, the word implieſ ſuch a kinde of violence, in the departure of the hypocrite out of this life, as if, *loath to depart*, were alwayes his parting, his dying ſong. God putteth off, or pulleth out the ſoule of the hypocrite, he doth not freely reſigne or yeeld it up when called to come forth. So much for the opening of theſe words ; *What is the hope of the hypocrite, though he hath gained, when God taketh away his ſoule.* The Obſervations from them are many.

Fiſt,

First, *A wicked man while he liveth may be full of hope, and his hope may live with him as long as he liveth.*

The hypocrites hope is nourished both with temporal and spiritual things. He hopeth that he hath the love and favour of God, *because he enjoyeth many outward (as he thinks) favours from God.* His estate is good here, and therefore he hopes it will be so hereafter. *Possibly he is rich, and great, and prosperous in the world, and thence concludeth, Surely God loves me.* Yea, and in reference to spirituals, the hypocrite may have hope, he may be *planted into Church-Priviledges*, he may be reckoned among Saints, or true believers; he may enjoy all the Ordinances of the Gospel; he may eat bread at the Table of the Lord, and sit among the Lords people; All which may breed in him a great deal of hope.

Further, He may have many and great spiritual gifts, yea, he may have a fair appearance of grace; As he often hath great gifts of knowledge, of utterance, of prayer, so he may have that which looks like grace, like faith, like repentance and godly sorrow, he may have that which looks like love and humility, and patience, he may have the appearances of all these graces, and these may wind up his hope very high, and fill his sayls with such strong confidences, that he may reckon himself among the darlings of heaven, and the delight of Christ. He may look upon himself, not only as in favour with God, but as one of Gods favourites, and say in his heart, surely I shall be saved if any are to be saved; he may come and lean upon the Lord, as the Prophet tells us that sinful people did (*Mic. 3. 11.*) *The heads therefore Judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money, yet will they leane upon the Lord, and say, is not the Lord among us, none evil can come upon us?* But indeed the Lord will do to him as another Prophet (*Ezek. 29. 7.*) saith, *Egypt did to the house of Israel, when they took hold of thee by the hand, thou didst break and rent all their shoulder; and when they leane upon thee thou brakest and madeſt all their loyns to be at a stand.* Thus will the Lord do to all those who leane upon, and make their boasts of him, while their hearts are not perfect with him. And therefore,

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Secondly,

Secondly, Obſerve ;

Death puts an hypocrite quite off from all his hope ; when God taketh away his ſoul, his hope is alſo taken away.

When he dyes, then all his hopes dye ; as when the Princes of the world dye, their thoughts periſh, ſo when they who are meer worldlings periſh, their hopes periſh too. How can an hypocrite hope for good in death, when his hope never enteted, nor anchored within the vail, for life ? his hope is not faſtened upon the word of eternal life, and therefore his hope cannot be a ſtay to his ſoul when he departs this life. The hope that holds out is entred into that within the vail (*Heb. 6. 19.*) that is, it cloſeth with God himſelf in Jeſus Chriſt, it hath ſweet Communion with God by Jeſus Chriſt our high Prieſt, who as our ſorerunner is for us entred into heaven. A beleever is ſubject to be toſſed with troubles of mind and manifold temptations, as a Ship upon the Sea, while he is in this world ; yet that hope which is entred within the vaile, ſtayes him as an anchor ſure and ſtedfaſt in all ſtormes, and in all times. But the Anchor of the hypocrites hope enters not within the vail, but is caſt upon falſe and looſe ground, and therefore when the ſtorme comes his anchor drives, and is unſtedfaſt, and ſo his hope and heart fail together. The ſtouteſt hypocrite in the world will droop at laſt, when God comes to take away his ſoul ; then his creſt falls, and his Plumes ſlagge. When the rain descendeth, and the floods come, and the winds blow, and beat upon the houſe that is built upon the ſand, it falls, and the fall thereof is great (*Math. 7. 27.*) A falſe heart cannot hold out in real hardſhips ; when rain and floods and winds (by which are meant all the troubles of this life) aſſault him, he runs to ruine, and cannot ſtand his ground : much leſſe will he be able to ſtand in the hour of death, when the raine and floods and winds of temptations fall moſt furioſly upon the ſoul. Thus Solomon concludes (*Prov. 11. 7.*) *When a wicked man dyeth, his expectation ſhall periſh, and the hope of unjuſt men periſheth.* Poſſibly that may be everlaſting which they hope for, yet their hopes are not laſting ; the hopes of ſome periſh, becauſe they hope only for periſhing things ; others have hopes of unperiſhing things, whoſe hope yet ſhall periſh. The voluptuous rich man is ſaid to have had his good things (*Luke 16. 13.*) he had no more to hope for, no more to look

looke for, his hope periſheth when God tooke away his ſoule. When a godly man dyeth, his hope is perfected by the fruition of that which he hoped for, he enjoyeth all and more than ever he expected. But when an ungodly man dyeth, his hope periſheth in a diſſappointment of fruition, he enjoyeth nothing at all of all that, which he (though with little reaſon) ſo much expected.

Againe, *What is the hope of the hypocrite, though he have gained?* The Spirit of God joynes gaine with the hypocrite.

Hence Obſerve, Thirdly;

Conſtantneſſe and hypocrifie uſually dwell together.

The true love of worldly gaine, and the falſe love of ſpiritual gaine, hunt in couples, and are ſeldom ſevered. Hypocrifie aims at gaine, and often hits it, but it alwayes miſſeth true gaine; falſeneſſe in the things of God, waites for fullneſſe in the things of men, but real fullneſſe it gets none. When a falſe heart ſeeth that religion is in credit, that godlyneſſe is the way to worldly greatneſſe and that (as ſometimes it doth, though rarely) the profeſſion of it leadeth to advancement, preſently he takes upon him the profeſſion of Religion, and puts on the garbe or faſhion of godlyneſſe. Chriſt ſaith of hypocrites, *They devour widowes houſes, and for a pretence make long prayers.* A falſe heart prayeth, and will be much in duty, that he may devour the houſes and eſtates of others, or that he may ſmooth his way to his own ends; but he cares not to be, nor is he at all in duty to draw neare to God, or improve his own ſpiritual eſtate to the end. This is a dangerous temptation in theſe times, becauſe now religion is look'd upon with a good eye, and religious godly men are in place; a falſe heart works upon this, and will be in any forme of religion, that hath a faire acceptance in the world, through the favourable eye of Princes and earthly Powers, caſt upon it. The Apoſtle ſpeakes of ſome (1 Tim. 6. 5.) who ſuppoſed that gain was godlyneſſe; and ſurely the end which ſuch had in profeſſing godlyneſſe, was that they might be gainers, or have outward preferment by it. As for godlyneſſe in it ſelfe, or abſtractly conſidered, they deſpiſed it, they cared no more for it than for their old ſhoes; but the hope of gain was ſo ſweet to them, or they were ſo hungry and ſharpe ſet after it, that they counted godlyneſſe, which to their natural appetite was bitter, or at beſt had no better taſt in their palates, than the white of an

egge, to be a pleasant morsel. Covetousnesse being predominant in the hypocrite, he will be so far a servant to any thing as it brings in gain, which is the dyer and food of covetousnesse.

Fourthly, *Job* supposeth the hypocrite gaining.

Hence Note ;

Hypocrites may, and usually do, gain much in this world.

As they have a great desire of worldly gain, so they get it ; they would fain have the world, and God saith, *take it*. The Lord gives them (as he gave the *Israelites* in the *Wildernesse*, (*Psal.* 78. 29, 30.) *their own desire, and they are not estranged from their lusts*, that is, they have what they will or lust to have, God gives them their request (*Psal.* 106. 15.) but *sends leanness into their soul*, yea, while the meat is in their mouths, the wrath of God comes upon them. The hypocrite brings his hope about, he fulfils his desire, and obtains what he projects ; hypocrisie is to some a very thriving trade. The hearts of Saints only are filled with the *hidden Manna*, but the bellies of the wicked are often filled with *hidden Treasure* (*Psal.* 17. 14.) that is, with those dainties and good things, which are virtually hidden in, and formally spring out of the belly and bowels of the earth. The Lord easily grants them their wish in such things, and gives them their portion (which is all their portion) in this life. For as they are but common professors, so these are but common mercies, such as many of his Enemies receive, who are but fatted as Oxen for the slaughter, and fitted for destruction. *True happinesse is not to be judg'd by lands or houses, by gold or silver.* The world is a narrow bound : unlesse we get beyond the creature, and set our hopes above this world, we cannot be happy. As hypocrites desire, so they attain much of the world, but they shall attain no more, how much soever they seem to desire it.

Observe, Fifthly ;

Riches or worldly gains avail nothing in the approaches of death.

The hypocrite (which *Job*, Chap. 31. 24. professed he had not done) *maketh gold his hope, and saith to the fine gold, thou art my confidence.* But when pale death appears, when the King of terrors shews his face, neither gold nor fine gold can give any com-

comfort. The Apostle Paul could say upon a well-grounded assurance (Phil. 1. 21.) *To me to dye is gaine.* Happy are they who gaine when they dye, but all the gains of this life cannot make us dye happily. Solomon hath told us so, (Pro. 11. 4.) *Riches profit not in the day of wrath, but righteousness delivereth from death.* Riches and profit are (in common speech) the same things, yet there's a time when riches are unprofitable. Many have been delivered unto death for their righteousness (Math. 5. 10.) yet righteousness will deliver all that have it, from death; that is, from the sting and wrath that is in death. But saith the Prophet (Ezek. 7. 19.) *Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord,* whether that be a day of common publick destruction upon a Nation, or a day of particular personal death. And seeing worldly things give us no reliefe in death, let not us linger after, much lesse live upon worldly things; let not us live upon worldly things while we live here, much lesse expect any thing from them when we go hence. Godliness will stand by us when we dye, the riches of faith, the gaine of spiritual knowledge and experience; the encreases of grace which we have made, will stand by us, and stand us in stead when we are dropping to the ground, and our frail bodies falling into the Grave. When God takes away the soul of a beleever, all his soul gainses shall abide with him; But, what doth all that avail a rich man which he hath, if he hath not God, who gave him all that he hath? They who (as Christ speaketh, Luke 12. 20.) lay up treasure for themselves, and are not rich towards God, that is, rich in the graces which they have received from God, and rich in the duties and acts of grace which they have returned unto God. They (I say) who are not thus rich towards God, shall find no benefit in all the treasures which they have laid up for themselves, in the day of their greatest need, the day of death.

Quid prodest diviti quod habet, si deum, qui omnia dedit, non habet. August. Epist. 70.

Sixthly, Job speaks here slightly of all the hypocrites gaine upon this account, because his soul continues in a lost condition. *What is the hope of the hypocrite though he hath gained,* &c.

Hence Note;

They are miserable who lose their souls, though they get much of, or all this world.

He makes an ill market that puts off his soul at any price;
Christ

Christ, who knew the worth of a soul, and laid down a price to the utmost worth of souls, puts these questions (*Mark. 16. 26.*) *What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* that is, he is not at all profited by all the profits of the world, if he lose his soul; nor is there any thing in this world, which a man giving, may receive his lost soul back again, as it were by way of Barter and Exchange.

Secondly, From those words, *When God taketh away his soule,*

Observe;

The soul is at Gods dispose, he may send for it when he will.

The Lord can command away the soul of the strongest, of the richest, of the wisest; Life and death are in the hand of God. He can either cut the thread of life, or spin it out at pleasure. *Moses* tells the *Jews* as one man (*Deut. 30. 20.*) *He is thy life, and the length of thy dayes.* He also dispenceth death, and shortness of dayes. The marriage of the soul and body together is life; the breaking of this marriage bond, or the parting of soul and body is death. God can part the soul from the body, he can break that marriage bond when & how he pleaseth. He can uncloath the soul, and leave it naked, he can quickly strip it of this garment of flesh. The soul separate from the body is naked and unclothed. So the Apostle speaks about his own death (*2 Cor. 5. 2, 3, 4.*) *Not that he would be unclothed, but clothed upon, that mortality might be swallowed up of life.* When we are unclothed or dye, mortality swalloweth us up, but when we shall be clothed upon with, or live in glory, mortality shall be swallowed up. Now, as the time when the body shall be clothed with glory, and mortality shall be for ever swallowed up; so the time when the soul shall be unclothed of this body, and this life swallowed up of mortality, is at the appoyntment, and under the decree of God. When God will take away the soul no man knows, only this we know, that he both can and may take it away when he will.

Lastly, As these words (*God taketh away his soul*) imply a force,

Observe;

Though

Though hypocrites and most wicked men dye a natural death, yet to them their death is violent.

Their souls are, as it were, snatcht and taken, yea rent and torne from them, a wicked man doth not commend his soul into the hands of God, but the hand of God taketh and pulleth his soule from him. Old *Simeon* could say, *Lord, now lettest thou thy servant depart in peace* (Luke 2. 29.) And *Paul* could say, *I desire to depart* (Phil. 1. 23.) No hypocrite could ever make any of these prayers, for if his tongue hath spoken them, his heart hath not. An hypocrite may sometimes desire to dye, but he is never willing to dye. We read in the book of the *Revelation* (Chap. 9. 6.) that *many men shall seek death, and shall not find it, and shall desire to dye, and death shall flee from them*. But was this because they were willing to dye? no, but because they were weary of their lives, or afraid to live: they did not see any other good in death, but to get out of the pœnal evils of this life. Thus a wicked man may desire to dye, that he may be quit of the troubles, miſeries, and dangers that threaten his life; but he is never willing to dye when he quietly enjoys the good things of this life; much lesſe doth he see that the best things of this life are better'd in the next. He doth not see that there is more good to come than any that he leaves; yea, he will not leave his sin, his beloved lust, for any good that is to come. And therefore though the Lord suffer him to live till he be fruit fully ripe, yea almost rotten, and ready to drop off the tree, though he be so old that he can live a natural life no longer; yet his death is violent to him. As the second or eternal death rejoyns and reunites his soul to his body fore against his will, so the first or temporal death separates and pulls his soul from his body fore against his will. There are two special considerations, upon which it doth appeare, that a hypocrite can never dye (in this sence) but a violent death.

First, He cannot freely submit to the decree of death; he cannot dye in obedience as a true beleever doth. *He that doth not live in obedience, can never dye in obedience.* As *Christ* was obedient unto death, even the death of the Crosse; So *Saints* (in their degree) are obedient, not only all their lives, but they are obedient unto death, that is, their dying is an act of obedience. But it is impossible that the hypocrite, who never lived in obedience to
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the commandment of God, should dye in obedience to the decree of God.

Secondly, He hath no footing in, or assurance of a better life; he never took hold of eternal life, therefore he can never willingly let go his hold of a temporal life. No man willingly parts with what he hath, until he hath some evidence and assurance, at least some good hope of that which is better; or which he (at least) conceives to be better than what he hath. A man will not readily give up his possession of a smoaky Cottage, when he sees, if he leave it, he must be exposed to all the injuries of wind and weather, of frost and snow, in the open aire. So then, He that hath not in him a principle of obedience, while he lives, nor a well-grounded hope of happiness when he dyeth, cannot dye willingly. And therefore, that is verified upon every wicked man in the world when he dyeth, which is said to the worldly rich man, (*Luke 12. 20.*) *This night shall thy soul be required of thee*; His soul is required, not resigned, 'tis taken away, not given up; and though he say, he desireth to be dissolved, yet to be dissolved is none of his desire; He may choose death (according to his corrupt Judgment) as the lesser evil, but he never chooseth it as that which leadeth to the greatest good.

Thus we have seen somewhat of *Jobs* mind in asserting the sincerity of his soul towards God, by his hope in God when his soul should leave his body, while he in 'a way of diminution puts the question, *What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?*

J O B, Chap. 27. vers. 9, 10.

Will God heare his cry, when trouble cometh upon him?

Will he delight himself in the Almighty? will he alwayes call upon God?

IN these two verses *Job* prosecutes and proves what he had asserted in the former verse, that, *The hypocrite hath no hope; what is the hope of the hypocrite, when God taketh away his soule?* He that hath hope shall be answered when he prayeth, God will heare his cry. He that hath hope delighteth in God, when he seeth nothing but causes of sorrow in the world. Hope encourageth the soule to seeke unto God without ceasing in the lowest ebbe, and darkest night of outward trouble. But all these run crosse to the hypocrite, He shall cry and not be heard, He hath no delight in God, nor can he hold out long in calling upon God; Therefore he hath no hope. *Job's* prooffe ariseth two wayes; He argues, First, from what God would not doe; *God will not heare his cry, when trouble cometh upon him*, therefore he hath no hope, that's his first argument; Secondly, He argues from what the hypocrite would not doe, and that in two particulars. First, his not delighting in God; *Will he delight himselfe in the Almighty?* The sence of the question is Negative; He will not, and therefore he hath no hope. Secondly, He argues from his not persevering in prayer to God; *Will he alwayes call upon God?* He will not, and therefore he hath no hope.

Vers. 9. *Will God heare his cry?*

No; He will not. The Lord heares the least whisper of a gracious soule; the language of his heart, his thoughts, have a sound in the eares of God; But the cry, the loudest cry of an hypocrite, *God will not heare*, That is, he will not shew him favour by granting him that which he cryed for. God heares what is said in prayer, whosoever prayeth, but there are many prayers made which he doth not grant; it is no good to us to be heard, unlesse we be thus heard; in Scripture language, not to be helped is not to be heard.

N

Will

Will God hear his cry?

*Clamare est ar-
dentius aut con-
tentius implo-
rare opem.*

By a cry we are to understand more than ordinary prayer, crying is vehement praying; crying notes earnestnesse, or fervency in prayer. This poore man cryed, saith the Prophet (Psal. 34. 6.) that is, he prayed mightily) and the Lord heard him, and saved him out of all his troubles (Exod. 14. 15.) And the Lord said unto Moses, Wherefore cryest thou unto me? that is, why dost thou call so earnestly upon me? Moses cryed though he spake nothing, it was the intention of his Spirit, nor the loudnesse of his voyce, it was the clamour of his heart, not of his mouth that made the cry. As in Scripture the multiplying of prayer, notes the intention of the Spirit in it (Isa. 1. 15.) When you spread forth your hands, I will hide mine eyes from you, yea, when you make many prayers, I will not heare; your hands are full of blood. So crying out in any one prayer, shews utmost intention of the Spirit in it. Will God heare his cry? That is, will he heare when he is most urgent and importunate in prayer? when his spirit is, as it were, all on fire, or inflamed in prayer? No, he will not; God will not only, not heare his sloathfull prayers, and his sleepy prayers, his cold-hearted, and dead-hearted prayers, but when he seemeth to be most warme and lively in prayer, when he seemes to be most hearty and pressing in prayer, God will not heare him. This aggravates the misery of the hypocrite exceedingly; And yet that which followeth, aggravates it much more, Will God heare his cry

When trouble comes upon him?

An hypocrite would not much care if he were not heard in times of peace, & in the affluence of outward enjoyments, but this pincheth him to purpose, that God will not heare his cry when trouble cometh upon him; such trouble is a streight, and puts him between two walls, yea that puts him (as it were) in the stocks, or in prison, that puts him in little ease; such a kind of trouble, a straightning trouble is here meant, yea and a vexing trouble. Many troubles may come upon us, and yet not put us to streights, we may be in trouble, and yet see our way out of trouble; but that man is in a sad condition, who being in trouble knows not which way to turne for helpe in the world, and while he turnes himselfe to God, God will not heare him. *When*

When trouble cometh.

The action or motion of a living creature is here ascribed to trouble, *trouble cometh*; 'tis usuall in Scripture to speake so; and it is an allusion unto an aduery or an enemy, whether a single person or an army. Thus it is expressed by Solomon (Pro. 6. 11.) *So shall thy poverty come as one that travelleth, and thy want as an armed man.* The sloathfull man or sluggard (for of him that text speaks) sits still, but poverty is upon its speed, and travelleth hard to over-take him; and as his poverty is said to come like a traveller, because it comes speedily, so it is said to come like an armed man, because it comes violently, and as to him irresistably. Thus trouble cometh upon the hypocrite, it cometh like an armed man, yea it cometh like a whole army of men, it incamps round about him, and besieges him on every side. As Christ speaks of Jerusalem (Luk. 19. 43.) *The dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; they shall put thee, as it were, into a pound; That's the Emphasis of the word, here trouble shall come like an army of enemies upon the hypocrite, and then he will cry aloud to the Lord for helpe, but the Lord will not heare his cry. His troubles shall prevaile upon him, and be remediless, because his prayer doth not prevaile with God, but is returned or sent back answerlesse.*

*Verbo venien-
di, videtur in-
dicare liberam
quandam pote-
statem castra
metantis, aut
adventantis ex-
ercitus ex jure
justissimi belli.
Pined.*

Hence, Observe;

First, Trouble shall come upon and overcome the hypocrite.

Many are the troubles of the righteous or upright, and the hypocrite doth not scape without his troubles; he meets them many times in his way, and he meets them alwayes at his end. A godly man may often meet with trouble in his way, but he never meets it at his end (Psal. 37. 37, 38.) *Marke the perfect man, and behold the upright, for the end of that man is peace. But the transgressours shall be destroyed together, the end of the wicked shall be cut off;* that is, either the thing which he proposed to himselfe as his designe or end shall be cut off, or himselfe shall be cut off in the end. An hypocrite must needs meet with trouble, because he is so sinfull, and when he meets with trouble, that must needs destroy him, because he lyes open, or naked to it, and hath no shel-

ter against it, he is not under the protection of God, he hath not any one promise in the whole booke of God to friend, when enemies and troubles come. He is not fenced and fortified as the upright are. **God is a wall, even a wall of fire about his people, he is their defence and bulwark, their strong tower and deliverer.** They have many fortifications against troubles; though they are much assaulted, yet they are well defended, God himself is their fortification, their strong hold, they are not a naked people; but an hypocrite is exposed naked to the shock & shot of every trouble. **Sin doth not only bereave us of our innocency, but of our safety. It doth not only cloath us with impurity, but uncloath us of power.** When *Aaron* had made the Golden Calf, *Moses* coming down from the Mount, both rebukes and questions him about it; *And he saw that the people were naked, for Aaron had made them naked to their shame amongst their enemies* (Exod. 32. 25.) How had *Aaron* made them naked? not by taking their cloaths off from their bodies; for he tooke nothing of them towards the making of the Golden Calf, but their Golden-earings (v. 2, 3.) which they might well enough spare, and not be corporally naked: But *Moses* saw them stript of the protection and favourable presence of God, which was not only a garment to defend them from cold and shame, but as an armour of proofe, or as a strong tower to defend them from danger. A godly man sinning renders himselfe sometimes thus naked; but a wicked man is alwayes thus naked, he hath not a ragge of promise to put about him, and is therefore obnoxious to the incursions of every evill. His sin hastens the coming of trouble, and his sin leaves him unguarded when trouble comes. *He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty* (Psal. 91. 1.) and to shew that a man resting in God is secure, be his dangers never so great, & his cause never so desperate, the Psalmist gives assurance to such a one (v. 4, 5.) *He shall cover thee with his feathers* (as (which is *Moses* his allusion, Deut. 32. 11.) *the Eagle fluttereth over her young*, or as (which is *Christs* allusion) *the hen gathereth her chickens under her wings*, so) *under his wing shalt thou trust: his truth shall be thy Shield and Buckler, thou shalt not be afraid, for the terrour by night, nor for the arrow that flyeth by day.* But the hypocrites breast stands open like a Butt to all the the terrors and arrows of the Almighty.

Now

Now the troubles that come upon the hypocrite, are of two sorts; First, they are troubles from without; Secondly, troubles from within, troubles of body and troubles of mind; his conscience, which knowes what he hath done, and hath accused him for what he hath done, is ready to vex and trouble him for what he hath done. Conscience having judged and condemned him, wounds and torments him, and he hath nothing either to keepe off the stroke of it, or to heale it. Thus all sorts of trouble invade and assault him, while he hath no reall remedy or releife against any of them. For *God will not heare his cry when trouble cometh upon him.*

Secondly, When *Job* querieth, *Will God heare his cry, &c.* he supposeth and takes it for granted, that he will cry, when trouble comes upon him.

Hence observe;

Even hypocrites will pray in times of trouble.

They have the form of prayer, who neither have any power with God in prayer, nor have ever felt the power of it upon their own hearts. Heathens who know not the true God, have been knowne to pray, and will pray in trouble; then much more will hypocrites, who both know and professe his name. It is naturall to pray in trouble, and therefore no marvaile if they who have no grace fall on their knees, and cry out for mercy, when misery falls upon them. *God is near in the mouths of many* (as the Prophet expresseth them, *Jer. 12. 2.*) *yet farre from their reines.* They greatly desire helpe from him, though they doe not at all desire him. The prophet (*Isa. 16. 1 2.*) saith of Idolatrous *Moab*, *It shall come to passe, that when it is seen, that Moab is weary on the high place, that he shall come to his sanctuary to pray;* that is, when he hath laboured in vaine, by offering Sacrifices in the high place to other Idols for protection, then he shall apply himselfe by prayer to *Chemosh* his cheif Idol God, in that prophane Sanctuary built & dedicated to that dunghill deity, as his last refuge; yet still in vaine. And we read that when the storme was up, those Marriners being afraid, *Cried every man unto his God,* (*Jon: 1. 5.*) These Marriners were Heathens and lived without God in the world, yet every one of them had his God. *It is naturall to own a God, but to own the one God is a work of Grace.* And natural men who seldom call upon

upon God, and are therefore by the Prophet (*Jer. 10. 25.*) called *the families that call not upon his Name*, and by the Psalmist, such as have not God in all their thoughts, (*Psal. 10. 4.*) that is, God is not at all in their thoughts; yet these will go to God and call upon him, when they are so urged with stormes, that they know not whither else to goe, nor any beside to call upon. *Yes, they who know God and professe his name, are sometimes negligent and remitte in prayer, till they are quickned by their own smart, (Isa. 26. 16.) Lord, in trouble have they visited thee, they powred out a prayer when thy chastening was upon them. Grace acted little in that people till sence was touched; afflictions quickned them to duty, and the rod of God upon their backs, was a meanes to stirre their hearts to God. Before they prayed as if they did not pray, then they prayed as if they did nothing but pray, or had nothing to doe but to pray. Lord, in trouble have they visited thee. God had little of their company, few of their visits, till he visited them; he had scarce drops of prayer, when they had shewes of mercy. But when the Lords chastning hand was upon them, they powred out showers of prayer. Now as trouble occasions a godly man to pray much, and the straites which God sendeth him, send him to God with a more enlarged heart; so trouble will compell them to pray, who seldome use to pray at all, and never delight at all to pray. When nature suffer, meere natural men will cry to God, the grosse hypocrite will then call upon God, much more the refined, or fine spun hypocrite; They who never made God their choyce, will sometimes make him their refuge.*

Thirdly, Observe;

A wicked man will not only pray in trouble, but he will pray earnestly.

His prayer may amount to a cry. When *Moses* was in that great streight, he did no more as to the outward act, he did but cry to the Lord. Hypocrites will doe so too (*1 Kings 18. 28.*) It is said of *Baals Priests* that they cryed; *They cryed loud, and cut themselves after their manner with knives and lanchers, till the blood gushed out upon them*; see, how vehement they were in their superstitious devotion, they cryed, *O Baal, heare us, they cryed from morning untill noone*; an hypocrite will doe all that a godly man doth, as to the outside of it, he will pray and pray aloud,

loud, he will cry and cry aloud; so farre as prayer is a bodily exercise he will goe; yea, so farre as prayer is an exercise of the soule with respect to bodily or selfish ends, he will goe too, & that with earnestness. *Want of outward good, and feare of evill, will make the worst of men bestirre themselves.* The Prophet brings in the Lord at once discovering and disowning such importunate suiters for their bellies (*Hos. 7. 14.*) They cryed and they howled, but (saith the Lord) *They have not cryed unto me with their hearts when they howled upon their beds; with what then did they cry and howle, if not with their hearts?* the same verse resolves us, that they cryed with *their bellies*, for it followes, *they assembled themselves for corne and for wine, and they rebel against me.* Here's the true Character of a hypocrite; first, He seeks God for the loaves; secondly, he prayeth, and sinneth, he seeketh the favour of God, but rebels against the will of God; thus he runs his round of praying and seeking, of sinning and rebelling; he may be very earnest in the two former, but is most earnest in the latter.

Fourthly, Note;

It is trouble chiefly, if not only, which moves a hypocrite to pray.

A day of trouble is not only the speciall time when an hypocrite prayeth, but it is, upon the matter, the only time. *Trouble is that speciall time wherein a godly man prayeth; is any one afflicted? let him pray* (*James 5. 13.*) yet he prayes at all times; he prays not only because he hath need to pray, but because he loves to pray, and finds sweetness in the act as well as in the answer or issue. But a carnall heart hath no mind to the duty, but when he is goaded on by trouble, or driven by necessity; and then his mind is more upon the supply of his necessity than upon the right and holy performance of the duty. *A good heart prayeth in trouble, but when trouble only makes us pray, that is an argument of an evil heart* (*Psal. 32. 6.*) *For this shall every one that is godly pray unto thee, in a time when thou mayest be found, or, in a finding time.* But what meanes the Psalmist when he saith, *For this shall every one that is godly pray unto thee?* What is this, *For this?* I answer, It may referre either to the mercy already shewed him in the forgiveness of his sin, mentioned in the former verse, or to his protection in, and deliverance from danger, promised in the latter end of this; *For this, shall every one that is godly pray unto thee, in a time*

time when thou mayest be found: Surely in the floods of great waters they shall not come nigh unto him; that is, these floods shall not, these floods of great waters are great afflictions and tribulations, which is a frequent allusion in Scripture (Psal. 69. 2.) *I am come into deepe waters (of trouble) where the floods (of sorrow and tribulation) overflow me; and againe (v. 15.) Let not the water-floods (that is, violent afflictions) overflow me.* When these floods of great waters are up and threaten to sweep us away, then is a time, wherein the Godly man powrs out floods of prayers and teares to God for helpe; But the springs and streams of prayer are not dried up in him in the fairest day and warmest Sunshine of outward peace and prosperity. He prayeth in sicknesse, and so he doth in health; he prayeth in poverty, and so he doth in riches; He prayeth in a time of darknesse, and so he doth when the candle of God shineth upon his head, and he washeth his footsteps with butter. *He seeks releife by prayer in bad times, and prayer is a refreshing to him in the best times.* As for the hypocrite, till trouble is upon him, God heareth not of him, he doth not pray that he may doe an honour to God, and shew his love to God, or because he rejoyceth in communion with God, but because he would get off his burthen, and be at ease, for this he prayeth, and prayeth hard. Pharaoh prayed, and he begged others to pray for him when he was in trouble, (Exod. 8. 8.) *Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may do sacrifice unto the Lord.* *O take away the frogs from me, they troubled him; but he said not, O take away my hard heart from me; that troubled him not.* And againe we have him in the same tune, (Chap. 10. 17.) *Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only.* O this death; Himself prayed, and besought Moses to pray also; but, what was it for? what moved him to pray? It was, that death might be removed, not sin, or if he prayed that sin might be removed, it was only as to the punishment of it, not as to the pollution of it. When Peter spake those bitter words to Simon Magus, telling him he was in the Gall of bitterness, (Acts 8. 24.) *Then Simon answered and said, pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.* He did not begge their
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their prayers that he might be delivered from his sinfull state, from the gall of bitterness, and the bond of iniquity, in which Peter told him he then was, but that he might be delivered from that miserable state in which he feared shortly to be; pray that none of these things which ye have spoken come upon me. The heart of the hypocrite is chiefly drawne out to prayer in two cases: First, to prevent trouble threatned, as *Simon Magus*, O pray that none of these things may come upon me; Secondly, to get off, or cut off trouble inflicted, as *Pharaoh*, O pray that these frogs, this death may be taken away. We must pray, and that earnestly, when trouble cometh, but we must not deferre prayer, no nor earnest prayer till trouble cometh. A godly man looks upon trouble as the occasion of prayer, but the hypocrite, as the cause of it.

Fifthly, Observe;

God doth not regard nor answer the prayer of an hypocrite, no not in trouble.

As wicked men do every thing against the godly, so every thing with God, but prevaile. They may pray as *Jacob* did in his troubles, but they shall not be *Israels*, Princes & prevailers with God in prayer as *Jacob* was. God will not heare their cry when trouble cometh, though they come to him in trouble. But some may say, how then doth the Lord answer his own promise? (*Psal.* 50. 15.) Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me. And againe (*Isa.* 65. 24.) Before they call I will answer, and while they are yet speaking I will heare. If the Lord hath promised to heare before we call, will he not heare when we call? I answer; God is true to his own promise of hearing prayer, but he never promised to heare the prayer of the hypocrite. He hath promised to heare prayer; But first, it is the prayer of the upright, (*Pro.* 15. 8.) The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight. The blind man could say, Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth, (*Jo.* 9. 31.) But some may say, doth not God heare sinners? why, whom doth he heare then? if he heare not sinners, he must heare none; for all are sinners. I answer; God heareth not sinners, that is, such as delight in sin, and live in a state of sin, especially when such pretend highly to holiness and the ways of God,

as most hypocrites doe. All persons unregenerate are sinners in the sence of that Scripture, and so God may be said, not to heare any of them, but hypocrites are the worst of sinners, for they not only have sin in them, and are in sin, but live in sin, and love their sin, while they pretend love unto God. While they pray, they regard iniquity in their heart; and of such *David* saith, God will not hear their prayer; yea he puts the case, not in a second or third, but in his own person, (*Psal. 66. 18.*) *If I regard iniquity in my heart, the Lord will not heare me.* It is possible for a godly man, a *David*, under temptation, to shew so much countenance to this or that iniquity, as may justly be interpreted a regarding of it in his heart; and when he doth so, even he may have his prayer return'd with a present slight instead of a grant; yet I conceive that supposition is rather put to shew the certainty of the thing, that God will not heare the prayer of such as regard iniquity in their hearts, than to shew that *David* or any godly man may regard iniquity in his heart. As when he saith (*Psal. 46. 2.*) *We will not feare, though the earth be removed;* It doth not suppose, the removing of the earth, but is a strong prooffe, they should not feare; So when *David* saith, *If I regard iniquity in my heart, the Lord will not heare me.* The supposition doth only give a stronger prooffe, that God will not hear their prayers, who regard iniquity in their hearts. And to doe so is the very spirit of hypocrisie. The hypocrite ever regards iniquity in his heart, what professions soever he may make, or how bitterly soever he may speake against it with his mouth; though he complaine against sin, yet he complyeth with it; though he disclaime it in words, yet his soule cleaveth to and closeth with it, therefore God will not heare his prayer. The Lord hath not promised to be nigh unto them in the things they call upon him for, whose hearts are farre from him, and false to him in the things which he commands and requireth of them. The promise runs in this tenour; *The Lord is nigh to all that call upon him, to all that call upon him in truth,* (*Psal. 145. 18.*) And that a twofold truth; First, according to the truth of his rule; Secondly, in the truth of their own hearts. The latter part of the verse is a correction of, or gives direction about the former; As if the Psalmist had said, when I say, the Lord is nigh to all that call upon him, my meaning is, he is nigh, not to all that call upon him any how, or in any manner, but to

all that call upon him in truth ; and indeed others doe not, truly, call upon God at all. Secondly, the Lord hath promised to heare prayer, but whose prayer ? the prayer of a beleever ; now an hypocrite hath no faith ; he hath much presumption, but no faith ; it is an easie matter to beleeve, besides the promise, or without a promise, (as every hypocrite doth) but it is a hard matter to beleeve upon, or in the promise. And the Apostle concludes, (*Heb. 11. 6.*) that without Faith it is impossible to please God, for he that cometh to God (in prayer) must beleeve, that God is, and that he is a rewarder of all them that diligently seeke him. Whatsoever ye shall ask in prayer beleeving (saith Christ, *Math. 21. 22.*) ye shall receive ; and his meaning is, that without beleeving, we shall receive nothing. They who pray beleeving, aske according to the will of God, both for matter and manner, and are therefore heard : But they who pray presuming, aske contrary to the will of God, either for the matter or the manner, and therefore are not heard. Thirdly, God hath promised to heare prayer, but whose prayer ? the prayer of the humble, of the broken-hearted, and contrite, (*Psal. 51. 17.*) He that hath not faith, hath nothing to get a mercy with, and he that hath not a broken heart, hath nothing to put a mercy in. Now the hypocrites heart is a proud and an unbroken heart, therefore his prayer is not under a promise to be heard. Fourthly, the Lord promiseth to heare prayer, but whose prayer ? it is the prayer of a willing people, or of such whose prayer is a free-will-offering. David prayeth (*Psal. 119. 108.*) *Accept I beseech thee, the free-will-offerings of my mouth ;* that is, those supplications which my mouth freely offers. But the hypocrites prayer is not a free-will-offering, he prays not because he is free to the duty of prayer, but because he would be freed from trouble by prayer. He prayes only to have his turne served, or to get an almes. Now that prayer which is not a free-will-offering, is not accepted of the Lord. From the induction of these particulars (and many more might be added) it appears that the hypocrites prayer is unheard, and unanswered, not because God doth in the least forget or sayle in his promise of hearing prayer, but because the hypocrites prayer comes not into the account and qualification of those prayers which God hath promised to heare and answer. God only heares the prayer of the upright, of the beleeving, of the broken-hearted, of the willing, the

hypocrites prayer is none of theſe, and therefore is not under a promiſe to be heard. Yea the Scripture thunders againſt him, when he ſeemes to thunder to heaven in prayer: David ſpeakes thus (*Pſal. 18. 40, 41.*) *Thou haſt given me the neckes of mine enemies, that I might deſtroy them that hate me; They cryed, but there was none to ſave them; and leaſt we ſhould think they cryed to falſe gods, or knockt at a wrong doore for helpe, he adds, They cryed, even to the Lord, but he answered them not, and what followes? Then did I bear them ſmall as the duſt before the winde: I did caſt them out as the dirt in the ſtreets, that is, notwithstanding all their crying and praying for ſavour, the Lord declared his high-eſt diſpleaſure againſt them, and gave them no answer, but by giving them over to deſtruction. Further, the Lord is ſo far from accepting ſuch prayers, that he hath caſt them not only as ſinfull but as ſin; when he ſhall be judged, let him be condemned: and let his prayer become ſin, (*Pſal. 109. 7.*) The prayer of the hypocrite is ſin formally, and it is ſin in the effect, that is, in ſtead of getting any good by it, he gets hurt, and the Lord inſtead of helping him becauſe he prayeth, puniſheth him becauſe of the ſinfulneſs of his prayers. Thus his prayers become ſin to him, becauſe he receives no more reſpect from God when he prayes, then when he ſins. And ſin doth not only mingle with his prayer (as it doth with the prayers of the holyeſt) but his prayer is nothing elſe but a mixture or mingle-mangle (as we ſpeak) of many ſins. The Spirit in wonderfull ſtraines of holy Eloquence proſecutes this poynt againſt hypocrites (*Pro. 1. 27, 28.*) *When your feare cometh as deſolation, and your deſtruction cometh as a whirl-wind; when diſtreſſe and anguiſh cometh upon you; then ſhall they call upon me, but I will not answer; they ſhall ſeek me early, but they ſhall not find me; for that they hated knowledg, and did not chooſe the feare of the Lord. Here's calling without answering, and early ſeeking without finding.* And hath not the Lord reaſon to take no knowledg of them calling, who hated the knowledg of him commanding, and not to deliver them from their feares, who did not chuſe his feare? Is it not juſt, that when God call to duty, and man will not answer by obeying him, that man ſhould call in miſery, and God not answer by relieving him? Againe (*Iſai. 1. 15.*) *When you ſpread forth your hands, I will hide mine eyes from you; yea, when you make many prayers I will not heare: your hands**

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are full of blood. (Jer. 14. 12.) When they fast I will not heare their cry (Ezek. 8. 18.) Though they cry in mine eares with a loud voyce, yet will I not heare them. Once more, (Mic. 2. 4.) Then shall they cry unto the Lord, and he will not answer them, he will even hide his face from them at that time, as they have behaved themselves in their doings. Thus in Scripture all along we find nothing but Negatives and denials upon the prayer of the wicked; They who behave themselves ill in their doings, do in vaine aske or expect good from God in the time of their sufferings. The effectual fervent prayer of a righteous man availeth much (James 5. 16.) But how fervent soever the prayer of a wicked man is, it is neither effectually nor avayling. *A hypocrite may worke hard in prayer, but his prayer workes not.*

Sixthly, The design of the whole verse, being to shew the miserable condition of an hypocrite upon this single account, because God will not heare him in his misery. *Will God hear his cry when trouble comes upon him?*

Observe;

Not to have prayers heard in trouble, is the worst of all troubles.

It is worse than all the evils that take hold of us, that our prayers for the removing of evil are rejected. This is the worst of a wicked mans bad estate, the Lord will not heare him when he cries. And this is the best of the Saints good estate, that the Lord is ready to heare their cry. That which Moses spake, as the priviledg and happinesse of the Jewish Nation in generall, is true of every true Israelite in particular, (Deut. 4. 7.) *What Nation is there so great, who hath God so nigh unto them, as the Lord our God is, in all things that we call upon him for?* this was a peculiar mercy to them above all Nations, that God was nigh unto them in all things that they called unto him for; and this is the happinesse of every true Israelite, of every Jew in the Spirit, God is nigh unto him in all the things that he cryeth unto him for; and God is then nearest to him when trouble is nigh at hand. It sets the heart above all dangers, yea it makes our very dangers a safety to us, to have an assurance that God will be with us, in danger, for the asking. So the Apostle (1 Joh. 5. 14.) *This is our confidence that we have in him, (that if we ask any thing according to his will*

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he heareth us. This is the confidence of Saints in a double notion. First, it is their confidence, or they are as confident as confidence it selfe, that God will heare them in trouble; Secondly, that God will heare them makes them as confident as confidence it selfe in the midst of troubles. 'Tis reckoned a happinesse among men (and the confidence of man riseth high upon it) to have the eare of Princes, that whatever we ask we shall be heard in it by those in power. To have audience and acceptance with Great men is a great priviledg among men; no man can tell what he hath got, when he hath gotten a great Kings eare; how much more is this true, when we have got the eare of God, who is the King of Kings. Davids great desire was (Ps. 19. 14.) *Let the words of my mouth, & meditation of my heart, be acceptable in thy sight, O Lord my strength and my redeemer.* When those words of our mouths which flow from the meditation of our hearts are acceptable in the sight of God, what can we want, while we have an heart to meditate upon the fullness of God, or a mouth to expresse our owne wants? If a man had all that in his hand which this world could afford him, and God should say, I will not heare thee, his all were nothing; if he had riches and honour and pleasure, if he were a petty god upon the earth, yet if he cannot be heard in heaven, he may say as *Haman* (after the boast of all his Greatnesse at Court, and riches at home) because *Mordecai* the Jew sate in the Kings gate, and would not bow to him, what doth all this availe him? The meekest and most afflicted beleever is better than he, because God heareth him. We may quickly see the outside, the end of all perfection, (Psal. 119. 96.) that is, of all worldly perfection. But who knowes what this may produce and bring forth, that God doth hear us and accept us, and is ready when we come with petitions to give an answer. As the Spirit of prayer is the most excellent gift, so the hearing of Prayer is the most comfortable gift. Though we lye among the pots, yet if God hear us, all's well; then shall we be as the wings of a Dove covered with silver, and her feathers with yellow gold, (Psal. 68. 13.) Holy desires and prayers are the wings of the soule by which we mount (as doves) and ascend in spirit unto God; and if the Lord heare and grant those desires and prayers, then our wings are indeed silver'd and gilded over, richly laden with blessings and with mercyes. Will God hear our cry in trouble? is at best a heart-troubling word. God will heare our
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cry in trouble, is a heart-reviving and quickning word. God will not heare our cry in trouble, is a heart-breaking, a killing word; and that's the hypocrites word. Will God heare his cry, when trouble cometh upon him? He will not.

We have seen in this 9th verse, what God will not do for the hypocrite; now we shall see what the hypocrite will not doe in reference to God.

Vers. 10. Will he delight himselfe in the Almighty? Will he alwayes call upon God?

He will cry unto God, but will he delight himselfe in God: he will cry unto God sometimes, but will he alwayes call upon God? He may be violent in duty, but he is not constant. Thus the hypocrite failes and falls short.

Will he delight himselfe in the almighty?

The word here translated to delight, is also what it is to delight our selves in any person or thing, was opened at the 26th verse of the 22d Chapter of this booke, and therefore I passe it here. Mr. Broughton reads the text thus, and so doe some others, not will he, But can he delight himselfe in the Almighty? As if the fence were, it is a thing impossible that he should. To delight in God is one of the highest exercises of Grace, and how can he doe that, who hath no grace at all? The hypocrite cannot find comfort in God, when the world affords him none, as a Godly man can.

Nam poteris in omnipotente delectari? Vulg.

We render well, Will he delight himselfe in the Almighty? As if he had said, As the Almighty will not grant his request, nor give him in his delight, that is, the thing which he desired, so he hath no will, no mind at all to delight in the Almighty. The proper matter of delight is to have what we desire, and to enjoy what we have. The hypocrite hath no pure desire to have or enjoy God, but his desire is to have and enjoy somewhat from God, and when once he perceives that he cannot obtain that from God which he delights in, he hath no delight at all in God. Desire is love in motion, and delight is love at rest. The hypocrites will doth not rest in God, but runs out many wayes after creatures; after them he will goe, and therefore he hath no will to delight in God, which is to rest in God, when God denies him the creature,

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Præstat ut huiusmodi delectatio ad rem ipsam referatur et preces obtentæ vorag: consuquuto: nam hæc est propria delectationis materia, si eum habeat, quæ desideraveris desideratis perfornaris. Pined.

which he so much desired to rest in, as will appeare further in the Observations. Only, before I come at them, we may take notice of the Title by which God is here expressed, as not delighted in by the hypocrite. *Will he delight himselfe*

In the Almighty : or, upon the Almighty ?

Delicie humani generis.

This name of God *Shaddai*, imports both his power and his goodnesse. God is a full store-house, or a most plentiful Spring of all good to his People, ready to conveigh and give out himselfe for the supply of all their needs. He is, and hath everything which may draw out desire, and render him (as was said of *Titus Vespasian*, but it is infinitely more true of God) *The delights of Mankind*; yet there are but few among the sons of men, whose desires and delights meet and center in God. And such is the falseness of the hypocrites heart, that though he seeme to make much love to God, yet this Negative interrogation is true of him; *Will he delight himselfe in the Almighty?*

Hence, Observe;

First, *They who are godly delight in God.*

Yea they delight in nothing but God, or that which carrieth the appearance, or beares the image and impression of God upon it. Thus they delight in the word of God, in the works of God, whether of creation or providence, in the wayes and ordinances of God, in the servants and people of God, in whom *David* (as a type of Christ) said (*Psal. 16. 2.*) *is all my delight*; and all because in these persons and in these things the invisible things of God, his power and wisdom, his holiness and goodness are scene and as it were, made visible. While *Moses* calls the people of *Israel* to delight in the good things of God, he teacheth them to terminate all their delight in the Lord himselfe, (*Deut. 12. 7th & 18th verses compared.*) *And there ye shall eat before the Lord your God, and ye shall rejoyce in all that you put your hands unto, ye and your households, wherein the Lord thy God hath blessed thee. But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choofe, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoyce before the Lord thy God in all that thou puttest thy hand unto.* (As if he had said) *when thou shalt rejoyce*

joyce in all that thou puttest thy hands unto; be sure that thy rejoycing be before the Lord; that is, in a sence of the presence of the Lord with thee, who hath blessed thee, and caused thee to prosper in all that thou hast put thy hand unto. Thus Paul enjoynes the *Philippians* (Phil. 3. 1.) Finally, my brethren, rejoyce in the Lord: and (Chap. 4. 4.) rejoyce in the Lord alway; and againe, I say rejoyce. This joy or delight in the Lord belongs to the first Commandement; and therefore it is called natural worship, (not naturall, as naturall is opposed to spiritual, but as naturall is opposed to formal or instituted worship) because this delight is a worship which we were to give unto God, considered in himselfe, though he had not given any direction about it, as he hath done about his externall worship. We know not in what particular forme God will be worshipped, till he declares his own will about it; and though we ought alwayes to be willing to worship God, yet we must not give him a will-worship. But if we know no more of God, than that he is, we may know that we ought to worship him by delighting in him, for that is a natural sequel from the knowledg of him. And so to feare God, to trust upon him, to beleve in him, are acts of worship, which the very discoveries of God call us unto, though God had never published a law requiring any such worship. But how little of this pure spirituall worship hath God in the world? how few are there that delight in God? Some cannot take any delight at all, if there be but a mention of God; to discourse of God, puts them into a fit of Melancholly; they must put God out of the company, before they can be merry or rejoyce, *They like not to retaine God in their knowledge,* (as the Apostle speakes of the old Gentiles, *Rom. 1. 28.*) and therefore the knowledg of God cannot at all be delightfull to them. Yea, how little of this internall and most spirituall worship hath God from his own people? how little are they in thinking and speaking of him with delight? How seldome are they longing to enjoy him? how seldome rejoycing in the enjoyment of him? though every one, who is truly godly doth truly delight in God; yet it is to be charged upon most godly men, that they are not filled with those delights. 'Tis rare to find *Dauids* spirit, who could say (*Psal. 63. 1.*) O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, to see thy power and thy glory, so as I have seen it in the Sanctuary.

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They who have seen and tasted how gracious the Lord is, will be calling for more such sights and tastes, and the more they have had of those sights and tastes, the more they will desire them. What David had seen of God in the Sanctuary, he could not but desire to see againe. And how doth he promise himself all delightful satisfaction in God, could he but feed upon him in his thoughts, (v. 4, 5. of the same Psalm) *My soul shall be satisfied with marrow and fatnesse, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches.* As it is the property of a godly man to delight in God, so he doth promise, yea assure himself of more delights in God, could he but get and keep his heart more to the meditation of God.

Secondly, Observe;

A hypocrite doth not; will not, cannot truly delight in God.

He doth not, because he is carnal, and filled with the wisdom of the flesh, and so with desires after and delights in fleshly things. And until this fleshly mind, with which he is vainly puffed up, and which (in the very wisdom of it) is enmity against God, he neither will nor can delight in God. The Lord saith of the hypocritical Jewes (Isa. 58. 2.) *They seek me daily, and delight to know my wayes, as a Nation that did righteousness, &c.* A hypocrite may imitate those who delight in God and his wayes, but he hath no real delight in either. The delight which he hath in worldly things is seldome, if at all, hearty; for (as Solomon speaks, Prov. 14. 13.) *In laughter his heart is sorrowful, and the end of such mirth is heaviness.* As there is a worm at the root of his pleasant gourd, which kills it, and causeth it to wither: so there is a worme, a gnawing worme at his heart oftentimes, which makes his pleasures wither, while his gourd is green and flourishing. And surely if the hypocrites delight in the best of his temporal enjoyments be scarcely hearty, how heartlesse is his delight in spirituals? Till the affections are made spiritual there is no affection to things that are spiritual. So then at best, the hypocrite who takes but a poor delight in any thing, takes only a hypocritical delight in the best things of God, and in God who is best of all.

For, First, he hath no hope in God, therefore no delight in God. He that is without hope, is without God, and how can he have

*Hypocrita neq;
deum neq; di-
vina habet in
deliciis.*

have delight in God who is without God.¹ The hypocrite is without any true hope at any time, and many times he is without so much as a shew or shadow of hope. His hope (like his goodness) is as a morning cloud, and as the early dew it goeth away. And if the hope deferred maketh the heart sick, surely when hope in God is quite departed and gone, the heart cannot delight in God. There is no condition doth so much estrange the heart from God, as a hopeless condition (Jer. 18. 12.) And they said, there is no hope, (what will they do then? even run as farre from God as they can? so it follows in the same place) But we will walk after our own devices, and we will every one doe the imagination of his evill heart.

Secondly, The hypocrite hath no suitableness in his heart to God, therefore no delight in God. There must be some likeness between the faculty and the object, else there can be no delight in any kind whatsoever. Now what likeness is there between light and darkness, between good and evill, between a holy God and an unholy heart, between the true, the faithful God, and a false-hearted hypocrite?

Thirdly, The hypocrites delight is so carried out to other things, the streames of it are divided into so many channels, that he hath none to spare for God; his delight runs to riches, to gold and silver; his delight runs to pleasure, to the fat and sweet of the creature; his delight runs to honour, to dignities and preferments among men; he delights in friends, yea he delights in sin and wickedness. All these steal away his delight from God; and put his mouth out of tast as to tasting that the Lord is gracious, or how gracious the Lord is. As Christ expostulates the matter sharply & chidingly with the hypocritical *James*, (Joh. 5. 44.) *How can ye beleve, which receive honour one of another, and seeke not the honour that cometh from God only?* So we may expostulate with the whole kind of hypocrites, How can ye delight in the Almighty, who take up your delights in the creature, and seek not, nor are at all satisfied with those delights that are in and come from God only. *If we delight not in God only, we delight not in God at all.* As we cannot serve, so we cannot delight in God and in Mammon; for if we love the one, we will hate the other, and if we delight in the one, we shall despise the other. As God despiseth those who delight in the creature, so they who delight in

the creature, will despise God; And if such say they do not, yet God knows they do despise him, and doth interpret all such pleasure taken in the creature, a contempt of himself. And hence Christ denounceth, *Woe unto them that laugh now,* (Luke 6. 25.) That is, who laugh and rejoyce in worldly enjoyments, because such joy and laughter is inconsistent with joy in God. The creature may be the (medium or) means of our delight, but God only must be the object of it, or our delight may passe through the creature, but it must determine in God alone.

Again, Compare the former verse, (*Will God hear his cry, when trouble cometh upon him,*) with this, *Will he alwayes delight himself in the Almighty?*

Observe;

Unlesse the hypocrite get what he asks of God, he takes no delight in God.

The Psalmist calls all the prayers of hypocritical persons, *flatteries* (Psal. 78. 36.) *When he slew them they sought him, and they returned and enquired early after God, and they remembered that God was their rock, and the high God their Redeemer,* (that is, they told God in prayer that he was their rock, &c.) *Nevertheless, they did but flatter him with their mouth, and they lyed unto him with their tongue, for their heart was not right with him.* That is, they had no true love to, nor delight in God, only they would faine have got help from him, and deliverance from their troubles. A flatterer doth not delight in the person flattered, but in that which he hopes to obtain of him by flattery. And as their hypocrisie did break out in their departures and backslidings from God, as soon as they were eased of their fears, so the hypocrisie of others, breaks out in their departure from God, when they cannot get their desires. The heart of a sincere man is of another frame and temper; for though God delay, yea deny him an answer in that he prayeth for, yet he delighteth in him. He cryeth to the Lord in sicknesse, in poverty, in straits, and the Lord sometimes lets him lye sick, and poor, and straitned, and gives him no reliefe; yet he delights and comforts himself in God, yea, God is better to him than that he asks at the hand of God, and therefore he takes pleasure in communion with God, though God be not pleased to mend his condition. We may well suppose that

that the Prophet *Habbakuk* prayed hard for the keeping off that sore judgment of famine, yet in case famine should devour all, and so his prayer not granted, yet his heart towards God was the same, and his assurance strong, that his enjoyment of God alone, would be as sweet to him, as in the greatest plenty of creature-enjoyments. (*Hab. 3. 17.*) Although the fig-tree shall not blossom, neither shall fruit be in the Vines: the labour of the Olive shall faile, and the fields shall yield no meate, the flock shall be cut off from the fold, and there shall be no heard in the stalls; yet will I rejoyce in the Lord: I will joy in the God of my salvation. A sincere heart can feast in God, while he is starving in the creature; God is as good to him without the world as with it; and whatsoever good he asks of God, God is better to him than what he asks, except when he asks God himself. None pray purely to God, but they who can rest satisfied with God, though God doth not satisfy their desires in granting what they pray for.

Lastly, We may take these words, *Will he delight himself in the Almighty?* as a reason why the hypocrites cry is not heard; God doth not hear his prayer, because he hath no delight in God; he would have the mercies of God, but he cares not for the God of his mercies, and so he hath neither.

Hence Observe;

He that doth not delight in God, is not heard of God.

The Lord can easily distinguish between a flatterer and an humble petitioner. He knows who come to him for his, or because they know not what to do without him, and who come to him for himself, and because they love to be with him. (*Psal. 37. 4.*) *Delight thy self also in the Lord, and he shall give thee the desires of thine heart.* As if David had said, Would you have the desires of your heart given in, and your prayer granted, when you ask of God, delight your selves in God, and you have your desires. This the Psalmist affirms, not only because God in whom the soul delights, is more than all we can desire beside, but because they who truly delight in God, are in the readiest way to receive all that they desire besides. Every man delights in the things he heartily asks for; how glad would they be of riches, who being poor, ask for riches? How glad would they be of health, who being sick, pray for health, &c. ? But every godly man

man delights more in God of whom he asks, than in that which he asks of God; And therefore, as God gives himself, so that which he desires too. *It is the delight of God to hear those that delight in him*; And though Gods delighting in us is indeed the cause of his granting our desires, yet it is our duty as well as our interest to delight in God, that we may have our desires granted. When God sees that we rejoyce more in this, that he is our God, than in all things else that can be given us, then he is ready to give us all things else. The Lord was so well-pleased with Solomons asking, when he asked a wife and an understanding heart to govern that great people, that the Lord gave him not only what he asked, but what he asked not, riches and honour, (1 Kings 3. 11, 12, 13.) Surely then, the Lord is so well-pleased with those who ask and earnestly desire the enjoyment of himself, that he cannot withhold from them any lawful enjoyment, which is good for them, and desired by them.

Now as the hypocrite, not delighting in God, is not heard when he calls, so because he delighteth not in God, he will not be long heard calling, as is shewed in the close of this verse.

Will he alwayes call upon God?

בכל עת
in
omni tempore
significat
tempus
opportunitum
sen idoneum
ut
Graecis
καὶ ποτε

The hypocrite prayeth, but he doth not hold out or persevere in prayer. The Original words, which we translate *alwayes*, are in all time, that is, in all the due times and seasons of prayer; as if Job had said, Will the hypocrite call upon God as often as the providences of God and his own duty call him to pray? They pray *alwayes*, who pray when they ought, or as often and as long as they ought. Thus the hypocrite will not *alwayes* call upon God; He will not take his times and seasons to begin, nor will he continue in it as he ought when he hath begun. We may be said to do that *alwayes*, which we do as often as we are called, and which we are *alwayes* ready and willing to doe, though not called.

Hence note, first, from the Connection;

Unless we are in a frame to pray alwayes, God will not heare us at all.

That is, unless we would *alwayes* be in such a frame; The holiest man living may have his heart out of order, but he loves to have

have it alwayes in order and ready for every good word and worke. He would alwayes be in a praying frame: and he actually prayeth in time of prosperity, as well as in time of adversity, in time of peace, as well as in time of trouble, when all is well with him, as well as when he is at the worst. Unless our spirit be for prayer at all times, we make God our refuge only, not our choyce, and are as they who would make use of a friend, but care not at all to enjoy him. And will God hear such, when he sees he should never hear of them, unlesse compelled to ask by necessity. It is true, That God hears his people in many cases before they cry, he prevents prayer, yet 'tis as true, God hears not any, unlesse they pray alwayes, unlesse they pray continually. And he that did ever pray (I do not say, he that ever said a prayer, or made a prayer, but he that did ever pray indeed) and hath cryed *Abba Father* though but once, thorough the Spirit of Adoption, That man cannot but (in the sence explained) be alwayes praying.

Secondly, From the words considered in themselves, note;

It is our duty to call upon God alwayes.

The text implies this clearly, other texts speak it plainly. The Lord gives a Parable (Luke 18.) and this is the scope of it, (v. 1.) *He spake a Parable unto them, to this end, that men ought alwayes to pray, and not to faint.* The Apostolical rules are, *Pray alwayes, with all prayer and supplication in the spirit.* (Eph. 6. 18.) *Pray without ceasing,* (1 Thess. 5. 17.) *There are many urgent grounds why prayer must be continued.*

First, We cannot subsist a minute without the assistance of God; for in him we live and move, and have our being, (Acts 17. 28.) And as we have our life, motion, and being, so the comforts of our life, the guidance of our motions, and our well-being from him. Therefore we must alwayes pray, both to acknowledge our dependance, and to receive assistance from him.

Secondly, We are continually besieged with evils and temptations, we have enemies about us, either visible or invisible, seen or unseen, therefore we have need to pray continually. If we had enemies alwayes in sight we would pray alwayes, we have unseene enemies alwayes about us, and these are the most dangerous enemies, therefore we have more need alwayes to pray, and call in the aide of God against them.

Thirdly,

Thirdly, We have work to do continually; if we know our duty, we can never be out of work; and what-ever we do we are to pray for help in it, and a blessing upon it. We rise early in vain, and labour in vain, unless the Lord be with us in all our labours.

Fourthly, We are continually using the creature, we use food and rayment for the supply and support of our earthly Tabernacle; therefore we must pray continually. What good can the creature do us without God? our bread cannot nourish us, nor our cloaths keep us warme, but by a command from him. *As every creature of God is good (in it self) so it is sanctified (unto us) by the word of God and prayer (1 Tim. 4. 4, 5.)*

Fifthly, We are often in troubles and afflictions. Now the rule is, *Is any one afflicted, let him pray (James 5. 13.)* and if we must pray as often as we are afflicted, we shall have cause to be very often praying.

Sixthly, When we are at ease and quier, in health and peace, when the rock powrs us out rivers of oyl, and we wash our footsteps (as once Job did) with butter, even then we have need to pray that our prosperity hurt us not, that we lose not God in the crowd of creature-comforts, that we kick not against him (as *Jerusalem* once did) while he makes us fat and flourishing.

Seventhly, We sin continually, we sin (as I may say) without ceasing, often doing that which is sinful, and sin alwayes mingling it selfe with that we do; and therefore we had need to pray continually, to mingle prayer with all we do, both for the pardon of sin, or of what we do sinfully, as also for power and grace that we may do so no more.

Eighthly, We ought continually to glorifie God, therefore to pray continually; for though God may have glory by any of our actions or duties, yet the duty of prayer is that which gives him the greatest glory, while we therein acknowledg his Allsufficiency to do what we ask, and his goodnesse in being alwayes ready to do it.

Yet this poynt is not so to be understood, as if we should doe nothing else but pray, as some have ignorantly and erroneously inferr'd from this, or such like Scriptures; for every man hath or ought to have a calling in this world, wherein as the Apostle speaks (1 Cor. 7. 24.) *He may abide with God; That is, both with*

with the good leave and favour of God, as alſo in a conſtant communion with God, while he walkes according to the rule and in the duty of it. *We muſt doe nothing without prayer, but we may doe many things beſides praying.*

Thirdly, Obſerve, (which is implied in the Queſtion, *will he alwayes call upon God?*)

A hypocrite will not alwayes call upon God.

You may ſee him ſet out very full of mettle; he ſets out about good duties, as ſome horſes that will ſtand no ground in a morning when they goe out, but they tire after an houres riding, they will not travel all the day; ſo a hypocrite may ſet out with a great deale of mettle, but will he pray alwayes? no, he will be weary of duty, and throw it up at laſt. And he throws it up upon theſe, upon either of theſe two occaſions; both which we may take notice of from the text.

Fiſt, When he ſpeeds not in prayer, then he will throw up prayer; When he ſeeth nothing come, he cannot goe on; will he continue when there is no answer? no appearance of an answer? or when God ſeemes in his providence to ſpeak contrary to his prayer? will he now perſevere in calling upon God? no; he hath no deſire to duty when he cannot get what he deſires by duty. It is with him as with ſome draſt Horſes, they will draw when the load is coming, but if they feel it not coming, they trample and will not draw: But take a horſe of a right breed, and put his traces to a tree or a poſt, he will ſtaine and ſtaine, and dye upon the place, though nothing come, before he will give it over; Thus 'tis in this caſe; a godly man though he feele not the petition come for which he aſks, whether in ſpirituals or temporals (it may be he hath prayed many a yeare for ſuch or ſuch a mercy, and cannot get it) yet he will pray ſtill. He knows it is his duty to waite as well as to pray; and though the Lord let him waite long, yet he will pray ſtill, without limiting the holy one of *Iſrael*. It ſhewes a very gracious heart, to be encouraged by the experience we have of the Lords answering prayer to pray ſtill. But it is an argument of a more gracious heart, not to be diſcouraged from continuing in prayer, when we get no answer. This Spirit of holy courage never lodg'd in the heart of a hypocrite; if God will not doe what he prayeth for, he hath done praying.

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Secondly, Take the contrary; If the hypocrite speed in prayer, and get what he askes, then also he throwes up prayer, and will aske no more. If from a sick-bed he be raised to health, he leaves prayer behind him (as it were) sick a bed; He growes weak in calling upon God, when at his call, God hath given him strength. And thus 'tis in any other instance. When he hath got what he had a mind to in prayer, he hath no more mind to pray: whereas a godly man prayes after he hath sped as he did before, and though he fall not into those troubles againe, and so is not occasioned to urge those petitions againe, which he did in trouble, yet he cannot live without prayer; because he cannot live out of communion with God. The creature is as the white of an egge, tastelesse to him, unlesse he enjoy God. David saith (Ps. 116. 1, 2.) *I love the Lord, because he hath heard my voyce and my supplication*; that is, because he hath granted me that which I supplicated to him for; but did this grant of what he had asked, take him off from asking more? the next words shew us, what his resolution was upon that grant; *Because he hath enclined his ear unto me, therefore I will call upon him as long as I live*; as if he had said, I will never give over praying, forasmuch as I have been heard in prayer. It is reported of one who alwayes laid a nett upon his table when he went to meat, to mind him of his duty, to fish for soules in his pastorall care and office (as was pretended of him, I say, it is reported) that when he had attained to high preferment, he laid aside the use of his nett at table, and being asked why, answered, that he had now got that which he had been fishing for. He had catch his fish, and therefore cared no more for his nett. Thus the hypocrite puts away his nett of prayer, when once he hath taken the fish, the benefit which he desired and laboured for. In both these cases we may put *Jobs* Question, *Will the hypocrite pray alwayes*? If he can get nothing, he saith, why should I waite upon God any longer? What profit is it to pray unto him? And if once he get his profit, he saith, what need I pray any longer, I have what I would have; and then he either growes remisse and slack in duty, or layes it quite aside. He never sought God for himselfe, but himselfe in seeking God; and so having found what he desired for himselfe in seeking God, he hath no desire, or but a very cold one, to seek God any more. Therefore

Lastly,

*Si super omni-
potente delicia-
bitur in vocabit
deum omni tem-
pore. Dzul.
Translatio.*

Lastly, Comparing the two parts of the text (*Will he delight himself in the Almighty, will he alwayes call upon God?* I say, comparing these) together, we may for conclusion of this verse, Observe;

They that delight in God (and they only) will alwayes call upon God, or persevere to the end in prayer.

The reason is, because God is the same alwayes without any variablenesse or shadow of turning. A sincere beleever sees he hath as much need of God, when he hath supplied all his present needs, as he had before. And he knows God is as good, as gracious, as desiræable as ever he was, though he delay or deny the grant of that which he hath desired; so that whatsoever God dispenceth or giveth out to him, whether good or evill, bitter or sweet, dark or light, griefe or sorrow, he still keeps close to God, and will alwayes be making his addressses and applications at the throne of Grace. God is sweeter to him than all the mercies and blessings, than all the graces and comforts which he hath given him; and God is exceeding sweet to him, though he doth not presently give him the mercies, and the blessings, the exercise of those graces, and the feeling of those comforts which he hath prayed for.

To close all, We have three things remarkable in these two verses concerning the hypocrite. First, The Hypocrite *delights not in God*; There's his sin. Secondly, *God hears not the cry of the hypocrite*; That's his misery. Thirdly, *The hypocrite will not alwayes call upon God*; That's both his sin, and his misery. It is a great sin not to call upon God, and none are more miserable than they who doe not call upon him; for their misery is irremovable. From all, *Jobs* inferres, that he was no hypocrite; for though God did not presently heare him so as to deliver him, yet he delighted in the Almighty, and would continue praying to him, and trusting upon him, though he should slay him.

JOB, Chap. 27. Vers. 11, 12, 13.

I will teach you by the hand of God: that which is with the Almighty, will I not Conceale.

Behold, all ye your selves have seen it, why then are ye thus altogether vaine?

This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

THe two former verses of this Context are a preface, wherein Job perswadeth his friends to hearken to what he should further propose, both in this Chapter and in the next: and it referreth cheifly to two things, which are the matter of his discourse in both.

First, That though he had all along denyed himselfe to be a wicked man because afflicted, yet he did not at all deny that God doth very much afflict wicked men, and often breakes them with temporall judgments.

Secondly, That though Gods proceedings with wicked men are in many things plaine and visible, yet take them altogether, and they are above the reach of any humane understanding; this he cheifely insists upon in the 28th Chapter.

Verse 11. *I will teach you by the hand of God.*

*pro-
jecit, pro-
fuit, per meta-
phoram rigavit
etiam, et indica-
vit, docuit, quod
doctrina quasi
instilletur ani-
mæ discipulorum
et minutatim
indatur.*

The word which we render to teach, hath a three-fold signification in Scripture.

First, Properly it signifies to cast, or throw a thing out of the hand, to throw a dart or a stone, and to cast a lot.

Secondly, It signifies to raine; and the reason of it is, because rain is cast out of the clouds, and (as it were) shot down from heaven upon the Earth, to moisten and make it fruitfull.

Thirdly, By a metaphor, and in allusion to both the former, the word signifies (as we translate it here) to teach: *Right teaching, is a casting or darting of lessons and wholesome truths into the mind. It is also a raining, a distilling, a dropping of instructions into the understanding, from whence they soake into the will and affections;*

fections; and so those who receive them are made fruitful in practice. When Moses was about to make his last or dying Sermon to Israel, he insists much upon this metaphor, *My doctrine shall drop as the raine, and my speech shall distill as the dew, as the small raine upon the tender herbes, and as the showers upon the grasse,* (Deut. 32. 2.) And in the 34th Chapter of this booke, *Elihu* preferring the teachings of God above all teachings, saith, *Who teacheth like him? namely, like God; none teacheth so powerfully, so effectually as God; yea, there's no efficacy or power in any teaching but in the teaching of God. The Hebrew is, who raineth like him? No man ever powred out such raines or distilled such dewes of holy doctrine as God doth; He with a word can make that heath and the life which before was a dry heath or barren wilderness, to bud or blossom like Eden, to spring like a watered garden. But though it be true which Elihu said, that no man can teach or raine down like God, yet man must venture and doe his part, He may say to his Brother or friend, as Job here did, I will teach (or drop doctrine upon) you by the hand of God.*

Hence Note;

It is a duty to teach those who are ignorant and out of the way.

It is a duty to learn, but it is a higher duty to teach; it is good to receive Instruction, but it is better to give it. David having prayed earnestly that God would give him a new experience of his free grace in the pardon of his sin, promiseth (Psal. 51. 13.) Then will I teach transgressors thy wayes, and sinners shall be converted unto thee; That is, I will doe my utmost, and take all opportunities for the conversion of sinners. Christ saith to Peter, (Luk. 22. 32.) When thou art converted strengthen thy brethren; strengthen them by instruction, and strengthen them with consolation, even with those comforts wherewith thou wast comforted in thy conversion. He speaks not of his first Conversion, Peter was converted long before from a state of sin, but he speaks of his renewed conversion from a speciall act of sin. When thou art converted from that sin, from that foule sin of denying me, then strengthen thy brethren by telling them what God hath done for thy soul. It is the duty of all who are able and called, to teach others; but none are so fit for it, nor have any so much reason to doe it, as they who have experienced the grace of God to themselves in the pardon
of

of sin, and the grace of God in themselves to heale their sinfulness.

I will teach you by the hand of God.

*Docco vos in
plaga dei foris
vergens. Jun.*

There are considerable differences in the reading of this clause. First, Some thus; *I teach you being under the hand of God*; As if he had said, *I being now sorely corrected and chastened by the hand of God, am ready to reach out to you a hand of direction and instruction*; I, in my sorrowes, and in my sicknesses, I being troubled with the darkness of my own Spirit, and with the hidings of the face of God, will shew you what light I have concerning God and his wayes. There is a great truth in this, and the text may bear it; for indeed, as afflictions teach us, so they prepare us to be teachers; afflictions are Instructions; and they who have been long afflicted, are best able to give instruction, especially in the dealings of God with the afflicted: none have spoken such lessons, preached such Sermons, as they who have been under the hand of God. Chastisings make men wise, and spiritually learned, able to reach indeed. *I (saith Job) being under the hand of God will teach you*, and because you see me under the hand of God, you may be sure that I will teach you nothing but the truth, and in the truth or sincerity of my heart. 'Tis no time to speak flatteries and falsehoods; I am ready to dye, and I will speak my mind (and I hope) the mind of God, as if I were to dye presently. A dying man should speake none but words of weight, and his words should have weight with all the living.

*Prepositio 2
notat obiectum,
sc. plagam di-
vinam manu illu-
ram. Cajet.*

Secondly, The text is rendred thus *I will teach you of the hand of God*; So the preposition in this place notes the matter treated upon, *the hand of God*; That's the object about which he would teach, or concerning which he would instruct them. Thus Master Broughton reads, *I will teach you of God his hand*, or, *of the hand of God*; As if he had said, the poynt which I will deale with you about, shall be *the hand of God*. And then the meaning is this; I will teach you of the wayes and administrations of God, how God doth order the things of the world, both towards the wicked, and towards the righteous; I will teach you, what course, what method God usually keeps in these his dispensations; what we may expect he will doe, what he now doth, and what he hath done. Your opinion is, that God bestowes outward good things upon those he loves, and that he still afflicts those whom he hates.

But

But the truth is, outward good or evill, fall indifferently from the hand of God upon the good and upon the evill, as to himselfe seemeth good. One of the Ancients doth not at all expresse the word *hand*, but renders the text in generall termes, *I will teach you what, or how God disposeth of things*: The hand of God is put for those acts and administrations of God which are done by his hand or power. And to teach others of the hand of God, is to teach them what is in the hand or power of God, as all the afflictions and comforts of the children of men are. This reading containes also a cleare truth, and a very usefull one; How can our tongues be better imployed than in teaching what the hand of God hath done, or what the workes of God are both in creation and providence. God speakes much to us by his hand, and we ought to be continually speaking of the hand of God; yet I conceive this text doth not clearly lead us to that doctrine, and therefore I shall not stay upon it.

Quid disponet deus? August. Annuntiabo vobis quid sit in manu domini, que sint apud omnipotentem.

Thirdly, We translate;

I will teach you by the hand of God.

And so the meaning of it is, first, I will teach you by the helpe of God, or the Lord helping and assisting me, the Lord giving me wisdom to administer counsell and instruction, *I will teach you*. As the hand of a man, both in Scripture and common speech signifies the helpe of a man, so doth the hand of God (*Hag. 1. 1.*) *In the first day of the month came the word of the Lord by Haggai the Prophet, &c.* The text is, by the hand of Haggai the Prophet, that is, by the ministry or service of Haggai the Prophet, the Lord spake. Again (*Haggai 2. 1.*) *In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the Prophet Haggai, or by the hand of the Prophet Haggai.* Now as when God doth a thing by the hand of man, it notes that God doth it by man as his instrument, or that he useth (not that he needeth) the helpe of man; so, when man is said to doe any thing by the hand of God, it implyeth, that he doth it by the help and strength, by the ayd and assistance of God. *The hand of God is the power of God strengthening man in any duty, (Isa. 8. 11.) The Lord spake thus to me with a strong hand, (or in strength of hand) that is, the Lord spake to me with an evidence of his power; the Lord gave me effectuell strength, and instructed me that I should*

In manu dei Heb. i. e. deo iuvante et administrante facultatem addendum. Vatabl.

not walke in the way of this People. So in the Prophecie of Ezekiel often (Chap. 1. 3. Chap. 3. 14, 23. Chap. 23. 22.) The hand of the Lord was there upon him. *The hand of the Lord was upon me in the Evening.* The Lord layd his hand upon the Prophet to confirme and comfort him in his hard service, or he layd his hand upon him, as men use to doe upon those, to whom they are about to impart some secret, or with whom they would have conference; or the hand of the Lord was upon him to carry him throughout the work, the hand upon him, was as much as the hand with him. The hand of the Lord is upon men sometimes to punish and afflict them, and sometimes the hand of God is upon men to assist and strengthen them; so we are to understand the Prophet when he said, *the hand of the Lord was upon me.* The same Prophet speaks more fully (Ezek. 37. 1.) *The hand of the Lord was upon me, and carryed me out in the spirit of the Lord;* That is, there was a mighty impression upon my spirit, and a power from the Lord, that did helpe and carry me out in that service. Thus here, *I will teach you by the hand (or helpe) of God.*

Hence Note;

We need the helpe and hand of God to be with us in the teaching of others.

All our worke will be in vaine, all our labour lost in teaching, unlesse we teach by the helpe and hand of God. That's a significant sentence, with which some alwayes begin their divine teachings or Sermons; *Our help standeth in the name of the Lord, who hath made heaven and earth;* He helpeth Ministers to give Instruction, and he helpeth the people to receive Instruction. It is the hand of the Lord which removes all those impediments and carnal reasonings, which hinder his Ministers from a faithfull delivery of his Message. And it is the hand of the Lord which casts downe all those strong holds and prejudices, which hinder his people from receiving and obeying his messages. We do not so much teach by our own tongue, as by the hand of God; it is not our words, but his power that doth all; unlesse the Spirit teach at the heart, it is in vaine for us to teach at the eare. The tongue cannot reach the heart. The hand of man can doe nothing in common works, without the hand of God. *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe*

*Nisi intus sit
qui doceat, in
vanum lingua
docentis labo-
ratur. Gregor.*

keepe the City, the watchman waketh but in vaine. It is much more so in spirituall work and watchings: souls are neither brought to, nor built up in their holy faith, nor effectually perswaded to walke in holy wayes, but as the Lord perswades them. It was a good prayer of *Austin* when he was about to speak to the people in the name of the Lord, *Give me, O Lord, what I shall speake unto thy servants my fellow-servants.* Before we adventure to teach, we should pray for the hand of God: no power can take upon the spirit of man, but the power of the Spirit of God: it is not the power of Rhetorique, or Eloquence; it is not the power of humane reason and authority; none of these powers will doe it without the power of the Spirit. Except when the word goes out from man, a divine vertue goe out from God, it works not; 'tis but an empty sound. The weapons of our warfare, are not carnal, (that is, weake) but mighty through God (2 Cor. 10. 4.) but through man they have no might. The Spirit of God is the hand of God with us to doe good; and therefore, that which is said in one place (Luke 11. 20.) to be done by the finger or hand of God, is said in another place (Math. 12. 28.) to be done by the Spirit of God, namely, The casting out of Devils. And when-ever by the Ministry of the word any Devils, or lusts, which are the seed of the devil in us, are cast out, or any grace and holy principles planted in us, we must say, the hand, the finger of God hath done it.

Domino, da quod dicam servis tuis conser-vis meis.
August. lib. 4. de doctr. Christi. cap. 15.

I will teach you by the hand of God.

Further, The hand of God signifies, not only that general assistance and strength given in by God in the Ministry of his Prophets, but it signifies the Spirit of Prophecie it self, or an immediate extraordinary inspiration, whereby the holy Prophets without study or premeditation were enabled to deliver the mind of God unto the people. And such kind of Propheying may well be called, *The hand of God*, because it came with an irresistible power upon them, as the Prophet shews (Jer. 20. 9.) *Then I said, I will not make mention of him, nor speake any more in his name. But his word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay.* Thus some expound this phrase in Job (*I will teach you by the hand of God*) that is, *I will teach you by Prophecie*; but we need not take it so strictly; For as the hand of God is often put for Prophecie

Manus dei quandoque prophetiam notat, quae venit cum robore et potentia. Drus.
Prophecia dei. Drus.

*Dicit se hac
accepisse a deo
speciali aliqua
inspirations et
lumine propheta-
tico, id enim in-
dicat per ma-
num dei. Qui
loquendi modus
affertur vim
et impetum fig-
nificat divinum
unde saepe audi-
mus factum esse
dei manum su-
per aliquem.
Sanct.*

in Scripture, and all prophesie came by a speciall power and inspi-
ration of God ; so they who teach effectually, are said to teach
by the hand and helpe of God ; And therefore, when *Job* saith,
I will teach you by the hand of God, his meaning may be no more,
than as if he had said, I wil teach you by the Lords help, those more
secreet doctrines and misteries of his providence which I have lear-
ned by my own experience, or which God hath made known to
me by any of his teachings. The Apostle *Peter* speaking of Pro-
phesie in a strict sence (2. Ep: 1. 21.) saith, *The Prophecie came*
not in old time by the will of man, but holy men of God spake as they
were moved by the holy Ghost ; that is, as the hand of God was with
them. And take Prophecie in a large sence as the Apostle *Paul*
describes it (1 Cor. 14. 3.) for any speaking unto mens edifica-
on, and exhortation, and comfort, that also is done by the good
hand of God upon us, and with us. So that, if we take the hand of
God, of which *Job* speaks, either for that assistance, which all that
teach with effect have from him towards the Instruction and salva-
tion of those they deale with ; or for that word which God gives
in speciall by aspirit of Prophecie, and immediate revelation (as
the same Apostle speaks in his own case (Gal. 1. 12.) *I neither*
received it of man, neither was I taught it but by the Revelation of
Jesus Christ ; Which way soever, I say, we take the hand of God,
by which *Job* promisseth to teach his friends) the generall sence
will be the same, namely, that he would teach them, according to
the best of his light received faithfully, and according to the best
of his received strength, powerfully.

I will teach you by the hand of God :

That which is with the Almighty will I not Conceale.

What *Job* spake affirmatively in the former part, he holds
forth negatively in this latter part of the verse. There he said, *I*
will teach you ; here he saith *I will not Conceale* ; it is in effect
the same thing, not to conceale a thing, or to teach it.

I will not Conceale that which is with the Almighty.

*Due sunt apud
Hebræos prepo-
sitiones 7Y a-
pud 7Y cum*

This expression (*with the Almighty*) imports the most secreet
and reserved doctrines and truths of God. There are two Prepo-
sitions in the Hebrew, which are of the same signification, noring
Vicinity and Intrincity, when matters are so inward that they live

as it were within the breast of man, or dwell in his heart, as in their home and habitation, then they are said, *to be with him*; So here (that which *is with the Almighty*) is that, which is nearest to the Almighty, that which he hath in his heart, that which is laid up, as it were, in his very Cabinet: that *which is with the Almighty*, is any secret of the Almighty, and that *Job* seems to promise to unlock and declare unto them; yet we are not to conceive *Job* an intruder into the Arke of Gods secret counsels. There are secrets in the providence of God, as well as in the decrees of God. The mind and purpose of God in what he doth openly, and before the eyes of men, is often hidden from them; they understand not what they see, nor doe they percieve that which they cannot but behold. Now (saith *Job*) *that which is with the Almighty, I will not Conceale*; that is, I will not only shew you the face and out-sides of his works of God, but I hope by the hand of God working with me, to shew you the mystery, the secret of his works, what the Lord meaneth and purposeth, what he aymes at and intends when he afflicts the godly, and lets the wicked prosper. Thus, *That which is with the Almighty* is opposed, to the Hand of God in the second interpretation of it, before given, as it notes things outwardly done, or the acts of providence abroad in the world. As if *Job* had said, I will not only teach you what God doth with his hand, but I will shew you also what is in the heart of God, or those things which are hidden from the world, and are only revealed (and that but rarely) to his *hidden ones*. *Job* was farre from presuming that he could reveale all that was with God, but there are many things with God which though they are reserves from the generality of the sons of men, yet he reveales them to his own servants. *The secret of the Lord is with them that feare him*, (Psal. 25. 14.)

Again, *That which is with the Almighty*, may be expounded of the future rewards of good men, and punishments of wicked men, in opposition to the troubles, which the one is at present under, and the prosperity which the other at present enjoys. As if *Job* had said, I will not only shew you what God now doth with good and bad men, but (which will set all right at last) I will declare what God hath with him in store for them both; What mercy for afflicted Godly men, and what wrath for wicked men, who now are in their flourish. *That which is with the Almighty I will not conceale.*

R 2

Hence

*quæ vicinitas
intrinsicam ad-
hæſionem con-
junctionem et
coarctatam de-
notant. Rold.*

Hence Observe;

All things are with and before God.

*Imago vivit in
mente artificis.*

They are always in his Councils, he hath an idea of what is past, and of what is to come; things past, or to come are as much with God as that which is present. A skilfull artificer in any kind hath his work with him at all times; it is with him not only when he is at work, but when he is not at work; His skill is with him, his Art is with him, and he carries the forme of all in his phancy whithersoever he goeth or wheresoever he is. **Now is a mortall man that is experienced in any Art, hath the shape of all things which concerne it before him; much more hath the Infinite only wise All-knowing God the idea of all adminitrations before him, whether good or bad.**

Secondly, observe;

There is a secret in all the works of God.

As there is somewhat outwardly and visibly acted, of which we may say, it is with man, so there is somewhat inward and intended, which is *with the Almighty*. There is a purpose, an end, a designe in the heart of God, for which he doth any thing with his hand.

Thirdly, Observe;

We should labour to understand the purpose and mind of God in every thing which he doth either to our selves and others.

Every one sees the external part of a work, whether a work of mercy, or of Judgment, but few understand the inside and scope of it. They feel their own smart, or their own comfort, but that which is with God, what he meanes by it, or what the issues of it may be, they mind not. Few have learned, and therefore few can say with Job here, *That which is with the Almighty*

I will not Conceale.

*Non celabo, i.e.
omnibus modis
patefaciam.
Brut.
Meiosis.*

I will not hide, nor wrap it up in a napkin, I will not vaile it over in silence; and when he saith (*I will not Conceale*) he intends more than he speakes, even thus much, I will openly declare it to the utmost of my power, ability, and opportunity, I will even proclaime that which is with God.

Hence

Hence Note;

What we know of the mind of God we should not Conceale, or, it is our duty by all meanes to make the mind of God known to others.

What we know of God is a Talent, and we must not hide our Talents; He was an evill servant that did so. Their sin who refuse to make known to others what themselves know of God, is next in sinfulness to theirs, who themselves refuse to receive the knowledg of God. And as this duty is incumbent upon all, so especially upon the Ministers of the Gospell. Paul labours much to acquit himselfe in this (*Acts 20. 20, 27.*) *Ye know how I kept back nothing that was profitable for you, but have shewed you and taught you publickly and from house to house.* As if he had said, If I had kept back any thing that was profitable unto you, I had been like him that hid his talent, an unprofitable servant. There are some things knowable, which 'tis no profit to know; to conceale these is our wisdom, as not to conceale things profitable is our duty. And hence the same Apostle insists further in justifying the faithfull discharge of his duty in this poynt. (*v. 27th*) *I have not shunned to declare unto you the whole Councell of God.* But was Paul of the Cabinet Councell? knew he the whole Councell of God? Is there not a height and depth of his Councils that none can reach? How then saith he, *I have not shunned to declare unto you all the Councell of God?* The meaning is, all that of his Counsell which he hath made known to me, I have made known to you: not that Paul knew all the Councils of God, no nor any Angel in heaven; and when we make others know what we our selves know of the Councell of God, this is the discharge of our duty: and such a man may say with Paul, *I have declared unto you the whole Councell of God,* as to matters of faith and repentance, as to what concerneth you to beleeve and doe. The Councils of God are of two sorts; first, what he himselfe will doe; secondly, what his will is we should doe: The former council he hath but sparingly made known to us, but when and as far as he doth, we must not conceale them. As he discharged the Prophet in that case (*Jer. 26. 2.*) *Diminish not a word.* The latter fully. We are not to conceale the former so farre as they are revealed in the word; as for the latter, they being fully revealed in the Word, we must reveale

reuele them fully. They who faile in reuealing the things of God, are of three sorts; firſt, ſome through ignorance cannot; ſecondly, there are others who through Idleneſs doe not make known the things of God. A third ſort through Craft and ſubtilty will not make known all that they know of God, but keep back part of it, and corrupt that which they make known, they purpoſely and induſtriouſly obſcure, yea and deprave the truths of God. We find the Apoſtle induſtriouſly acquitting himſelfe of this wicked practice. (2 Cor. 2. 17.) *For we are not as many who corrupt the word of God, but as of ſincerity, but as of God, in the ſight of God ſpeake we in Chriſt.* Some deale with the word of God as unworthy Merchants doe with wines and precious oynments, which they embaſe in their nature, that they may advance in the price, and ſo increaſe their own profit. This have not I done ſaith *Paul*, I have given out the word in ſincerity, not in ſubtilty; as I have not concealed the word of God, ſo neither have I embaſed it by any falſe głoſſe of mine. Take heed of all theſe concealments. It is bad enough that any through Ignorance cannot; worſe, that any through idleneſs doe not; worſt, that any through Craft will not reuele, but obſcure and darken the truth of God; let us neither conceal what is of God, nor ſpoyle it in the reuealing. The Leapers coming into the Aſſyrian Camp found a great ſtore of good things, even enough to releive the City, but having tarryed ſomewhat long there, they were troubled, and ſaid, (2 Kings 7. 8, 9.) *We doe not doe well; this day is a day of good tidings and we hold our peace; if we tarry till the morning ſome miſchiefe will come upon us; now therefore come that we may goe and tell it to the Kings houſhold.* They that have good tidings, that are acquainted with the ſtore, bounty, and fulneſſe of Jeſus Chriſt, as they doe well to take hold for themſelves, ſo they doe not well, if they withhold from others. Goodneſſe is communicative, and ſo are they that are good. That which is with the Almighty I will not conceal.

Verſe 12. Behold all ye your ſelves have ſeen, why then are ye thus altogether vaine?

Behold! He had ſaid before, he would ſhew them what was with God: now he ſaith, ye have all ſeen.

Some expound theſe words as a Correction of what he ſpake before,

before; as if he had said, I told you I would teach you the secrets of God; nay truly, the things I teach you, though they are the Counsels of God, yet they are such as you and others observe for truths, as well as I. And so Job seems to appeale to their owne experiences; your selves have seen examples of Gods various proceedings in the world; or to their consciences; *Behold, all ye your selves do see it*, that is, your consciences bear witness to the truths which I am about to report unto you, your selves cannot but understand and know these things as well as I my selfe. *Seeing is applied in Scripture both to the Experimentall and ratioll part of knowledge. The heart seeth as well as the eye. The eye seeth what is open to sence, the heart seeth what we understand.*

Per correptionem superioris sententia videtur hæc adjungere. Pined.

Videt oculus, videt cor, aculus videt quæ cor videt quæ intelligit. Druf.

Hence Observe;

First, *It is a strong Conviction to appeale to the Experiences and Consciences of those we have to doe with.*

When we can put it home upon our opponents, that themselves know what we say, this cannot be put off. Paul speaks thus (Rom. 7. 1.) *Know ye not brethren (for I speak to them that knew the Law) that the Law hath dominion over a man as long as he liveth*; As if he had said, the poynt that I am about to instruct you in, you your selves know; the principle that I am upon is a common principle, *Know ye not Brethren, you know 'tis a truth, that the Law hath Dominion over a man as long as he liveth.* The like Expression of the Apostle useth (1. Cor. 6. 2) *Dare any of you goe to Law before the unjust, &c. Know ye not that the Saints shall judge the world?* I appeale to your own Consciences, are not you cleare in this thing? doe not ye know what I am about to say before I say it? To appeale either to former Experiences, or to the present dictates of Conscience, and light of understanding, is enough to stop the mouth of any Gainsayer. How can they object against what others say, who cannot answer what themselves (if they will but heare themselves) say?

Secondly, Observe;

The truth of the Word of God is visible in his works.

The works of God are nothing else but the fulfilling, the making good of his word: therefore (saith Job) all ye have seen it. The works of men should be a fulfilling of the word of the Commandments

mands of God ; all that we doe we should see a Command or rule for it. And so all that God doth, or the works of God, are a fulfilling of his own word.

First, The works of God in Judgment are the fulfilling of his threatnings.

Secondly, The works of God in mercy, are the fulfilling of his promises; and so the word of God is visible both in his Judgments and in his mercies.

Thirdly, (which takes in both these) the word of God is visible, when his Prophecies are fulfilled, whether of Judgment or of mercy. There are some Prophecies that speak wrath to the world, to the wicked world ; and some Prophecies speake good, favour and mercy to the Church and people of God. The works of God are the fulfilling of these Prophecies ; and so the truths of God are visible in those works, and dealings of God, with his foes and with his friends. We may see the word of God bud and blossome, and bring forth in all that he doth among the children of men.

Why then are ye thus altogether vaine ?

The words carry in them a kinde of admiration ; one would wonder you should be thus vaine, seeing you have observed these things with your own eyes ; As if he had said, *Seeing what I say doth appear to your own Consciences, how comes it to passe that you heap up words and arguments to darken it ? why doe you crosse your own observation ? Ye have seen what I say, yet you deny what I say. What ? are you indeed strangers to your own reason ? if this be not a vanity, what is ?*

Why are ye thus altogether vaine ?

Vana vana ad-jicitis. Sept. Vane vana loquimini. Aug. The Hebrew word is very Emphaticall, *why are ye vaine in vanity, or, why doe ye vainly vanity it ? why doe ye adde vaine things to vain, say the Greek Translators ? why do ye speak vain things vainly, saith one of the Ancients ?* These are the severall readings of the text. *To be vaine in vanity is to be altogether vaine, and to speake vaine things vainely, is to adde one vaine thing to another.* Thus *Job* chargeth his friends with heapes of vanity ; the matter was vaine, and their managing of it was vaine too ; all meeting in this, that they shewed themselves most vaine.

Master

Maſter Broughtons tranſlation comes up fully to this ſence ; *why do ye then vaniſh in vanity ?* that is, (as we ſay) *why are ye thus altogether vain ?* Double words ſhew much force of ſpeech, and a ſtrong intention in the ſpeaker. (*Deut. 16. 20.*) *That which is altogether juſt thou ſhalt do ;* the Hebrew is, *juſtice, juſtice, ſhalt thou do :* we read well, *then ſhalt do that which is altogether juſt.* This phraſe in *Job*, though it be not altogether in the ſame forme, yet is full of the ſame ſence, and is therefore ſignificantly enough rendred, *Why are ye thus altogether vain ?* or, *why do ye adde vanity to vanity ?*

Hence Note ;

Fiſt, *To maintain an error is altogether a vain thing.*

There is nothing more vain in it ſelf than an error or falſe opinion, either concerning God, or the wayes and dealings of God. An Error is *very vanity*, for it is a doctrine of lyes, and therefore they are very vain who maintain an Error ; *why are ye then thus altogether vain ?*

Secondly, In that he doth charge this upon them in reference to their own knowledge and experience (*ye have all ſeen it, to be ſo*) Obſerve ;

It is extremely vain to maintain any opinion againſt the light of our own experience or conſcience.

They are vaine enough who maintain an Error for want of light, but they are much more vain, who maintain an error againſt light. It is very bad to oppoſe a truth when we do not ſee it, but to ſee it and oppoſe it is infinitely worſe ; yet here, I conceive *Job* did not charge his friends with reſiſting that light, which they did indeed ſee, but with reſiſting that which had they been diligent obſervers and ſtudents in Gods School of providence, they might have ſeen.

Hence Obſerve ;

Thirdly, *We are juſtly chargeable with ſinning againſt all that knowledge and light which we might have had, as well as with ſinning againſt that knowledge which we have.*

To be ignorant of what we have had means to know, and ſo to act or ſpeak againſt it, is not a ſin of ignorance, but of knowledge.

ledge. All they will be judged in the last day as having been altogether vain against what they have seen, who have been vain either in opinion or practice about these things which they have had light to see, but have neglected it.

Observe, Fourthly ;

They are vain, who either depend upon that which is not, or oppose that which is.

The Scripture speaks often of vanity, and of being vain in both these respects. It is said of the *Israelites* who were carried into captivity in the reign of *Hoshea*, (2 Kings 17. 15.) *That they followed vanity, and became vain*; that is, they trusted to that which was not, which had no being, no subsistence: they gave a Deity to that which had not so much as an Entity. (Jer. 2. 5.) *Thus saith the Lord, what iniquity have your fathers found in me, that they have gone farre from me, and walked after vanity, and are become vain*? that is, they have trusted upon Idols, or dung-hill gods, which are not. What iniquity have your fathers found in me? have I ever deceived you or wronged you, that ye should go farre from me after vanity, from me, that am the only being, the fountain of beings, and follow after vanity, that is, after things, which have no being. This is vanity and madnesse. From all sinful dependencies, or dependencies upon sin, we are called off (Psal. 62. 10.) *Trust not in oppression, and become not vain in robbery*. What, would he have them serious in robbery? no, the meaning is this, do not trust in a thing of nought; if you rob, oppress, deceive, or wrong others, you trust to a vain thing, in a thing that is not, in a thing that will never do you good; these will be no tack, no hold in any thing got in such a manner. When you think to get riches by wrong-dealing, or closely circumventing others, you become vain in robbery. Now as the Scripture sheweth the vanity of man in setting up a creature in the roome of God, or an Idol in the place of *Jehovah*, that is, in trusting and laying hold upon that which hath no hold in it, or which is not; so it shews their vanity, who oppose that which is, that which hath truth and substantiality in it. Thus *David* (Psal. 4. 2.) Rebukes that generation for becoming vain; *O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity*? What was this vanity? I conceive it

was

was not so much the vain poor things of the world (though that be a truth) But how long will ye love vanity ? is, how long will ye oppose me in my Reign and Government ? how long will ye resist that honour and dignity which God hath bestowed upon me ? you set your selves against that which God hath set up : this is to love vanity ; you reproach and scorn me, you make me your song, upon whom God hath fastned honour and glory. David doth not speak this vauntingly and boastingly , as Nebuchadnezzar did, *Is not this great Babel that I have built for the glory of my Majesty ? &c.* But he speaks it according to the truth of God in his dealings with him ; *How long will ye turn my glory into shame, and love vanity ?* that is, oppose me and my State, and seek after leasing ; that is, raise slanders and false reports concerning me. This I understand to be the meaning of vanity in that place. And as David calls it a vanity to oppose him in his reign and power over the bodies of men, so to oppose the power and reign of any truth over the spirits and consciences of men, whether our own or others, is a most vain thing, and they are become most vain who do it. This is vain as to the futility of the act, and it is vain as to the fruitlesse and inefficacy of the act, for truth will prevail and get the upper hand, that which God hath set up shall stand. As he said in the Acts, *If this thing be of God, take heed ye be not fighters against God,* if it be not of God it will downe, but if it be of God, be not so vain to fight against it, if you do, you will have the worst end of the staffe quickly ; your arguments will be vain, and your reasons will be vain, yea without repentance, you will draw vanity, that is, trouble upon your own persons. Your attempt will be vain, not only because you cannot attain your end, and have that successe which you look for, but your attempt will be vain in drawing that trouble, yea and vexation upon your selves, which ye looked not for ; and to do so is indeed to be altogether vain.

Frustro tempus consumitis et me obrunditis.
Jun:

Vers. 13. *This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.*

Now Job comes to speak to the poynt it self, having laid down his caution by way of preface in these two verses.

There are two general opinions concerning the scope of this verse, and of the latter part of this Chapter.

First, Some understand it as a repetition of what his friends had said before, you say this is the portion of the wicked, they are alwayes afflicted, &c.

Secondly, These words may be taken by way of Concession As if he had said, I grant what you have asserted, that God punishes and afflicts wicked men; I say so too; there's no controvertie between us in this poynt: but, this is not the whole matter, this is not the hinge of the business; this is not, as one calleth it, the depth of divine wisdom; there is a secret beyond all this: God doth also afflict the godly and the righteous, he layes heavy strokes upon them also, yea, there is an appearance of wrath upon them in many divine dispensations. And here's the difficulty, how to unfold, how to unriddle this, that God should love a man, and yet expresse nothing but wrath in his dealings with him; that God should embrace a man in the arms of mercy, and yet daily wound him; that God should smile upon a soul, and yet shew nothing but frowns in his face toward him; how can these things be? I grant what you say, God doth afflict and vex the wicked of the world, but there is more in it; He also afflicts the godly, and how to reconcile these two, is the knot of the controversie between us.

But some may say, *Job* seems to say and unsay; for at the 21. Chapter, he enlarged himself concerning the prosperity of the wicked, and here he speaks as much concerning the misery of the wicked, as if he were agreed with his adversaries.

I answer, *Job* doth not crosse what before he asserted, he acknowledgeth that wicked men are afflicted, yet that no man can conclude that any one is wicked because afflicted, which he had often denied, and still did, concerning himself, notwithstanding all his afflictions; for as much as he still depended upon God in the midst and worst of them, which the wicked cannot doe. *This is the portion of the wicked.*

I shall not stay upon this verse, because it hath been handled in the substance of it already at large (*Chap. 20. 29.*) Where *Zophar* thus concludes his discourse; *This is the portion of a wicked man from God, and the heritage appoynted to him by God.* *Job* makes up the same conclusion, *This is the portion of a wicked man with God,*
and

and the heritage of oppressors which they shall receive from the Almighty.

Yet there is a difference between Job and Zophar in expressing one and the same thing. Zophar saith, *This is the portion of a wicked man from God, &c.* In this place Job saith, *This is the portion of a wicked man with God*, that is, which God hath in store, which God hath laid up by him to inflict upon him whenever he seeth the fittest season and opportunity? Zophar speaks of the portion as given out: Job speaks of it as laid up; it is with God saith Job; it is from God saith Zophar. This way of Job in speaking his mind to this point, answers what he said in the last clause of the former verse; *That which is with the Almighty I will not conceale.* Now here he saith, *This is the portion of a wicked man with God.* Though he seeme to receive at present a faire and comfortable portion from God, yet there is another portion, even a portion of wrath, which he hath a purpose to give out unto him.

In the latter clause the same difference is observable; There Zophar said, *and the heritage appoynted to him by God*: here Job saith, *and the heritage of oppressors, which they shall receive from the Almighty*: the portion is spoken as given out by Zophar, and as laid up by Job: and so the heritage is given out as spoken of by Zophar, but as to be given out by Job: *This is the heritage of oppressors*, (which though they have not yet) they shall receive of the Almighty. The word which we render *oppressors*, and Mr. Broughton, *Tyrants*, signifies such persons as are strong, violent, terrible, powerfull, such as will not bend, men that are inflexible, inexorable, such are oppressors; But *the Lord hath an heritage for them*, which they must bend to, and bow their necks and their backs to, *this is the heritage which they shall receive of the Almighty*, of the Omnipotent. He useth that attribute in reference to oppressors, they are mighty, but God is *Almighty*: he opposeth the Omnipotency of God to their potency; the strength of God to their fortitude; the dread of God to their terrour: they are terrible and dreadful men, there is no humane strength can deale with them; yet God can deale well enough with them; There is one higher than the highest, and stronger than the strongest of the children of men. Thus Solomon speakes (*Ecc. 5. 8.*) *If thou seest oppression of the poore, and violent perverting of Judgment and Justice in a Province, marvaile not at the matter, for he that is higher*

270
αἰσχυροὶ, οὗτοι
σέβει νεκρῶν.
Theod.

than

than the highest regardeth, and there be higher than they. It is a marvail that any should oppress those that are already pressed with poverty, and that they who have power to do justice, should use their power only, or at all, to do injustice. But seeing the unrighteous heart of a Judge is alwayes opposite to righteousness in judgment, marvail not at the matter, or, as we put in the Margin, at the will and purpose of such oppressors; such do but according to their kind. And there is one higher than the highest, more mighty than the mightest of them, who in silence and patience takes notice of the wrong, and will set all right at last. Oppressors are high and keep all under them, none can stand before them; yet there is one above, infinitely above them; as they have enlarged their inheritances, by oppressing others with their might, so they shall receive the heritage due to them from the Almighty.

Hence Observe;

First, *God hath a store, a portion by him for all sorts of men.*

He hath a store for the good, and a store for the bad; a store for the humble, and a store for the proud; a store for the holy, and a store for the prophane. God hath his stores by him, and with him: with him is the founrain of life, with him also is the fountain of death; life flows naturally from him, and death Judicially; God hath a treasury of wrath by him, and he hath a treasury of mercy. *There is mercy with thee, that thou mayst be feared,* saith the Psalmist; much more is there wrath with God for those that fear him not. *This is the portion of a wicked man with God.*

Secondly, Note;

The only portion, or all the portion of a wicked or evil man is Evil.

The portion of a sinner is sorrow, and nothing but sorrow. This is the portion; this, and none other; this, and no portion beside; this is all that he shall have, and he shall not avoyd or put by the having of this. For,

Thirdly, He saith, *which he shall receive from the Almighty.*

Observe;

The

The Almighty God will be too hard for the mightiest of evill men.

He shall receive his portion whether he will or no; he would not receive it, but he must; here is a heritage that he hath no mind to. Most are forward enough to receive an heritage, and think every year seaven till they come to their inheritance; but a wicked man is very loath to come to take possession of his proper heritage, oh he would fain have God defer it, he hath no mind to it. In the 25th of *Jeremy*, when the cup is carryed about to the Nations (it was a sad Cup) they had no desire to drink of it. There are Cups carryed about in Nations, which the wicked are very greedy to drink at, yea, and drink up. The drunkard desireth his Cup, and is sorry 'tis no further to the bottome. But saith God there, I will send a cup that they have no thirst to: carry a cup of blood to this Nation, and that Nation, and say unto them, drink ye and be drunk, and spue and fall, and never rise more, because of the sword, which I will send among you, (*Jer. 25. 27.*) But what if they refuse to drink it? Then saith God (*ver. 28.*) I will make them drink it whether they will or no, and is shall be if they refuse to take the Cup in thy hand to drink, then shalt thou say unto them, thus saith the Lord of Hosts, ye shall certainly drink; As if the Lord had said, I will even serve you in your own kind, I will powr it down your throats, as drunkards sometimes deal with those that have no mind to drink their cups; drink it, say they, or we will powr it down your throat. Certainly, if the wicked refuse the cup of Gods wrath he will powr it down their throats. Thus the Psalmist describes the unavoydableness of this cup (*Psal. 75. 8.*) *In the hand of the Lord there is a Cup, and the wine is red,* (it is a cup of wrath and fury) *it is full of mixture, and he powreth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.* God gives the wicked many commands to do his will, but they refuse and will not; At last he will give out a command for their suffering, and that they shall not be able to refuse it. He will come with an irresistible word of his wrath upon all those who have resisted the word of his grace.

Againe, Whereas *Job* saith, *This is the portion of a wicked man with God, and the heritage which he shall receive.*

Observe

Observe ;

The wrath and misery that falls upon wicked men, both in time and to eternity, is with God.

It is in his decrees and appoyntments. As all the mercies and good things which godly men receive are with God, so likewise are all the punishments of the ungodly. He brings all his administrations out of the treasury of his own counsels ; And that's the reason why they shall certainly receive accordingly, *For the counsels of the Lord shall stand, and the thoughts of his heart to all generations,* (Psa. 33. 11.) Jesus Christ himself did therefore undergoe all those sorrows, because they were with God : he received at his fathers hand the bitter cup, because it was his determinate counsel he should do so (*Acts 2. 23.*) and therefore he said (*Heb. 10. 7.*) *Loe I come (in the volume of thy book it is written of me) to do thy will ;* to do it in this, to drink the bitter cup. Now if Jesus Christ could not avoyd that cup (though he urged to the utmost that he might be spared) because it was with his Father, his purpose was that he should drink it for our sakes. Thus surely wicked men shall receive that portion which is with God for them, and the heritage which he hath appoynted.

Lastly, Job seems to speak it Emphatically, *Which they shall receive from the Almighty,* setting the Almighty handling the oppressor, in opposition to man. As if he had said, *The oppressor was so mighty that he received no such heritage from men, no man could touch him, nor meddle with him, nor bring him to a reckoning ;* But the Almighty will reckon with him, *This is the heritage which he shall receive of the Almighty.* [15]

Hence Note ;

Though wicked men may escape a reckoning among men, yet they cannot escape a reckoning with God, the Almighty God.

Let none think themselves discharged, because they are freed from the hands of men, let none think themselves safe, because they are out of the danger of the creature, because they are so sheltered and strengthened, that none can approach to them to give them their portion ; for from the hand of the Almighty they shall receive it. The might of the mightiest, the strength of the strongest,

strongest, the wit of the wisest, the highnesse of the highest, all these are nothing to the power, wisdom, strength, and highnesse of God. Wicked men often resist the will of God in that which he commands them to doe, they resist and doe it not; wicked men resist the will of God much more in that which he appoynteth them to suffer, but though they resist, they must suffer it. There is pride and stubbornness enough in the heart of man, to throw off the preceptive part of the Law, but there is not power enough in the hand of any man to throw off the poenal part of the Law; the laws of God are not (as some have compared the laws of men) like Spiders webs, which catch and hold flies only, or such like weaker creatures; but the laws of God are like chaines of Iron able to hold the Eagles, and the Lyons, yea the Leviathans of this world, who King it over all the children of pride. *Woe to him that striveth with his maker* (saith the Prophet, Isa. 45. 9.) either resisting his word, or his workes, his directions or dispensations, whether towards others or himselfe; *Let the potsherd* (as it there follows, and the best of men are no better) *strive with the potshards of the earth, that is, with men like themselves*; let them meddle with their match, and not with the Almighty; let them take heed how they enter the lists and undertake the combate with him, with whom they cannot in the least make their party good, but shall be broken as the potters vessel with an iron rod. How much soever the oppressor striveth, he shall be oppressed; and as he hath taken away the heritages of others, so he shall receive his heritage of the Almighty.

Thus farre Job hath set it down only in general, that the oppressor hath an heritage to receive, but in the following part of the Chapter, he tells us, what this heritage is which he shall receive. And it is a very sad and miserable one; *If his Children be multiplied, it is for the sword, &c.*

J O B, Chap. 27. Vers. 14, 15, 16, 17.

If his children be multiplyed, it is for the sword: and his off-spring shall not be satisfied with bread.

Those that remaine of him shall be buried in death: and his widdowes shall not weepe.

Though he heap up silver as the dust, and prepare rayment as the clay:

He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

IN the former verse Job spake only in generall, *This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.* In this context and so forward to the end of the Chapter, he gives us a parricular of the portion of a wicked man, and telleth us distinctly what he hath reason to expect, as the lot of his inheritance. We may reduce his whole discourse about it unto these two heads.

First, What punishment shall be the portion of his posterity.

Secondly, What shall be his own.

The punishment that shall be the portion of his posterity, is described from this 14th to the 19th verse. And that upon his own person, beginning at the 9th verse, concludes the Chapter.

The words in hand shew the judgment of God upon a wicked mans posterity.

Verse 14. *If his children be multiplyed, it is for the sword: and his off-spring shall not be satisfied with bread.*

We have foure or five severall punishments assigned his children in these words, and those which follow.

First, the Sword. *If his children be multiplyed, it is for the sword.*

Secondly, Famine. *And his off-spring shall not be satisfied with bread.* Both in the 14th verse.

Thirdly, The Plague; *Those that remaine of him shall be buried in death,* in the former part of the 15th verse.

Fourthly, An ignominious buriall; his children shall dye und;

desired, his widowes shall not weepe, in the latter part of the 15th verse.

Fifthly, the losse or spoyle of all the riches which he had prepared and heaped up for his children. As first the losse or spoyle of money (v. 16, 17.) *Though he heape up silver as the dust*; secondly, the losse or spoyle of goodly apparrel, though he prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver. Thirdly, the losse or spoyle of houses, v. 18. *He buildeth his house as a moth.* Thus sword and famine, and plague, sweep his posterity from the face of the earth to an inglorious buriall; and all his substance, with the goodly furniture of his house, yea houses, and all shall either perish in their own hands, or fall into the hands of strangers.

If his children be multiplyed, it is for the sword.

That's the first Judgment; As if he had said, though it be granted that he hath *many children*, yet they shall soon be cut off. Further the word which we render *multiplyed*, signifies both to multiply and magnifie; which latter sence gives us another aggravation of that misery which descends upon the off-spring of the wicked man. Though his children be *many*, yea though they become very *great and mighty*, though as their number encreaseth, so their riches and honour encrease too, yet down they shall. Again, some by his children, understand not only such as are born of him, but all his confederates and associates, all the friends and Allies of his family, by whom he hoped to strengthen and secure himselfe while he lived, and his estate when he dyed, even all these shall be but food for the sword, and fewel for the devouring vengeance of God. The sword here threatned, may be taken either strictly for that known famous weapon of warre, and so by a trope (frequent in Scripture) for warre it selfe; or it may be taken for Magistricall power, by which offenders are punished, of which the sword is both the instrument and the Embleame. Whence the Apostle saith of Rulers (Rom. 13. 3.) *They beare not the sword in vaine.* Or it may be understood of the sharpe justice and vengeance of God, in what kind soever, hewing down sinners, (Deut. 32. 41.) *If I whet my glittering sword, and my hand take hold of Judgment, I will render vengeance to mine enemies, and reward them that hate me.* Any destroying evill is Gods

רבה
Multiplicatus,
magnificatus.

sword, and evill men are called Gods sword, because they are so apt to destroy and afflict his people, (*Psalm. 17. 13.*) *Deliver my soul from the wicked, thy sword* (or as we translate) *which is thy sword.* Yea and drought caused by the extraordinary and long continued heate of the Sun, is called the sword (the same word signifying both *drought* and the *sword*; as we may see in the Margin of our large Bibles (*Dent. 28. 22.* So that when *Job* saith, the wicked mans children are multiplied for the sword, the meaning is extendible to shew their liableness to any judgment whatsoever. Yet I conceive the sword intended by *Job* is some one or all these three.

First, The sword of the *Souldier*, the martiall or military sword, his children shall dye in battel or in open warre.

Secondly, The sword of a *murderer*; His children shall dye by bloody-minded men in secret.

Thirdly, The sword of the Magistrate; his children shall commit such crimes as shall make them obnoxious to the sword of ordinary justice; they shall be slaine by the Law. *If his children be multiplied, it is for the sword*, or, as the Seventy render it, *for the slaughter*. The Originall is very concise. The text in termes is only thus, *If his children be multiplied, for the sword*; We supply those words (which more plainely make the sword the designe of their multiplication) *It is for the sword*; As if it had been said his children are destinated or appoynted for the sword; they are borne and brought up for the slaughter, they are (as the Prophet speaks in another case, (*Zech. 11. 4.*) *The flock of slaughter*. The sword is their portion, not to conquer with, but to fall by it.

Notanda est concessio loquutio!
Hebraica, in
(vel ad) gladium supplendo
funt, vel desti-
nantur; quasi
ad gladium in-
vi et educeri.

Hence Note;

Children are a blessing, and the more children the more blessing.

(As hath been shewed from other passages of this Booke) yet this shall not be a blessing to the wicked man; For, as it followeth, *it is for the sword*, that his children are multiplied or magnified, that they are many or great.

Hence Note, Secondly;

The very blessings of a wicked man are a curse to him.

Children are a blessing, a sweet blessing, but children for the sword

sword are a sword upon the father. The Prophet threatens, (*Mal.*
2. 1, 2.) *If ye will not heare, and if ye will not lay it to heart, to give*
glory unto my name, saith the Lord of Hosts, I will even send a curse
upon you, and will curse your blessings: yea, I have cursed them alrea-
dy, because ye doe not lay it to heart. To lay a thing to the heart,
 is to think of it with greatest earnestness, and seriousness. Now saith
 the Lord by the Prophet. Though ye heare my word, or take it in
 at the eare, yet if ye doe not ponder my word, and lay it to heart,
 both as to your esteeme, and for your practice, I will even curse
 your blessings; that is, I will make those things a curse to you
 which in themselves are blessings. It is not so bad not to have a
 blessing, as to have it cursed; **not to have children is an affliction,**
 but when we have them, that the sword or plague should take
 them, especially the *sin-Plague*, or corruption of the world, this
 goes deepe, and is a dreadfull affliction. As Christ saith, *If salt*
have lost its savour, wherewith shall it be seasoned? So we may say,
 if our blessings make us miserable, what shall make us happy?
 How miserable are wicked men when they seeme to be most hap-
 py, seeing there is a curse in their blessings? When we see the
 fairest cluster of their grapes, we cannot say as it is in the prophet
 (*Isa. 65. 8.*) *Hurt it not, for there is a blessing in it.* There is a
 blessing in some clusters of children not only in they are blessed
 of God, but as they are blessed unto us; yet when wicked men
 have children like clusters of grapes, their wives being like a Vine
 upon the walls of their house, yet you cannot say, there is bles-
 sing in it, hurt it not. I know the clusters of good men, even their
 children, many times prove a crosse to them; severall of *David's*
 children were so to him; yet this is a speciall threat against wicked
 men; their clusters have no blessing in them. Though a wicked
 man have children and riches, yet a curse hangs over his head;
 whereas the afflictions of a godly man are sanctified, and his evils
 made good unto him; when he is in want of all outward blessings,
 yet he wants not a blessing, because he enjoyes the favourable pre-
 sence of God. Thus the Prophet triumphed in beleeving, (*Hab. 3.*
17.) *Although the fig-tree shall not blossome, neither shall fruit be in*
the Vines, the labour of the olive shall faile, and the field shall yield no
meat, the flock shall be cut off from the fold, and there shall be no
heard in the stalls. These are hard cases; but is the godly man mi-
 serable in any of these cases? no; he hath a blessing in all, and he

may notwithstanding all, as it follows in the same place, *rejoyce in the Lord and joy in the God of his salvation*. When clouds and darknesse compasse him about here below, yet precious promises hang over his head, ready to drop and distill upon him; what different *ifs and thoughts* doth the Scripture put in reference to the wicked and the Godly; here is an *if*, or a *though*, *his children be multiplied, and though he heap up silver as the dust, and rayment as the clay*, yet he is miserable; He is unhappy, *though he have all that which he calls happinesse*. A Godly man hath a better sort of *ifs and thoughts*; *though he walk through the valley of the shadow of death, yet shall he feare no evill*, (Psal. 23. 4.) and againe, (Psal. 46. 2, 3.) *Therefore will not we feare, though the earth be moved, and though the mountaines be carried into the midst of the Sea, though the waters thereof roare and be troubled, though the mountaines shake with the swelling thereof, &c.* Here are foure *thoughts*, each one importing trouble enough to disquiet and fright a well-settled man, yet the Godly man is not stirred; For when these stormes are up and these Seas rage, even then, as it follows at the 4th verse of the same Psalm, *There is a river, the streames whereof make glad the City of God*; that is, the Citizens of God. Who though they may be poore, sick, disgraced, childlesse, yet unblest or unhappy they cannot be. This first observation runs through the whole context, and is a truth in all as well as this particular, *if his children be multiplied it is to the sword*.

Whence observe, Thirdly;

When the children of wicked men suffer, their parents suffer.

We read (2 Sam. 21. 1.) of a famine continuing three yeares together, and David enquiring of the Lord about the cause of that sad dispensation, was answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites*. Hereupon David called the Gibeonites, and said unto them; *What shall I doe for you, and wherewithall shall I make the Atonement, that ye may blest the inheritance of the Lord?* and the Gibeonites said unto him, *we will have no silver nor gold of Saul, &c.* And he said, *what you shall say, that will I doe for you.* And they answered the King, *the man that consumed us, &c.* Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul. And the King said *I will give them.* But the King spared Mephibosheth the son of Jonathan,

than, the ſon of Saul, becauſe of the Lords oath, &c. and delivered ſeven others to be hanged. Here we ſee Jonathan a good man ſpared in the ſparing of his Son. And Saul a man from whom God was departed ſmitten and puniſhed in his ſeven Sons or Grand-children delivered up to death. How dreadfull a Tragedy is that which is ſtoried of *Abah* ſons (2. Kings 10. 7.) *Abah* was a wicked man, and he had many ſons who were all brought forth to the ſword, upon the receipt of *Jehu's* Letter to the Rulers of *Samaria*, ſo ſaith the holy ſtory; they tooke the Kings ſons, and ſlew ſeventy perſons, and put their heads in baskets, and ſent him them to *Jezreel*. I ſuppoſe ſuch a preſent in all poynts was never ſent to any Prince, either before or ſince unto this day. It is wonderfull to heare of a mans ſons multiplied to ſeventy. But to ſee them all multiplied to the ſword, and ſlaine in one man in one day is a ſtupendious Judgment of God. Take one inſtance more; *Haman* multiplied ſons, He had ten, but they were multiplied to the ſword, (Heſt. 9. 10.) The ten Sons of *Haman* the Son of *hammedatha*, the enemy of the Jews, they ſlew, &c. The Prophet denounceth a dreadfull threatening (Hof. 9. 13.) *Ephraim*, as I ſaw *Tyrus*, is planted in a pleaſant place: but *Ephraim* ſhall bring forth his children to the murderer. That is, his children ſhall be murdered. And hence ſome conceive, that the Prophet foreſeeing this heavy Judgment coming upon *Ephraim*, prayeth in the next verſe (after he had been a while at a pauſe in his own ſpirit, what to aſk of God for them, (v. 14.) Give them, O Lord: what wilt thou give? give them a miſcarrying womb, and dry breſts; As if he had ſaid, O Lord, let them be barren and bring forth no children, rather than that their children ſhould be multiplied to the ſword, and brought forth to the ſlaughter. In which ſence Chriſt himſelf ſaith, (Luke 23. 29) Behold the dayes are coming, in the which they ſhall ſay, Blessed are the barren, and the wombs that never bare, and the paps which never gave ſucke. This is a ſad caſe, when that which is in it ſelfe a curſe, is to be reckoned among our bleſſings. Better it is to have no children than to have them brought forth to the murderer, or as *Job* here ſpeaks, to have them multiplied to the ſword.

And his off-ſpring ſhall not be ſatisfied with bread.

Such as the ſword ſhall ſpare, famine ſhall eat up and devour;
when

when the text saith, *They shall not be satisfied with bread*; it may be understood two wayes.

First, That they shall not have plenty: though they have bread to keep (as we say) life and soul together, yet they shall not have enough to live comfortably; they shall be pinched or pined with hunger, and though not starved, yet in a starving condition, or hunger-bitten. *Not to have enough is a degree of famine.*

Secondly, When he saith, *they shall not be satisfied with bread* more is intended than expressed, and so not to be satisfied with bread, is to famish for want of bread; not to be satisfied with bread, is, they shall perish because they have no bread. Such forms of Speech are frequent in Scripture, (*Math. 12. 32.*) *Whoever speaketh a word against the Son of man, it shall be forgiven him: but whoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come*; The meaning is, he shall be punished in this world, and in the world to come. The words are milder than the sence; not to be forgiven in this world, nor in the world to come, is to be punished everlastingly, or to be punished both in this world, and in that which is to come. So here, *His off-spring shall not be satisfied with bread*, is, they shall be famished and dye for want of bread.

In Scripture, *bread* signifieth, first, any kinde of good thing belonging to this life. When Christ directeth us to pray (*Math. 6. 11.*) *Give us this day our daily bread*, we are to understand that all the needful comforts of this life are asked in that one petition.

Secondly, Bread is put more particularly, for any kinde of food, even the best; all things eatable come under the name of bread. Thus flesh is bread, and greatest dainties are bread (*2 Sam. 9. 7.*) *David said unto Mephibosheth, Feare not, for I will surely shew thee kindnesse for Jonathan thy fathers sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually*; that is, thou shalt sit with me, and have such as I have, a kingly fare, and that was more than bread, it was all manner of dainties. A Kings table is a full table.

Thirdly, Bread is taken properly and in kind for the lowest and meanest sort of food only, because though bread be the most necessary food, yet it is the most common food, which is proper for man; and a man that is kept only with bread, is kept with the lowest

lowest and most sparing diet. In this latter sence we are to expound this Scripture. *His off-spring shall not be satisfied with bread,* that is, they shall not have so much as the meanest food, they shall not have that which is necessary, they shall want even bread it selfe. The Septuagint translate fully to this sence, if escaping the sword his children come to be men, *they shall begg,* they shall goe about the streets from doore to doore begging for a crust. In this sence David useth the word (*Psalm. 37. 25.*) *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread;* that is, I have not seen them destitute of that which is needfull and necessary for a livelyhood: though they have not dainties or abundance, yet they have food convenient, or bread enough for the support of life. *Job* Prophesieth the quite contrary of the wicked mans off-spring, *they shall not be satisfied with bread.*

*Necessarius et
quotidianus il-
lis victus defe-
ciat Pined.
morsusio-
m.
Mendicabunt.*

Hence Observe;

The greatest plenty which the wicked provide for their children, is no barre to their childrens poverty, nor shall it prevent their want.

How much soever a man leaves behind for his children, if he leave not a blessing behind, he leaves poverty behind, his plenty will come to poverty. *A little, with a blessing from God is enough both for our selves and others; but abundance without a blessing is not enough for either.* This is the meaning of *David's* assertion (*Psalm. 37. 16.*) *A little that a righteous man hath, is better than the riches of many wicked.* The righteous mans penny is better silver than the wicked mans is, not in it selfe, nor either as to quantity or quality, but because the righteous mans penny, though a little one, hath a blessing in it to him and his, which the wicked mans hath not.

Secondly, Observe;

Not to have that which satisfieth, is, if not as bad as to have nothing at all, yet next doore to it.

Suppose a man perish not by famine, yet it is a very great evil not to be satisfied. There are two Considerations, wherein to have bread and not to be satisfied, is a great affliction.

First, to have so little that it will not satisfie nature, (which I conceive

conceive is the thing intended in this place (this is a sore evill. We commonly say, Nature is satisfied with a little, and Grace with lesse, and though we can never have so little, but that grace is satisfied with it (for grace is satisfied even when the Lord lets nature perish) yet many have too little to satisfie, that is, to sustaine nature. Some would have bread to satisfie their lusts, and they, as the Apostle speaks, (*Rom. 13. ult.*) *Make provision for the flesh to fulfill the lusts of it.* To be cut short of the creature as to the excesse, is a mercy, but not to have bread for the necessity of nature is in it self a curse. (*Levit. 26. 26.*) *When I have broken the staffe of your bread (saith the Lord) ten women shall bake your bread in one oven, and they shall deliver you your bread againe by weight : and ye shall eat and not be satisfied ;* As if he had said, you shall have ten times lesse bread then you used to have ; that oven which served but one womans batch before shall serve ten ; and then you shall eate and not be satisfied, that is, you shall have lesse bread than will satisfie. It was the Lords charge or command to his ancient people, the *Jewes*, concerning the *Levites*, as also the stranger, and the fatherlesse, that they should have bread to satisfaction provided for them, (*Deut. 14. 29.*) *And the Levite because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates shall come, and shall eate, and be satisfied, that the Lord thy God may blesse thee, in all the works of thine hand which thou doest.* Such was the Lords care of those who could lest care for themselves, that they should have not only enough to keepe them from starving, but that they should have a competency, or comfortable subsistence, they shall eat and be satisfied. To eat lesse than will satisfie nature, is a burthen to nature, as well as to eat more. And hence that promise (*Psal. 22. 26.*) *The meeke shall eat and be satisfied.* And againe (*Psal. 37. 19.*) *They shall not be ashamed in the evil time, and in the dayes of famine they shall be satisfied.*

Secondly, As to eat and not be satisfied, because we have too little, is a great evill, so to have much and not to be satisfied, is a farre greater evill, this curse is visible upon many ; they have much to eat, and yet are not satisfied. (*Eccle. 5. 10.*) *He that loveth silver shall not be satisfied with silver ;* that is, how much soever he hath of it, he shall not be satisfied ; his inward appetite, his desire shall increase, he shall have a hunger upon his spirit

worse

worse than the hunger of the stomacke. Solomon gives us the character of such a person, (*Eccles. 4. 8.*) *There is one alone, and there is not a second, yea, he hath neither child nor brother, yet is there no end of his labour, neither is his eye satisfied with riches, neither saith he, for whom doe I labour, and bereave my soul of good? this also is vanity, yea it is a sore travel. He eats and is never satisfied, who thinks he hath not enough, howmuch soever he hath more than he can eat; an unsatisfied body is a great affliction, but an unsatisfied mind is a far greater, and is at once an affliction and a sin. Not to be satisfied with a little, with the least portion which God alloweth us is sinfull; and such is the sinfulness of many, that they are never satisfied, how much soever their portion is. The present text and poynt may reach this dissatisfaction, both as it is the sin and the punishment of the wicked mans posteritie; but I rather conceive that other unsatisfiednesse here intended and threatned only as an affliction or punishment of the wicked mans posterity, a want of sufficient bread to satisfy them, *His offspring shall not be satisfied with bread.**

Verse 15. *Those that remaine of him shall be buried in death: and his widowes shall not weepe.*

In the former verse his posterity were expressed by two words; first, *His children*; secondly, *His off-spring*. In this verse we have a third word for the same purpose; *His remaines*, or as we render *those that remaine of him*; yet this title may be understood two wayes.

First, More generally for all his children left behind him when he goeth out of the world, or departs this life.

Secondly, More specially for those of his children, that escape the two former evils, sword and famine.

The former verse speakes as if the sword and famine had swept them all away, and made a cleare riddance of his whole family. But suppose any should be left remaining after that common destruction and miserable devastation, yet they shall not long escape the hands of death. The Scripture speaks sometimes as if all were destroyed when only many are. *That which most suffer, all are said to suffer.* (*Jer. 44. 27, 28.*) *Behold I will watch over them for evil, and not for good, and all the men of Judah that are in the land of Egypt shall be consumed, by the sword, and by the famine,*

untill there be an end of them. Here are the two consuming evils, spoken of by Job, sword and famine; all the men of Judah shall be consumed, by the sword, and by the famine, untill their be an end of them. Yet (it followes) *A small number that escape the sword shall returne out of the land of Egypt into the land of Judah, &c.* Where only a few escape a mischeite, all are said to fall under it. Thus here, because the most of a wicked mans children shall fall by the sword, and famine, the text speaks, as if all had fallen; But, if any be left, they

Shall be buried in death.

What else? Should not a man be buried when he is dead? or what doth Job meane, when he saith, *They shall be buried in death*? As soone as Sarah was dead, Abraham, though he loved her intirely yet provided for her buriall, and thus beispake the men of that Country (Gen. 23. 4.) *I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight.* Why then is it said here, *That those that remaine shall be buried in death*? There are divers interpretations of it which I shall touch upon, when I have only noted, That the Sepruagint read, *They shall dye in death*, which is of like force *They shall dye the death*. That repetition of the word either way adds force to the matter spoken, and signifies not only the certainty of death, but the sharpness and greivousness of it. But to keep our rendring, *They shall be buried in death*.

as Sarrah
was buried.
Sept.

First, Some understand it only thus, *They shall be buried in the grave*, which is called, *the chamber of death*, (Pro. 7. 27.) The sepulcher is the house of the dead, and as it were of death it selfe, there death keeps house. But I shall passe this as too low and flat an interpretation.

Secondly, Thus; *They shall be buried in death*; that is, they shall be forgotten as soon as they dye; to be so, is a Judgment. Then a man is properly & indeed buried in death, when he is forgotten as soone as he is dead, and no sooner out of the world, but out of all mens minds, unlesse to think and speak of him with abhorrence. Thus to say a man is buried in death, is as much as to say, he shall not be remembred with credit when he is dead. Some are thus buried in life or alive, and many are thus buried in death. This is a faire interpretation.

Thirdly,

Thirdly, *They shall be buried in death*; that is, they shall be buried presently as soone as they dye, they that take care of their funerall, shall scarce tarry till the breath is out of their bodies, or the breath shall no tooner be out of their bodies, but their bodies shall be thrust into the grave. Men who dye in honour, are buried with deliberation; but all men, even neereſt friends and relations shall be ſo weary of theſe, that they ſhall haſten, yea hurry their carcaſſes to the earth. So to be buried in death is to be buried even while dying, or before death hath made a perfect conqueſt over them, implying that all are glad to be rid of them. So Mr. Broughton ſeemes to underſtand *Jobs* text, translating it thus; *His remnant ſhall be buried as ſoone as they are dead.* Which he glosſeth thus; *As condemned ſlaves preſently*; According to this interpretation, the ſence is, they ſhall be brought to the grave without any comly attendance, and ſhall have an ignoble buriall. The dead bodies of great men are kept ſometimes a week, ſometimes a month, yea ſometimes ſeverall months above ground, that they may be buried at laſt with greater ſolemnity. But theſe no ſooner dead but buried, *away with them.* The particle *Beh*, uſed here in the text, ſhews ſuch a ſuddenneſſe of one thing done after another, as if there came no time between, much leſſe any conſiderable time. So 'tis rendred in that famous Propheſie of the kingdom of Chriſt in and with the Saints (*Dan. 2. 44.*) *And in the dayes of thoſe Kings ſhall the God of Heaven ſet up a kingdom which ſhall never be deſtroyed.* When he ſaith, in the dayes, we are not to underſtand it, that that kingdom ſhall be contemporariy with thoſe other kingdoms; for though Chriſt hath a kingdom in all kingdoms, and a throne among all thrones, and a people among all people, yet the Prophet is not ſo much ſpeaking of that kingdome of Chriſt which ſhall grow up in the dayes of thoſe kings, as of that which ſhall be built upon their ruines. And accordingly Mr. Broughton translates that place, *not in the dayes, but preſently after the dayes of thoſe Kings ſhall the God of Heaven ſet up another kingdom.* Thus here. *They ſhall be buried in death*; that is, preſently after they are dead, or they ſhall be buried in obſcurity, without pomp, no man regarding, ſcarce any man accompanying their carcaſſes to the grave.

Fourthly, Others underſtand this *burying in death*, of the ſecond death, or of ete rnell death, Such are buried in death indeed, who

*Somtimes ſepo-
liantur mori-
bundi. Vatab.*

lye under the bands of eternall death. **The godly are buried in life, and the wicked in death.** But I shall not stay upon that notion; for I conceive *Job* is not describing the wicked under eternall, but temporall evils and punishments.

*Peste intemp-
ti sepelientur.
Pined. Coc.
In castigationi-
bus morborum.
i. e. per viros
morbos. Rab.
Sol.
Chaldeis pesti-
lentie RMD
dicitur. Drus.*

Fifthly, We may take death here by way of speciality for some extraordinary death, and so to be buried in death, is to dye of the Plague; And then we have the three great Judgments of God met together in afflicting the posterity of the wicked man, sword, famine, and the pestilence. The plague or pestilence may justly be called death, by way of Eminency because it is adisease so deadly. Among the *Chaldeans* the pestilence is not numbred among diseases, but 'tis called *Death*. And so we find it exprest (*Revel. 6. 8.*) *And I looked, and behold, a pale horse, and his name that sat on him was death, that is the pestilence, and hell followed him, and power was given unto him, over the fourth part of the earth to kill with sword, and with hunger, and with death; that is, with the plague or pestilence.* And they who dye of the plague may well be said to be buried in death, as to the first sence given, because they as soon as dead are, suddenly carried out to buriall, lest they should infect the ayr, and so taint the bodies of the living. And so some render *Dauids* choyce of the pestilence (*1 Sam. 24. 13.*) by this Generall word, he chose three *Dayes death*. In our language we commonly call the pestilence, not only *The sicknesse*, as if no disease were a sicknesse except that; but we call it also the *Mortalitie*, as if no sicknesse brought death with it but that; and experience teacheth, that no disease bringeth such certaine death as that. How doth death ride as it were in triumph, where the pestilence reigneth. Other diseases slay their thousands, but the plague of pestilence its ten thousands, and therefore this may be received from the clearest and most proper exposition of this text *They that remain of him shall be buried in death*, that is, the plague (which is say some an immediate stroake from God) shall sweepe them away, after they have survived and scrambled out of the hands of sword and famine.

*Mortem Tridui
Elegit. Sulpit.
Sever: Sacr.
Histor. lib. 1.*

Observe, First;

God hath varietie of judgments at his call; when he commands, sword, and famine, and pestilence, say, here are we.

If one misse the other shall hit; as it is said (*1 Kings 19. 17.*)
Him

Him that escapeth the sword of Hazael, shall Jehu slay, and he that escapeth the sword of Jehu, shall Elisha slay. He that escapes one judgment may fall by the hand of another; let not the wicked man please himself in the hopes of impunity, because this or that evill, sword, or famine, hath not dispatch him, for the pestilence quickly may. And if he escape all these, and a thousand deaths besides, yet the second death or hell will take him at the last, unlesse he repent, returne, and make his peace with God. How shall they escape, what can save them who neglect *the Great salvation?*

Secondly Note;

The pestilence is a very greivous and sore judgment, 'tis death.

This is one of the *three evils*, so often mentioned and threatned in the Prophets against a rebellious people; Famine, sword, pestilence, are the first three, and in some sence, pestilence is the first or worst of the three. Is it not then a great mercy that God hath delivered us from it, that we have had so long a freedome from *the arrow that flyeth by day, and from the pestilence that walketh in darknesse?* (Psal. 91. 6.) It walketh not so much in natural darknesse, or in the darknesse of the night, as in a figurative darknesse, no man knoweth where it walkes, or whether it will walke, in the clearest light, whether to the poor mans house, or to the rich mans house, whether to the dwelling of the Plebeian, or of the Prince, till it hath left its own marke, and given a deadly stroke. The Prophet Elisha (2 Kings 8. 10.) said to the Messenger that came to him from Benhadad, to know whether his master should recover or no, *Go say unto him, thou mayest certainly recover: howbeit, the Lord hath shewed me, that he shall surely dye.* His meaning was, that his disease was such as he might recover of, yet God had shewed him that he should not. God can bring death in any disease, but some diseases carry death in the very face of them. *Hezekiah* being sicke of the plague (as some conceive, because mention is made of a malignant ulcer or boyle, Isa. 38. 21.) it is said that *Isaiah* come to him and told him, (v. 1.) *Thus saith the Lord, set thine house in order, for thou shalt surely dye, and not live;* As if he had said, thou art markt for death, thou art a dead man; thou art as sure to dye of this disease, as if thou wert already dead. Thy disease is not only deadly, but death; Though the Prophet knew the Lord was able to correct the malignity of that disease, yet

yet looking upon it in its own nature, he might say, *thou shalt dye and not live*, as well as he said so by direct order from the Lord. And he put this warning peece for death, both in the affirmative, and in the negative, to shew the undenyable sequel of death in such a case, unless the Lord (at whose command life and death, health and sicknesses are) would please to give a countermand. As the worst of our spirituall diseases is the *Plague of the heart*, (1 Kings 8. 38.) so the worst of outward diseases is the *plague of the body*.

And his widowes shall not weepe.

The words seem to speak only of one husband, but of many widowes, which some say *Job* doth, because the Ancients in those parts had many wives, yet we may expound it distributively, not collectively, *His widdowes*, that is, The widdowes of every one of them, and that makes the sence more full and emphaticall, as if he had said, this shall be the temper of every one of their widdowes, one shall not be more tender-hearted or affectionate than another: when their husbands dye, they shall all be like so many stocks or stones in that dolefull day.

His widdowes shall not weepe.

It may be Questioned, why they should not?

Say some, his widdowes shall not weepe, for they shall be cut off too: his children and wives shall be slain together, and so none left to weepe. But this is rather to take away the subject of the Question, than to answer to it. And therefore we must suppose his widdowes living, and inquire, why they are not weeping, there being nothing more proper for a widdow than teares at the remembrance of her late deceased husband.

We may answer,

First, they weepe not being overcome with the greatnesse of their trouble, and terror of the Judgment. To lose a husband any way is a great affliction, but to have a husband snatched away by some extraordinary death is greater. Now great afflictions stop the naturall course of teares, they as it were, dry up the Springs of sorrow, or at least hinder them from flowing forth. Light sorrows speake out and make a noise in Lamentations, but vast sorrows spend themselves in an amazed silence and astonishment.

Thus

Viduas pluraliter dicit, quod sepe plures uxores haberent veteres illi. Merc.

Vidue non plorabunt quia simul moriemur. Coc.

Cura levos loquuntur ingentes stupent. Pictu acerbo funero et quibus lacrimis. Seneca in Oedip. A. A.

Thus the Lord forbade *Ezekiel's* mourning for the death of his wife, the desire of his eyes, for a ſigne to the *Jewes* that he would bring ſuch a calamity upon their moſt deſireable things, their ſons and their daughters, as ſhould exceed mourning (*Ezek. 24. 21, 22, 23.*) Behold, I will prophane my ſanctuary, the excellency of your ſtrength the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughter: whom ye have left ſhall fall by the ſword: and ye ſhall not doe as I have done, ye ſhall not cover your lips, nor eat the bread of men, and your ſires ſhall be upon your heads, and your ſhoes upon your feete (that is, ye ſhall not uſe any geſtures, nor make any ſignes of ſorrow, as it followes) ye ſhall not mourne nor weep, but ye ſhall pine away in your iniquities, and mourne one towards another; As if he had ſaid, your miſe: yes and ſufferings ſhall be ſuch as open mourning cannot expreſſe, but ye ſhall conſume away in a ſtupid and deſperate ſenceleſſneſſe under them.

*Quiluch yment
deſunt, in deſlo-
teq; vagantur,
naturum ma-
trumq; animæ
Juvenung: le-
mung; Virg. 3.
Æneid.*

Secondly, When he ſaith, *His widowes ſhall not weepe*, it may note the worthleſſneſſe and wickedneſſe of their husbands. Their baſeneſſe was ſuch while they lived, that their neereſt relations would not beſtow a teare upon them, when they were dead. It is ſaid of wicked *Jehoram* King of *Judah* (2 Chron. 21. 20.) That he dyed without being deſired; that is, none deſired that he ſhould live any longer, all were weary of him. Now they who dye undeſired, dye alſo unlamented. No man grieves for the loſſe of that either perſon or thing, which he did not deſire. And when 'tis ſaid here, *His widowes ſhall not weepe*, the meaning is, that none ſhall; when they who are neereſt related (being one fleſh with the deſeated) mourne not, it cannot be ſuppoſed that others ſhould,

Thirdly, Theſe words, *His widow ſhall not weepe*, may ſignifie that he ſhall not have any ſolemne buryall, as was touched before; Weeping and lamentation are the moſt proper funeral muſick; then nothing ſounds ſo well as a ſigh, nor is any thing then ſo much in ſeaſon as a teare. In *Rama* was there a voyce heard (*Math. 2. 8. What voyce?*) Lamentation, and weeping, and great mourning, *Rachel* weeping for her children and would not be comforted, (and why ſo? the reaſon is added) becauſe they were not; that is, they were not alive but dead. But here ſaith *Job*, Husbands are not, and their widowes weepe not; As wives, they had no comfort in them, & as widowes they had no ſorrow for them.

Hence Observe;

To dye unlamented, is a lamentable death.

It is reported among those judgments which fell upon the people of Israel for their sin, especially for their great sin of unbelief, That their Priests fell by the sword, and their widows made no lamentation, (Psal. 78. 64.) Which some expound according to the second sense given of these words in Job, Their widows were slaine with them. Others, that they were so overwhelmed with greife for the fall of their husbands, that they dyed themselves presently, and so could make no lamentation for them. Such was the case of Phinhas his wife, who hearing that her husband was slaine, and the Ark of God taken, travelled presently, and having said, *The Glory is departed from Israel, she her selfe departed,* (1 Sam. 4. 19, 20.) Whether upon these, or any other grounds these widdowes made no lamentation, the scope of the Psalm is the same, shewing that it is a Judgment, either upon such persons in speciall, or upon the times in generall, when men dye and lamentation is not made for them. Usually in all places and times (as Solomon speaks, Eccl. 12. 5.) When man goeth to his long home, the mourners goe about the streets. And therefore to dye and none mourne, is to fall below the common condition of man. We read sometimes that the Lord to shew his displeasure, both against the dead, and the living, hath by speciall order interdicted the living from mourning for the dead (Jer. 16. 5.) Thus saith the Lord, enter not into the house of mourning, neither goe to lament, nor bemoane them; for I have taken away my peace from this people, saith the Lord, even loving kindnesse and mercies; both the great and the small shall dye in this land, they shall not be buried, neither shall men lament for them. And againe (Chap. 22. 10.) Weepe ye not for the dead, neither bemoane him, &c. There is a prohibition against weeping for the dead, because their state was better than theirs, who lived to be carried away captives. And therefore it is added (v. 11.) Weepe for him that goeth away (into captivity to Babilon) for he shall returne no more, nor see his native Country. And at the 18th verse. Thus saith the Lord concerning Jehojakim, the son of Josiah King of Judah, they shall not lament for him, saying, ah my brother, or ah sister: they shall not lament for him, saying, ah Lord, or ah his glory. Such were the expressions, such the language of

of sorrow at the buriall of Great Princes; their kindred used then to groane out, *Ah my brother, or ah my sister*; and their Subjects in Generall, *ah Lord, or ah his Glory or Magnificence*, how is that stayned! How is all his pomp, all his splendor layd and obicured in the dust? And whether we take those words in that place they shall not lament, as a command not to lament, or (as I conceive they are to be taken) only as declaring the event, that they should not; they are of equall strength as to the confirmation of the poynt in hand. I grant there is no reason at all to lament the death of good men, in respect of themselves, for they gaine by it, (Phil. 1. 21.) And hence our Lord Christ, when being led away to be crucified, a great company of people and of women followed him, which also bewayled and lamented him; he turning to them said, *Daughters of Jerusalem, weep not for me, but weepe for your selves, and for your children. For behold, the dayes are coming, in which they shall say, Blessed are the barren, &c.* But though good men dying doe not at all need the teares of the living, because they are entred into greater good than any they had while they lived, yet it is a great argument, both of the goodness, usefullness, and holyness of those who dye while they lived, as also of the favour and respect of God himselfe to them, when going out of this world, they are greatly lamented, and the mourners goe about the streets while they are going to the grave. They deserve to be most lamented who need it least. And they have most need to be lamented, who deserve it least. When widows (unlesse such as have lost all naturall affection) weepe not, husbands deserve not, *His widows shall not weepe.*

Vers. 16. *Though he heape up silver as the dust, and prepare rayment as the clay.*

Vers. 17. *He may prepare it, but the just shall put it on, and the innocent shall divide the silver.*

Job proceeds further to shew the misery of the wicked man in these two verses.

Though he heape up silver as the dust.

Here are two words that expresse abundance of silver in the possession of the wicked man.

First, *It is heaped up.* When Christ would shew what full re-

turnes charitable gifts shall have; He saith, Give, and it shall be given you, good measure, pressed down, shaken together, and running over shall men give into your bosomes (Luke 6. 38.) The wicked mans measure is full of silver; Though men do not give into his bosome, yet he will get it (if he can) rather than not get it, out of the bowels of other men; and he will never leave getting and gipping, vexing and oppressing, till he hath gotten a heap of silver. That he heaps up silver, is the first signification of his abundance.

There is a second word yet more significant, or which signifies more, Though he heap up silver as the dust; that is, though he heap up so much, that 'tis as common and plentiful as the dust with him and his, of which enough and too much, for the most part, is every where to be had. The abundance of riches in Solomons time is thus expressed (6 Kings 10. 27.) *And the King made silver to be in Jerusalem as stones, and Cedars made he to be as the Sycamore trees that are in the valley, for abundance.* And Joseph is said to gather Corn in Egypt in the seven years of plenty, as the sand of the Sea, (Gen. 41. 49.) Noting the vast store which he gathered and laid up against the years of famine. To gather Corn as the sand, to make Silver as the stones, to heap it up as dust, are all high strains of Rhetorick, implying the same thing. The next words are spoken in a like strain, and with a like intent.

And prepare rayment as the clay; or as the word is read, as a heap.

כחם *sicut*
acorum; aliqui
legunt כחם
inacorum, sem-
propter profer-
at lenior sensu.
Bold.

By rayment, he means all that furniture which serves either barely for the necessity, or for the ornament of the body. As if he had said, Though he hath Piles of apparel, whole wardrobes filled with several sorts of rayment, yet, as it follows in the next verse; But before I open that, I shall a little consider the oppressors way and study, the course and scope of his life, and of all his actions, which seem here to be set forth under these high and strong Hyperbole's, *Though he heap up silver as the dust, and prepare rayment as the clay.*

Hence note;

First, *The work and business of a worldly man, is to gather riches.*

Such

Such as their nature is, such are their motions and designs, (1 Job. 4. 5.) They are of the world, and therefore speak they of the world; and as their language is of the world, so their labour is for the world.

Secondly, Note;

A little of the world will not serve the worldly mans turne, he must have heap upon heap, if it be possible till it be heaped up as the dust.

Jobs suppositions may be resolved into positions; They heap up wealth as dust or clay; or as the Prophet *Isaiab* speaks, (Chap. 5. 5.) They joyn house to house, they lay field to field, till there be no place, that they may be placed alone in the midst of the earth. They would have all to themselves; their Spirit is full of envy at the little which others have, and it is never filled, how much soever themselves have. A little doth not please, a competency is scarcity, they are insatiable, they would get more when they have got most, and they would be richer when they are at richest. It is not sinfull to have abundance, but to cover after abundance, and to project abundance, that is sinfull. The Prophet *Habbakuk* speaks of such (Chap. 2. 6.) Shall not all these take up a Parable against him, and a taunting proverbe against him, and say, woe to him that increaseth that which is not his: how long? and to him that laydeth himselfe with thick clay, that is, with the things of this world. The covetous are described labouring, and that in the very fire, to load themselves with thick clay. And the nearer they come to their journeys end, the more would they load themselves with it; the lesse way remaines for them to goe, the more provision they make. This disease of heaping up riches, increaseth most when men are nearest death; they are never so craving for the world, as when they are going out of the world; & when they have no appearance of need, they have the strongest workings of desire. They would be getting abundance, even when they are dying, though (as Christ hath assured us (Luke 12. 15.) The life of man doth not consist in the abundance of that which he possesseth. How sad is it that man should live in the pur suit of that wherein his life doth not at all consist? As all our care cannot adde one cubit to our stature, no, (of it selfe) one dust to the dust heap of our riches; so how many heapes soever of this dust we have heaped

*Quo minus ro-
stat via eo plus
querunt vici-
ti. Cic. de
Senect.*

ped up, they cannot adde one moment of time nor minute of content to our lives. And as the heapers of silver and apparel cannot keepe the rich mans life, so the rich man seldome keeps them while he lives. For *Though he heape up silver as the dust, and prepare rayment as the clay, yet* (as it follows)

Vers. 17. He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

In this verse Job sheweth us how the wicked man is disappointed; he is not contented with what he hath, and he shall be disappointed of what he hath; *he may prepare the silver and the rayment*, with an opinion that they shall be his for ever. As the rich man in the Gospel said, *Soul take thine ease, eat, drink and be merry, for thou hast goods laid up for many yeares.*

He may prepare it, &c. as if Job had said, I grant he may prosper so far as to get great heaps of silver, but he shall not long enjoy what he hath gotten; or thus, let him toyle and vex himselfe in preparing it as much as he will; So M^r. Broughton translates, *Well may he prepare it.* God will suffer him to do it. And so 'tis of like fence with that of the Prophet, (*Mal. 1. 4.*) *Whereas Edom saith, we are impoverished, but we will returne and build the desolate places: Thus saith the Lord of Hosts; they shall build, but I will throw down, and they shall call them the border of wickedness, and the people against whom the Lord hath indignation for ever.* The wicked man saith, *I will heap up silver, and prepare rayment, I doe* (saith God) *prepare it, and spare not, but the just shall put it on, and the innocent shall divide the silver.*

Hence Observe;

First, *The sinfull cares and endeavours of a worldly man may have much successe.*

Whether the sinfullnesse of his cares and endeavour, doe arise either from the inordinacy of them, or, from the unrighteousnesse of them, he may prove a great getter, a great gainer in this world. Thus 'tis said (*Hos. 12. 7, 8.*) *He is a Merchant, the ballances of deceit are in his hand, he loveth to oppresse; And Ephraim said yee I am become rich, I have found me out substance,* As if he had thus said, and pleased himselfe in saying so; though I have oppressed others, yet I have prospered, though I have been unjust, yet I have been

been successfull. He indeed carryed it closely in all his labours, they could find none iniquity in him, yet it was the gaine of iniquity by which he so prospered.

Secondly, Observe;

The successfe of the cares and labours of worldly men, doth not reach the end intended by them.

He may prepare it, yet not for any good to him; no, it shall be for another use, or rather for another use than he appoynted it. What, or whose is that? The next words answer, *The just shall put it on.* What shall the just put on? The rayment which the wicked man hath prepared: he just shall have the benefit, use, and comfort of what he hath prepared, *And the innocent shall divide the silver.*

The former verse spake of the silver first, and of the rayment last; this verse speakes of the rayment first, and of the silver last. When two things are mentioned in Scripture, it is usual in the repetition of them to begin with the last, and so proceed to the first. *The just shall put it on,* &c. The Scripture speaks only against the unjust man; and here the rich man stands in opposition to the just; the just shall put on his rayment, and the innocent shall divide the silver. That man shall possesse his treasure, for whom he never intended it. *The innocent shall divide the silver.* But shall they invade the mans estate, and pull away his goods because he is a wicked man? no, but the providence of God shall give them a right to it. We may not without just cause given, take away the rayment, or divide the silver of the wickedest man in the world; we must not take it, because he came unworthily by it, or is unworthy of it. We must not divide any mans, the worst mans estate, till we can make out a good title to it.

Secondly, when it is said, *The innocent shall divide the silver,* we are to understand it not only of a division among themselves, but to and among the poore, they shall lay it out better than he laid it up. Thus Solomon concludes of such a man (Pro. 28. 8.) *He that by usury and unjust gaine increaseth his substance, he shall gather it for him that will pitty the poore;* that is, his silver shall come into such a mans hand and power, as will divide it to those who have most need. So (Eccl. 2. 26.) *God giveth to a man that is good in his sight, wisdom and knowledg and joy: But to the sinner he giveth travell to gather, and to keape up, that he may give to him*
that

that is good before God. He doth not meane that the sinner will give it to him that is good before God; for as the sinner giveth little, if any thing of what he hath gotten, so he giveth least of all, indeed nothing at all with his good will, or intentionally, to him that is good before God; but the meaning of the Preacher is, that God by his providence disposeth the sinners riches into such hands, as will distribute them to him that is *good before God*. He doth not say to him that is good before or in the esteem of men, but to him that is *good before God*; that is, to the truly godly; as Job here describes the right heires of the oppressor, *The just and the innocent.*

Hence Note;

First, A wicked mans labours are often inherited by the righteous.

He labours for himselfe, and his, no man more, no man so much, but neither himselfe nor his reape the benefit of his labours. Thus David speakes (*Psal. 49. 10.*) *he shall leave his riches to others;* it is true of all when they dye, (for no man can carry his riches with him out of the world) they leave their riches to others; but it is true in a further sence of many, they shall leave their riches to others; men whom they never put in their will, shall share their estate when they dye. (*Psal. 39. 7.*) *Surely every man walketh in a vain shadow; he heapeth up riches, and knoweth not who shall gather them.* He labours and gathers for one or more whom he knowes, for wife and children, yet he knowes not whether they shall ever enjoy what he hath gathered. The Lord, by Moses tells us what he did with the estates of the Idolatrous uncircumcised Nations, (*Psal. 105. 44.*) *He gave them (that is, the Jewes) the lands of the heathen: and they inherited the labour of the people.* The lands and labours of those wicked nations were not for themselves, but for them who were good before God.

Secondly, Note;

It is a sore judgment not to enjoy the fruit of our own labours.

When a man shall heap up silver, and another divide it; when he shall gather rayment, and another put it on, this is a curring judgment. It is said of the sloathfull man, *that he roasts not what he eate in hunting* (*Pro. 12. 27.*) Indeed the sloathfull man will not take the paines to hunt for it; if he have any roast meat, it must be
of

of other mens hunting and catching. But ſome are induſtrious enough, they hunt, yet cannot eate what they have got by hunting, but another eates it: The Lord doth make a diſtribution of their eſtates and portions to ſuch as they dreamt not of, and leaſt intended them to. As the Lord divides the Powers of the world, and puts them out of one hand into another, (*Pſal. 75. 6, 7.*) *Promotion cometh neither from the Eaſt, nor from the weſt, nor from the South, but God is the Judge, he hath put down one, and ſetteth up another.* And againe (*Job 34. 41.*) *He ſhall break in pieces mighty men without number, and ſet others in their ſtead.* Now as God diſpoſeth of the Powers of the world, and breakes them as he pleaſeth; ſo he breakes the riches of men, and diſpoſeth them into what hands he pleaſeth. Thus 'tis ſaid in the concluſion of the parable (*Math. 21. 41.*) *He will let out his Vineyard to other husbandmen.* Which is true, as of that great truſt of the Goſpel, ſo of any particular truſt; they that have had the vineyard, ſhall not alwayes have it; if they are wicked, God will let it out to others; the juſt ſhall put on the rayment, and the innocent ſhall divide the ſilver.

Thirdly, This Scripture doth not only ſay, *He may prepare it, and others, in general, may divide the ſilver,* but we have a ſpeciall character of the perſons that ſhall divide it, they are the Innocent.

Hence Obſerve;

The labours of the wicked ſhall be to the good of the righteous.

The ſweat of the unjuſt ſhall be ſweet to the juſt, and their travel ſhall be his benefit (*Pro. 13. 22.*) *A good man leaveth an inheritance to his childrens children: and the wealth of the ſinner is laid up for the juſt.* The ſinner doth not lay up his wealth with a purpoſe that the juſt ſhall have it; but the providence of God over-rules his purpoſes, and in the iſſue the ſinners wealth becomes the portion of the juſt. This text of *Solomon*, as alſo thoſe toucht before in the opening of the text, are a cleare Comment upon, and an expoſition of this in *Job*, *The Innocent ſhall divide the ſilver*; the ſilver of diſhoneſt men ſhall come into honeſt mens hands at laſt, and they ſhall make a better diſtribution and improvement of it, than ever the firſt owners or heapers of it up had a heart to doe. They who having juſtly gotten, duely di-

*Patrimonium
noſtrum veteri-
tatem perditur
manum erogac-
tum. Greg.
l. 8. Moral.
c. 9.*

Y

vide

vide their estates, shall hold them, but they who get them unjustly, or hold them basely, shall have others to share and divide them. He that gets honestly, yet keepes covetously, endangers his wealth to the division of strangers. *Solomon* speaks this expressly (*Pro. 11. 24.*) *There is that scattereth* (he doth not meane it of a prodigal scattering upon our lusts, but of a prudent scattering to good and pious uses ; a man may give so much to these that it may be said he scattereth) *and yet increaseth ; a d there is that withholdeth more than is meet, but it tendeth to poverty,* that is, it tendeth to his own poverty, and may possibly, be a reliefe to the poverty of others. Now I say, if he that keepes covetously, what he hath got honestly, endangers it to a division among strangers, how much more he that keepes covetously, what he hath gotten dishonestly ? the carnall man in gathering the riches of this world is but like the beast, he hath the least of it himselfe, he workes for others ; He is like the Asse or Camel that carries a great burthen of excellent things, of precious Jewels & rich commodities, yet never shares of them, but is put off with a little hay or provinder. So in this case, while covetous worldly men burthen and tire themselves out in gathering and heaping up the things of this world, the best of them, the sweet of them is enjoyed by such as they suspected not, much lesse wished should enjoy them. God provides heires for them, and puts their wealth, into hands that will make better use of it than ever themselves would. *This is the portion of a wicked man ; the portion which he hath prepared, neither he nor his shall inherit : The just shall put on his rayment, and the innocent shall divide his silver.*

J O B, Chap. 27. Vers. 18, 19, 20,

He buildeth his house as a moth, and as a booth that the keeper maketh.

The rich man shall lye down, but he shall not be gathered, he openeth his eyes, and he is not.

Terrors take hold on him as waters, a tempest stealeth him away in the night.

JOB proceedeth in a further Exemplifying of the miseries falling upon and oppressing the wicked man. His great riches in heaps of money and wardrobes of apparel being exhausted, wasted and gone, his house followes and goes too. Judgment passeth from his moveables to his immoveables, and they also prove but moveables. Upon what family soever the wrath of God abideth, nothing can long abide.

Verse 18. *He buildeth his house as a Moth.*

The moth is a little inconsiderable creature, yet a harmful creature, and therefore it hath its name suitable to its nature; and work, from *biting* or *fretting*.

This similitude of a moth is two wayes applied by Interpreters.

First, to shew the sinfull and injurious wayes, by which the wicked mans builds his house. The moth defaceth and spoyleth the fairest garment to make it selfe a house or lodging. Where-soever the moth dwells, it is to the cost and detriment of others.

Hence Note;

Wicked and ungodly men care not whom they dammage or wrong, so they may house and help themselves.

They build their own houses with the ruine of their neighbours. They eat their brethren (as we say) out of house and home, out of trade and estate, that they may increase their own. The Prophet describes such moths, and denounceth a woe against them (Isa. 5. 8.) *who joyn house to house* (by thrusting others out of their houses) *that lay field to field* (taking away their neighbours

כעש pro
נכיה העש
Sicut tinea pro
sicut domum ti-
nea. Tinea ani-
malulū a mor-
dando et corro-
dando nomen
habet.

bours fields) till there be no place (for any honest man to live by them, that they may be placed alone, as Lords and proprietaries, all others being but their servants, tenants, or underlings) in the midst of the earth. Thus another Prophet expounds it (*M. 6. 2. 2.*) They covet fields, and take them by violence; and houses, and take them away: so they oppresse a man and his house, even a man and his heritage. To buy fields or to build houses is not unlawfull; but to invade fields, and to build houses for our selves by pulling down other mens houses, or by putting them out of their houses, this is to build like a moth.

Secondly, This similitude of a moth is applied to set forth the uncertainty and short continuance of the wicked mans house. The moth makes himse a house or nest in some goodly garment, as if it were to be his mansion for ever; and yet the moth is soon dispossessed either of these two wayes.

*Corrodendo & diffract, corro-
dendo diruit.* First, As the moth by eating and fretting the garment, makes his dwelling, so he consumes it and spoyles his own habitation.

Whence Note;

While wicked men make themselves houses by wronging others, they indeed ruine them and bring them to nought.

As he is a moth to other mens houses, so also to his own; yea God himse will be as a moth (that is a secret and silent consumption) to his house, as he threatned (*Hos. 5. 12.*) Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness; I will make them rot and moulder away insensibly. Wo unto him that buildeth his house by unrighteousness, & his chambers by wrong; that saith, I will build me a wide house, and large Chambers, and cutteth him out windowes, and it is ceiled with Cedar, and painted with vermillion; shalt thou reigne because thou clovest thy selfe with Cedar? The interrogation denies strongly, Thou shalt not reigne, thou shalt not continue long in thy house which thou hast built (like a moth) by unrighteousness: thy cedar shall be moth-eaten, and thy vermillion discoloured as with wormes. Sin hath raised many houses, and it will ruine all that it hath raised.

Secondly, If the moth doth not spoyle his house by fretting the garment, yet when the garment is taken up to be ayred and brusht, the moth is presently brusht off or crusht to peeces.

Hence

Hence Note ;

If wicked men doe not quickly wast their own houses, yet they are in danger to be quickly thrust out of them.

They have no more assurance of holding their houses, than a moth hath to dwell long in a garment. The wicked mans house is of short continuance ; God can demolish the strongest stones and timber as soon as we can crush a moth. *When thou (saith David Pl. 39. 11.) with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moth.* The beauty of the mind, gifts, and comforts, the beauty of the body, health and strength, the beauty of the house and state, riches and honour, consume at the rebukes of God ; and they consume as the moth, they are cast out of their dwelling as the moth, and they are crushed out of their life as the moth. All men (as Eliphaz told Job, Chap. 19.) dwell in houses of clay, whose foundation is in the dust, and they are crushed before (that is, as easily and speedily as) the moth. But as sin hath brought the weaknesse of a moth, and of a moths house, upon all mens lives, persons, and estates, so much more upon the wicked, who live in sin, and both live and love to sin. *He buildeth his house as the moth.*

There is yet another rendering and reading of these words, which I shall but touch and passe on.

He shall build his house as Arcturus.

The same word signifieth both a *Moth* (which is one of the meanest creatures on earth) and *Arcturus*, which is one of the most remarkable starrs (or constellations rather, that is, knots or combinations of starrs) in heaven ; and so the word is rendred in the 9th Chapter of this book, at the 9th verse. And then the meaning and sence of the word is this ; He (the wicked man) shall build a goodly house, as it were a heavenly Pallace or Paradise ; as if (as it is said the proud Assyrian said in his heart, Isa. 14. 13.) *he had exalted his throne above the starres of God ;* as if (as it is said of Edom, Obad. 4.) *he had exalted himself as the Eagle, and set his nest among the starrs.* The sum of all is this ; He shall build a beautifull house, like the houses of heaven ; A strong house like the houses of heaven ; a large house, like the houses of heaven ; a house quite out of Gun-shot, and the reach of danger

danger from man, as the houses of heaven are. And yet this beautiful, strong, large, safe house and state of his, shall soon decay, rot, fall, and in the issue, be but as a common cottage, or as it followeth in the text,

As the booth that the keeper maketh.

חֹבֶל umbra-
culum taberna-
culum ex fron-
dibus et ramis
arborum non
diuturnum.
Tabernaculum
hujusmodi pro-
verbiali specie
sumitur pro re
momentanea.
Sanct.

We have here another comparison or lively image of the short and fading felicity of wicked men. For a booth is either made only of green boughs and branches of trees set and wrought together, to keepe off the extreame heat of the Sun; or it is a little slight house of boards suddenly and rudely clapt together in some Orchard, Garden, or open field, where fruit or Cattel are in danger to be spoyled and taken away, in which the keeper shelters and shrouds himselfe from wind and weather, till the fruit be gathered, or the Cattel removed, and then the booth is removed too, and taken down, or if left standing, it is not long ere it falls and drops down. When the Prophet would shew the desolate condition of Zion, He saith (*Isa. 1. 8.*) *The daughter of Sion is left as a Cottage in a vineyard (when the grapes are gathered) or as a lodge in a garden of Cucumbers, when the fruit is taken out.* And againe (*Isa. 24. 20.*) *The earth (that is, the glory and most established prosperity of the inhabitants of the earth) shall reel to and fro like a drunkard, and shall be removed like a Cottage, or a Shepherds or Souldiers tent.* Thus *Hezekiah* bemoaned himself in his sicknesse, as he thought, with a dying song, (*Isa. 38. 12.*) *Mine age is departed and is removed from me as a Shepherds tent.* Once more. The Prophet *Jeremiah* lamenting the miseries of *Jerusalem*, expresseth it in this language (*Lam. 2. 6.*) *He hath violently taken away his Tabernacle, as if it were of a Garden, that is, as a booth or sorry hovel in a garden, which the keeper setteth up to repose and shade himselfe in from the heat of the day and the cold of the night, while he watcheth the fruits thereof. All tents or booths are movable, but the Gardeners, the Shepherds, and the Souldiers most of all.* Thus *Job* derides the most magnificent and stately structures, the strongest and most fortified towers of the wicked mans worldly greatnesse and pomp, calling them or comparing them to booths, tents, and Country Cottages, made up, not of Cedar-beames and Marble-pillars, but patch and clapt up with hurdler, sticks, and dirt. And in these contemptible termes the

Lord

Lord ſpeakes, (as it is ſaid of proud Tſe, the Crowning City, whoſe Merchants were Princes, whoſe traffickers were the honourable of the Earth, Iſa. 23. 8, 9. Thus I ſay he ſpeaks) to ſtaine the pride of all (ſinful) glory, and to bring into contempt all the (wickedly) honourable of the earth. Theſe build their houſes as a moth, and as a booth that the keeper maketh. This tranſitory and faſhion-changing ſtate of the wicked man (both as to his poſſeſſions and his perſon) is further proſecuted in the verſe following.

Verſ. 19. *The rich man ſhall lye down, but he ſhall not be gathered; he openeth his eyes, and he is not.*

There are three interpretations of this verſe, which though they have much variety conſidered apart, yet no contrariety to the ſcope of that poynt which Job had in hand, yea they all center in his purpoſe, to ſhew the ſudden changes and calamities which fall upon the wicked.

1. *The rich man ſhall lye down.*

The word which we render to lye down, is applied, firſt, to *כבש* cubit note, living, ſelling, and inhabiting in a place (Levit. 26. 6.) *I procubuit, ꝑ.ꝑ.* (ſaith the Lord) will give peace in the Land, and ye ſhall lye down, *cuir.* and none ſhall make you afraid; that is, ye ſhall live peaceably and quietly in the Land. Secondly, It is applied to lying down to ſleepe (Gen. 19. 4.) But before they lay down, the men of the City, even the men of Sodom, compaſſed the houſe round, &c. Thirdly, to a lying down ſick or diſeaſed. Thus David deſcribes his malicious enemies pleaſing themſelves in the incurableneſs of his ſickneſs, (Pſalm 41. 8.) *An evil diſeaſe, ſay they, cleaveth faſt unto him, and now that he lyeth (ſick abed, or as we ſay, upon his ſick bed) he ſhall riſe up no more; that is, he ſhall never recover his health againe.* Fourthly, it is applied to a lying down in death (2 Sam. 7. 12.) *When thy dayes be fulfilled (ſaith the Lord to David, by his Prophet Nathan) and thou ſhalt ſleepe (or lye down, it is this word) with thy fathers, I will ſet up thy ſeed after thee, that is, when thou dyeſt I will bring thy children to the throne.*

Here in this place, the rich mans lying down is expounded: *Dives cubat cum nihil daret intervſu eſt: ubi oculos ſuos aperit, nihil adeſt.* Jun. ſaid,

said, When the rich man goeth to bed, to take his rest, he sees his house and goods safe, all is well about him, but when he awaketh in the morning, or through some terror of the night, he finds all is gone and himselfe left helpless, friendless. As Naomy said, (*Ruth 1. 21.*) *I went out full, and the Lord hath brought me home againe empty.* So the rich man may say sometimes, I lay down, I went to bed full, my house and goods being untoucht and quier, but I arose empty, my riches having made themselves wings like Eagles, are fled away. For the clearing of this sence, it is to be considered, that the Original text may be rendred either, *He*, of a

ADIX collegit
congregavit,
per metalepsin
abstulit, remo-
vit.

person, or *It* of a thing; so it is not taken, and it is not, that is, his wealth, a little before was not taken away, yet by and by, it is not. All is gone, and he is stript of all in a night; His riches are stolne by theeves, or consumed by fire before the morning. Further, for the making out of this translation, we must take notice, that the same Hebrew word signifies both to add, or gather, as also remove or take away, because that which is added or gathered to one, is commonly taken away from another. From this exposition of the words

Note;

There is no assurance in any earthly inheritance.

As the life, so the worldly estate of man (especially of a wicked man) stands upon termes of greatest uncertainty. The rich man (*Luke 12. 19.*) told his soul that he had goods laid up for many years; but God told him he had not life enough laid up for one night; *Thou fool, this night thy soul shall be required of thee.* And as that rich fool's soul lasted not in his body one night, so the riches of many such fool's last not one night in their hands or houses, God sends out his writ of sequestration, and saith to him, This night shall thy goods, thy gold and silver, thy lands and revenues be required of thee. *It is best to make little reckoning of that, as to esteem, of which we cannot truly make any long reckoning as to continuance.*

Secondly, Others interpret these words, not of a sudden surprisal of his riches by some unexpected yea unsuspected judgment when he lyeth down to rest; but of his fall into poverty in generall. *He shall lye down*; that is, he shall fall or come down from his hight of riches and greatness, and shall become so poore that

that he ſhall even lye in the ſtreetes, or by the high way ſide, no man affording him either ſo much reſpect or pity as to gather him up, that is, to receive him into his houſe, or give him lodging. He ſhall be not only poore, but forſaken and forlorne; in purſuance of which ſence the latter claufe of the verſe is thus rendred; *He openeth his eyes, and there is none*, that is, he being in this extremity, ſhall looke round about him for helpe, but ſhall find none to relieve him. *Greatest ſtates have greateſt turnes*. They who caſt down others, ſhall fall down themſelves and have none to helpe them up. How often are oppreſſors cruſhed, and they who have unjuſtly ſpoyled others of their comforts, juſtly denyed the ſmalleſt curteſie.

Thirdly, our translators (and ſo doe moſt) underſtand the words *lying down*, of dying or of a lying down in death; and thoſe negative words, *He ſhall not be gathered*, of his want of buryall. We find the word *Gathered*, applyed expreſſly to the grave (2 Kings 22. 20.) where the Lord promiſeth that young good King *Joſiah*, that he ſhall not ſee the evils prophesied againſt *Jeruſalem*. *Behold I wil gather thee unto thy fathers, and thou ſhalt be gathered unto thy grave in peace, &c.* As to be gathered to our Fathers, or to our people, is to dye (*Num. 20. 26. Num. 31. 2.*) So to be gathered to the grave is to be buried; and we read of gathering and burying put together, *Jerem. 8. 2. Jer. 12. 33. They ſhall not be gathered nor be buried, but ſhall be for dung upon the face of the Earth*. So that *not to be gathered*, implyeth not only (as ſome interpret) the want of an honourable buryall, but the want of any buryall at all. And *Job* in ſpeaking thus, ſeemes prophetically to threaten the wicked rich man, who aboundeth in all things while he lived, with the deniall of a grave or honeſt interment when he ſhould dye: which (as the abhorrence of nature) hath been adjudged for the puniſhment of publick enemies and tranſgreſſors of the Lawes of nature. And (in the Judgment of *Solomon*, *Eccl: 6. 3.*) this want of buryall is accounted and caſt up for a greater evill than abortion or an untimely birth. *If (ſaith he) a man beget an hundred children, and live many yeares, ſo that the dayes of his yeares be many, and his ſoul be not filled with good, and alſo that he have no burial; I ſay, that an untimely birth (that is, one that is borne before his time, and dyeth before or as ſoon as borne) is better than he.* Maſter

Z

Broughton

Broughton translateth and glosseth *Jobs* text fully to this sence. *The rich* (in death) *lyeth and is not taken up*, that is, to be honestly buried, for his children shall be killed (v. 14.) Amongst the wild *Arabians* (saith he) *this remaineth unto this day*: and in our wild Countreyes. It is an *Hebrew Phrase*, for one dead taken freindly to buriall, or of a stranger into lodging; thus farre He. When men are buried, they are gathered as into a store-house, and there laid up safe till the great day of the resurrection; then the graves shall be unlockt, and commanded to give up their treasure. Now seeing *Job* threatens this as a plague after death upon wicked men, that they shall not be gathered or buried,

Observe;

It is a mercy to have a decent buriall, and to be laid up fairly in the grave.

As it is a very great Judgment when the bones of the dead are disquieted and pulled out of their graves (*Jer: 8. 1, 2.*) At that time, saith the Lord, they shall bring out the bones of the Kings of *Judah*, and the bones of his Princes, and the bones of the Priests, &c. out of their graves, and they shall spread them before the Sun and the Moon, &c. As this (I say) is a very great Judgment to have buried bones pul'd out of their graves; so it is no small Judgment when dead bones have not the favour of a grave or buriall. It shews that a price is put upon a thing when 'tis carefully laid up. Good garments are put into Chests or Wardrobes, not thrown about the house. The body is the Garment of the soul, and therefore death is called an uncloathing (*2 Cor. 5. 4.*) And we lay up these garments, our bodies, in the wardrobes of the grave, in assurance that we shall put them on againe, and wear them (when made spiritual and incorruptible) for ever. As when we goe to sleep every night we put off our garments, and when we awake in the morning put them on againe; So it is when we sleep in death, we put off our bodies, and when we awake in that glorious morning at the sound of the Arch-angels trumpet we shall put them on againe.

But though buriall, or to be gathered to the grave, be a mercy, yet it is only a common mercy, a mercy as common as the Sun which shineth, or the raine which falleth indifferently upon all whether good or bad. Yea for the most part, as bad men take most

most care for their worst part, their bodies, to feed and cloath, and preserve and pamper them, while they live; so when they dye, whatever becomes of their soules, they usually give strict command and directions about the buriall of their bodies. When we read of the rich mans death, it presently followeth, and *was buried* (Luke 16. 22.) But as for *Lazarus* the begger, his death is mentioned, and the buriall of his body buried in silence; only we find that heaven was his tomb, for *he* (that is, his soul or spirit) *was carried by Angels into Abrahams bosome.* And wicked mens bodies often have the better of the Saints as to an outward buryall; Their bodies being housed in stately Monuments, while the bodies of these are entombed only in the bowels of Ravenous birds and beasts, (Psal. 79. 2.) *The dead bodies of thy servants have they given to be meat unto the fowles of the heaven, the flesh of thy Saints unto the beasts of the earth.* That's all the buriall which many a good man hath had, how good soever it is to have a buryal: And the bodies of Saints doe a great service to God, when they are dead and thus buried. For as in giving themselves up to a violent death, they beare a testimony to all the truths of God; so in having their bodies thus buried, they increase the wonder and the miracle of that great truth of God, *The resurrection of the Body.* For as there is a mercy to man, in being gathered to the grave by buryall, so an infinite glory will arise to the power and wisdom of God, in gathering up the bodies of his Saints out of such uncouth graves and buryalls. They who lye down and are not gathered to the grave by any, much lesse any solemn buriall, shall yet be solemnely gathered at the resurrection. But they who lying down are gathered to the grave by buryall, are laid up for a resurrection; A good resurrection is best, yet to be laid up for it is good. *The rich man shall lye down.* There is no avoyding nor bribing of death by his riches; *But he shall not be gathered;* all the riches which he hath gathered cannot purchase him a grave to be gathered to, when God hath a mind to scatter him. *Riches avail not in a day of wrath, either to deliver from death, or to obtaine the favour of a buriall.* He that hath the least true grace may be assured that when he lyeth down in death, his soule shall be gathered unto Christ. But he that hath the greatest portion of worldly riches, can have no assurance that when he dyeth his body shall be gathered to the Grave. *The rich man shall lye down.*

There is his neceſſity of dying, *But he ſhall not be gathered there* is the uncertainty, at leaſt, of his buriall.

Dives cum dormierit, nihil ſecum auferet; aperit oculos ſuos et nihil inueniet. Vrg.

There is yet another reading of theſe words; *When the rich man ſleepeth, or lyeth down in the ſleepe of death, he ſhall take nothing away with him, he ſhall open his eyes and find nothing.* The Apoſtle gives us this expreſſely (1 Tim. 1. 7.) Where perſwading to contentment in our preſent portion whatſoever it is, he gives this reaſon of it; *For we brought nothing into this world, and it is certaine we can carry nothing out.* There is a great Emphaſis in that word, *certainely*, which the Apoſtle adds in the latter claufe, implying, that while all agree and are ſufficiently convinced that we bring nothing with us into the world, yet ſome have a kind of opinion, and ſome hankering hopes grounded thereupon, that they ſhall carry ſomewhat away with them out of the world, or at leaſt, that their riches will be ſome benefit and advantage to them in another world. And therefore (according to this tranſlation) Job brings in the rich man after death (it is uſuall in Scripture to attribute acts of life to the dead, as *Iſaiah 14. 9, 10.* *Hell* (or the grave) *is moved for thee to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chiefe ones of the earth; it hath raiſed up from their thrones* (that is, their ſtately tombes or monuments where they are as it were enthroned) *all the Kings of the Nations. All they ſhall ſpeake and ſay unto thee, &c.* Thus he brings in the dead King ſpeaking and ſaying, &c. And thus I ſay Job brings in the rich man here after death) opening his eyes, and looking about him, whether any of that huge maſſe of riches which he once had while he lived in this world, did accompany him, or would be of any uſe to him among the dead. When man dyeth nothing goeth away with him to abide by him for ever, but what he hath got either by his faith or by his unbeleiſe, by his holineſſe or by his wickedneſſe. He that believeth carryeth all the good things of Chriſt away with him as his portion for ever; and he that believeth not carryeth away the wages of ſin with him as his portion for ever. Except, in this ſence, 'tis moſt certaine that, as we brought nothing with us into the world, ſo we ſhall carry nothing away with us when we dye and depart the world. All theſe things which are ſeen are temporall, and ſhortly will not be ſeen at all. Could the rich man being dead open his eyes, he ſhould find nothing. We read

Quaſi circumſpectans num quippiameorum quæ hic reliquit ibi præſtò ſit. Janſon.

He

He openeth his eyes, and he is not.

Which words are interpreted by some, as a description of the rich mans sudden death. As if Job had said, He dyeth in the opening of an eye. And thus 'tis paraleld with that speech of the Apostle (1 Cor. 15. 52.) *In the twinkling of an eye.* As soon as his eye can open or twinkle he is gone, and, as it followeth, *He is not*; that is, he is not alive or among the living. They who live not, are spoken of as if they were not, or had no being, yea, as if they had never been.

*Tam cito perit
quam oculos
suos aperit.*
Draſ.

There is yet another rendring of these words, which makes the person opening his eyes distinct or another from him that dyeth. So Mr. Broughton, *One openeth his eyes, and he is gone*; as if he had said, when any neighbour, friend, or brother, looks for him, and would converse with him, he is dead and gone. And thus Job spake at the 7th Chapter concerning his own mortality and fleeting condition in this life (v. 7, 8.) *O remember that my life is mine: mine eyes shall no more see good, the eye of him that hath seen me shall see me no more.* And Zophar speaks the same of the wicked (Ch. 20. 9.) *The eye also which saw him shall see him no more.* So David (Psal. 37. 36.) *I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passeth away, and loe he was not, yea I sought him, but he could not be found.* All which passages fully expresse the sence of this translation. *One openeth his eyes (to seek and find him out) and he is gone*; there is no more to be seen, or had of him, only much evill is to be heard of him.

All these readings and sensings of these words and of the whole verse, though somewhat varying and dissenting from one another, doe yet center in this generall truth (which is Jobs scope) that wicked men, how rich soever, are as subject to death, and the consequence of it, as any other; and that many times, when they dye they want those common respects which others have: and that their riches are so farr from being any helpe to them after this life, that they cannot helpe them to a grave or funerall when they dye. Job hath not yet done with his sad narrative of the wicked man, but proceeds to shew either the dreadfull manner of his departure, or rapture rather, out of this world, or some strange violent and unexpected evils, both inward and outward, befalling or rather falling upon him in this life.

Verſ. 20.

Verſ. 20. *Terrours take hold on him as waters: a tempeſt ſtealeth him away in the night.*

This verſe aggravates the miſery of a wicked man, whether living or dying, by a double ſimilitude.

The one taken from a deluge or inundation of waters; The other from a tempeſt or ſtorm of wind.

Terrours take hold on him as waters.

Three things are to be enquired for the opening of this former part of the verſe.

Fiſt, What we are to underſtand by *Terrours*.

Secondly, how theſe *Terrours* may be ſaid to take hold, or what this taking hold implyeth.

Thirdly, How they are ſaid to take hold, *as waters*.

For the fiſt. The Originall word notes the extreameſt diſturbance and hurry of the whole man, as was ſhewed in the 18th Chapter at the 11th verſe. *Terror* is feare to aſtoniſhment. Thus it is ſaid (Gen. 35. 5.) that when Jacob and his family journeyed towards Bethel, the *terror* of God (that is a great terror, or a terror cauſed by the immediate hand of God) was upon the Cities that were round about them, and they did not (for they durſt not) purſue after the ſons of Jacob. And with this the Lord threatened his own people, in caſe his feare were not before their eyes to keepe them from ſin (Lev. 26. 16.) *I alſo will doe this unto you, I will even appoynt terror over you, &c.* As if the Lord had ſaid, if ye will not obey me as your King in love, Terror ſhall be your King. Death, the King of terrors, is very dreadful; but it is far more dreadful to have terror for our King.

Terror is taken two wayes in Scripture.

Fiſt, For thoſe things which cauſe terror, or make us greatly afraid. Thus the Judgments of God are called terrors (Pſal. 73. 19.) *How are they brought to deſolation, as in a moment, they are utterly conſumed with terrors*; that is, with terrible Judgments. And as judgments, ſo the laſt Judgment is called terror, becauſe it ſhall ſtrike the unbelieving and impenitent world of men with ſo much terror (2 Cor. 5. 10.) Any great danger, any unuſuall or unheard of troubles cauſe terror, and are therefore called *Terrours*.

Secondly,

Secondly, Terrour is taken for the effect it selfe, caused in the mind of man, by things either in their own nature, or in their appearances terrible. Thus *Jeremiah* begs of the Lord (*Chap. 17. 17.*) *Be not a terrour to me in the evill day*; that is, doe not thou O Lord, terrifie my Spirit within, when troubles are without. It is said of the Magistrate (*Rom. 13. 3.*) *That he is not a terrour to good works, but to the evill*, that is, he doth not terrifie (if he act according to his trust and duty) those that doe good works, but evill workers.

The terrours spoken of and intended by *Job* in this text, may be taken (as I conceive) in either sence. Terrible Judgments without, and terrible feares within, *take hold of him*.

The second thing to be enquired, is, how these terrours take hold of the wicked man. The Hebrew word here used, signifies not barely to take, but to take by over-taking, or to take hold by a violent or forceable laying hold either upon persons or things. It is a metaphor alluding either to an enemy pursuing his fleeing enemy, who when he hath overtaken him, taketh hold of him, and either kills him or takes him prisoner; or the metaphor refers us to the Notion of hunts-men, who follow the game to make prey of it; or lastly, to Sergeants or Officers of Justice, who follow debtors and malefactors, to arrest, attach, and apprehend them. Thus the word is used (*Zec. 1. 6.*) *Did not my words take hold on your Fathers?* surely they did. If the word do not take hold of us in the rule, causing us to obey, it will take hold of us in the threatning, and cause us to smart for not obeying. And *David* complaines (*Psal. 40. 12.*) *Mine iniquities have taken hold upon me, so that I am not able to looke up*. Iniquity takes hold of the soul three wayes. First, in the power of it, overcoming man to do it; Secondly, in the guilt of it, making man lyable, and accordingly binding him over to beare the punishment of what he hath done. Thirdly, in all the punishments which man actually beareth.

Thus doe those terrours threatned in the text, take hold of a wicked man. They take hold of him, as an enemy doth his enemy in the battle, as the Hunter doth the wild beast, or as the Officer taketh hold of him that is fallen under the penalty of some Law. They take, first, a violent hold of him; secondly, they take a strong hold of him, so that he cannot get loose; thirdly, they take a resolved hold of him, they will not loose him, nor let him go.

We

וַיִּקַּח in Hiphil
attigit, apprehendit, affectus est.

We see how they take hold of him, from the force of the word, which hath many similitudes implied in it ; and that may be yet further seen by opening the similitude which is expressed in the text ; and that was the

Third thing proposed for explication ; How terrors are said to take hold on him as waters.

Afflictions and troubles are often compared to waters in Scripture (*Psal. 32. 6, &c.*) And as they are like waters in their nature so (which is here meant) they are like waters in the manner of their coming. For terrors and troubles come many times, first, suddenly ; secondly, violently ; thirdly, abundantly ; fourthly, successively one upon the neck of another. As David said, (*1 Chron. 14. 11.*) *God hath broken in upon mine enemies by mine hand, like the breaking forth of waters ;* that is, he hath suddenly and violently destroyed them by mine hand. Heman useth this similitude to set forth the way of the Lords sending terrors upon him for his tryall, and the exercise of his faith and patience (*Psal. 88. 16, 17.*) *Thy fierce anger goeth over me (as waves of the Sea, or mighty waters) thy terrors have cut me off. They came round about me daily like water, they compassed me about together.* When the Lord would shew how abundantly, freely, & continually the rulers of the earth ought to do justice, he saith (*Amos 5. 24.*) *Let Judgment run down as waters, and righteousness as a mighty streame.*

Waters easily take hold, because they may come suddenly, unexpectedly, and 'tis very hard to get out of their hold, because they come so violently, so abundantly, so continually, or successively ; and thus Terrors take hold of the wicked man as waters.

Having noted many things about terrors (*Chap. 18. 11.*) I shall not stay upon them here, only note ;

First, *They who will not suffer their hearts to be taken hold of by the word of God, shall one time or other, be laid fast hold on, and held fast enough by the terrors of God.*

They who will not be kept in compass by good counsell, shall be compassed about with sorrow. Men doe but procure and hasten on misery, while they cast off duty.

Secondly,

Secondly, Note;

All the outward Favours which we receive in this world, and of this world, cannot maintaine our comforts, nor secure our inward peace.

How great soever any mans portion is in the things of this life, terrour may be his portion too. Abundance of riches cannot free from poverty, much lesse from the feare of it. The most settled state of bodily health cannot free from sickness, nor from death, much less from the dread of either, least of all can any one, or all these put together, free an evill doer from those terrors and tortures which his awakened conscience will inflict upon him for his evil deeds. All the good things which we possess without God are not so much as a halfe-good to us; and when terrours are upon us, they can doe us no good at all. When the Lord sends his terrours into the soul of a Godly man like waters, they overwhelm (while they continue) all his spirituall comforts, they bear down, and lay prostrate all his interests, evidences, and experiences, about his eternal state and happiness, as we see exemplified in the case of *Heman* in the 88th *Psalme* throughout. Surely then the carnal comforts of rich men must needs be swallowed up or waht off, when terrours from the Almighty overtake them, and take hold of them like an impetuous torrent of waters. And if this torrent of terrours be not enough to sweepe away and drowne the worldly rich mans prosperity, behold a tempest is at hand to take away not only *His* but *Him*, as it followes in the last clause of the verse.

*Approbender e-
um, quasi aqua
inopia. Vulg:
Sept.*

A tempest stealeth him away in the Night.

As a deluge of waters, so a tempest signifieth those troubles and evils which proceed from the angry dispensations of God. Thus the Psalmist prayeth down vengeance upon the enemies of the Church (*Psal. 83. 14. 15.*) *As the fire burneth the wood: and as the flame setteth the mountaine on fire; so persecute them with thy tempest, and make them afraid with thy storme.* All great rising waters move violently, but the motion of stormes and tempests is nothing but violence. *As whirlwinds in the South passe through, so it cometh* (that is, trouble and desolation cometh) *from the desert, from a terrible land* (*Iſa. 21. 1.*) The Lord hath special

A

cial

ciall Coasts where storms and tempests are bred, and from thence sent out either for the trial of the Godly, or the punishment of the wicked. *A tempest*

Stealeth him away.

It might seem more proper, to a tempest, to say it hurrieth him away; But the Lord can order things so, that those Judgments which as to their force and irresistible violence are like Tempests, yet in regard of their silent and unexpected coming, shall be like thieves; who as they come to steal, so they steale in privately and unseen if they can, where they come. It is said of *Abolom*, that he stole the peoples hearts from *David* his Father by his flattering insinuations (2 Sam. 15. 6.) He did it cunningly and closely. The Apostle implyeth that the Great day of Judgment shall steal upon the world very unexpectedly, while he saith (1 Thess: 5. 2.) *That the day of the Lord so cometh as a thiefe* (and that not as a thiefe in the day, but as a thief) *in the night*. This circumstance of the time or season is instanced by *Job* also in this place. *A tempest stealeth him away*

In the night.

The Circumstances of an affliction doe greatly encrease the affliction; and among circumstances, the time of it is as considerable as any other. And therefore Christ having prophesied the sad calamities which should fall upon *Jerusalem* within a few yeares after his ascension to heaven, counsels them to pray, that *their flight might not be in the winter, neither on the Saboath day* (Math. 24. 40.) for either of them would be an hightning addition to all their other calamities. To those two circumstances of time, the *winter*, and the *Saboath day*, we may well reckon that of the text, as a third, *The night*. For the night being it selfe (comparatively to the day) an uncomfortable time, must needs augment the discomfort of any affliction which comes upon us, in it. The night or darkness is terrible in it selfe, and therefore when a tempest comes in the night, it must needs be more than ordinarily terrible. The Ninth plague which God brought upon *Egypt* to punish the hardness of *Pharaohs* heart in not letting *Israel* go, was darkness (*Exod: 10. 21.*) *And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the Land*
of

of Egypt, even darkneſſe which may be felt. To ſeele darkneſſe was a dreadful ſtroak, though they ſhould have felt nothing elſe; yet this was not the utmoſt of Egypt's miſery; as they had felt the plague of darkneſſe, ſo to wind up their calamity to the higheſt they muſt feel their tenth and laſt Plague in darkneſſe (*Exod. 12. 29.*) And it came to paſſe, that at midnight the Lord ſmote all the firſt-borne in the Land of Egypt, from the firſt-born of Pharaoh that ſat on his throne, &c. And then we read in the next verſe, *There was a great cry in Egypt.* To have had any of their children ſmitten had been a great plague, but to have their firſt-borne ſmitten was a greater, and to have all their firſt-borne ſmitten was a greater than that, and yet we are not at the greateſt greatneſſe of their plague, till we come to the time of it, in the night, yea at midnight, which is the deadeſt and darkeſt time of the night. And to put a terrour upon that ſlaughter of the *Aſſyrians* encamping againſt *Jeruſalem*, it is ſaid (*2 Kings 19. 35.*) *And it came to paſſe that night, that the Angel of the Lord went out and ſmote in the Campe of the Aſſyrians an hundred fourſcore and five thouſand, &c.* The Prophet *Iſaiab* puts the Emphaſis of vengeance upon this circumſtance twice in one verſe (*Iſa. 13. 1.*) *The burden of Moab, becauſe in the night Ar of Moab is laid waſt and brought to ſilence, becauſe in the night Kir of Moab is laid waſt and brought to ſilence.* And againe (*Dan. 5. 30.*) *In that night was Belſhazzar the King of the Chaldeans ſlaine.* All theſe (like the wicked man in the text) were ſtolne away by a tempeſt of divine wrath in the night. By how much the time is darker, by ſo much is the tempeſt ſorer that falls upon diſtreſſed man.

Thus if we take the word *night* ſtrictly and properly, it may note a threefold aggravation of this miſerably deſtroying tempeſt upon the wicked man.

First, That it came when himſelfe was aſleep and dreamt not of any, much leſſe of ſo great a miſcheiſe.

Secondly, That it came when he could not ſee away, nor readily find any meanes to helpe himſelfe, as poſſibly, in the day he might.

Thirdly, That it came; when, it may well be ſuppoſed, that his friends and neighbours were aſleepe too, and could not come to helpe him.

Again, if we take the *night* improperly, for any time of trouble

ble or dis-esse, which doth as it were benight a man, and leaves him without any light of knowledg or counsell what to doe, or which way to turne himselfe. This also is a great, if not a greater hightning of his affliction than the former. *Of all nights day-night is the worst; what's the light of the ayre to us, when the eye of the minde, the understanding is darkned yea darkness it selfe? A tempest stealeth him a way in the night.*

Hence Observe;

First, *The providential works of God in punishing sinners, beare the Image of his most dreadfull works in nature.*

The flames of a devouring fire, a deluge of overflowing waters, Thunder and lightning, stormes and tempests, which carry all before them, are but glasses in which we may see what God will do with and upon the wicked in the fierceness of his anger. *The best things in nature are but shadows of the favourable, and the worst of the wrathfull presence of God.*

Observe;

Secondly, *Wicked men are alwayes surprized, or taken unawares by the Judgment of God.*

That evil which comes upon them as fiercely as a Tempest, doth yet steale them away, unexpectedly, like a theife. Christ saith in the Gospel (*Mat h: 24. 43.*) *Know this, that if the good man of the house had known in what watch the thiefe would come, he would have watched and not suffered his house to be broken up.* Thieves alwayes come before they are sent for, and usually before they are looked for. The Judgments of God never come till they are sent for (by the sins of men) nor till they are sent by the justice of God, but they alwayes come upon carnal men before they are looked for; though they are often forewarned, yet they are never fore-armed, and how neare soever the evil day is brought to them by the threatnings of the word of truth, they put it farr from themselves, by the promises and flatteries of their own false hearts. The old world was told of a flood a hundred and twenty years before it came, and yet that tempest stole the old world away like a thiefe in the night; they made no Arks for themselves, but those of their own vaine confidences, nor did they repaire to the Ark which Noah made. And as it was in the dayes of Noah,

and

and both was and will be in thoſe ſpeciall dayes of the Son of man (*Luke 17. 26.*) ſo it hath been and ſtill is in the dayes of the vengeance of God ; Men are ſecure, they eat, they drink, they marry, they are given in marriage, till the flood cometh and deſtroyeth, till the tempeſt cometh and ſcattereth them all. They who have a minde to continue in ſin, cannot minde enſuing troubles ; and chooſe rather to leave themſelves to utmoſt hazzard when they come, than trouble themſelves with the thought and uſe of thoſe meanes, which might prevent their coming. Though they have ſome feare, yet they have an over-ballancing hope or preſumption rather, that the tempeſt will not come, or if it doth that it will quickly blow over ; and it muſt needs be, that all thoſe evils ſhould ſteale upon us, or ſteale us away when they come, which we preſume will never come.

Thirdly, Obſerve;

God knoweth how to, and will ſo time, and circumſtantiate the judgments which come upon wicked men, as ſhall make them moſt troubleſom and grievous to be borne.

*Every thing (ſaith Solomon) is beautifull in its ſeaſon, and there are many ſeaſons which make things very dreadful ; So doth the night (in either of the notions opened) a ſtorme or Tempeſt. Let us take heed, leaſt while we add provoking aggravations to our ſins from the times and ſeaſons wherein we commit them, that we do not provoke the Lord to add preſſing aggravations to our troubles from the time and ſeaſon in which he ſends them. If we ſin in the day time, that is, in naturall or morall, but eſpecially in ſpiritual or Goſpel light, no marvaile if the Lord command a tempeſt to goe forth and ſteale us away in the night. Is it not equall that the Judgments of God ſhould ſteale thoſe away as in the night, who ſteale away from the will and wayes of God in the day ? in the cleareſt dayes of Goſpel light, or when Goſpel light hath made the cleareſt day ? if men turne day into night morally, the Lord can ſoon turne their day into night judicially, commanding their Sun to ſet at Noon. And then either night ſhall ſteale upon them, or a tempeſt ſhall ſteale them away in the night ; yea as it followeth in the next verſe, *Harleth them out of their place.**

JOB,

J O B, Chap. 27. Vers. 21, 22, 23.

*The East-wind carrieth him away, and he departeth :
and as a storme hurleth him out of his place.
For God shall cast upon him, and not spare: he would
faine flee out of his hand.
Men shall clap their hands at him, and shall hisse him
out of his place.*

JOB is still describing the sad conclusion of the wicked man. In the former verse we read of a *tempest stealing him away in the night*; and here of an *East-wind that carrieth him away*. Some suppose that by the former is meant a tempest at Sea, and by this a storme at land; so that he is distressed both by Sea and by land; but we neede not stand upon such niceties.

קרום per il.

lipin pro רוך

קרום quasi

anterior et pri-

or, utpote qui a

pr. ori et anteri-

ori mundi parte

spirat. Pisc.

The East-wind carrieth him away.

The East-wind or a winde out of the East; the Scripture speaks often of this East-winde, and there are two things which are most considerable in it; First, that it is a very fierce and violent wind; secondly, that it is a parching, drying, withering wind. This wind is famous in Scripture, and great things have been done by it. (Exod. 10. 13.) *Moses stretched forth his rod over the land of Egypt, and the Lord brought an East-wind upon the Land, all the day and all the night; and when it was morning the East-wind brought the locusts.* And in the 14th Chapter of the same book (v. 21.) *Moses stretcht out his hand over the Sea, and the Lord caused the Sea to goe back by a strong East-wind all the night, and made the Sea dry, and the waters were divided.* An East-wind brought that plague of the locusts upon Egypt, and a strong East-wind divided the sea for the Israelites, in mercy to them, and in judgment to the Egyptians. We read of the strength of this wind (Act 27. 14.) where that dreadful Sea-storme is thus described, *But not long after there arose against it a tempestuous wind, called Euroclydon; so called of the East from whence it bloweth.* Yet Naturallists tell us that Euroclydon doth not signifie any particular wind, but any tempestuous wind, or strong gust, because such winds usually come

come out of the Eaſt. In the 4th of *Jonah* (v. 6, 7, 8.) we read of the troubleſome vehemency of the Eaſt-wind; *Jonah* had a very pleaſant gourd, which the Lord gave him as a ſhelter and ſhadow againſt the heat. But the Lord prepared a worme when the morning roſe the next day, and it ſmote the Gourd that it withered; and it came to paſſe when the Sun did riſe, that God prepared a vehement Eaſt-wind, which beat upon the head of *Jonah*, that he fainted and wiſhed in himſelfe to dye. As God prepared the Gourd to comfort *Jonah*, ſo he prepared a vehement Eaſt-wind to vex *Jonah*; and the Eaſt-wind vexed him more than the Gourd comforted him. It is ſaid of *Ephraim* (Hoſ. 13. 15.) *Though he be fruitfull among his brethren, an Eaſt-wind ſhall come, the wind of the Lord ſhall come up from the wilderneſſe, and his Spring ſhall become dry.* We are not to take the Eaſt-wind in the Prophet properly, but metaphorically, and ſo the Eaſt-wind, notes any evill or affliction, which is a vehement and fierce wind beates upon us, and diſturbs us. Afflictions are compared to water, and afflictions are compared to winde; any thing which hath any trouble and annoyance, any thing which hath force and violence in it may beare a ſimilitude to affliction; and ſo the Eaſt-wind, wherein all theſe concur, doth fully beare a proportion of likenes with affliction, or any Judgment ſent out by God againſt finfull man.

The Eaſt-wind carrieth him away.

The word here uſed ſignifieth to liſt or take up aloft in the ayre; ſtrong windes have a mighty force, they ſometimes overthrow lofty Towers to the ground, and ſometimes pull up high-grown trees by the roots, and make heavie bodyes move, yea mount into the aire. The wicked man of whom *Job* diſcourſeth, ſeemed to be wel rooted like a tree, & foundation'd like a tower in the earth, yet here is a wind that pulls him up, that blowes him down, and carrieth him away.

AVD tollet, elevet ſublimem, ſublatus ex-pellet.

But whither doth it carry him? I anſwer, it carryes him into a miſerable condition, that is the general; and we may ſpecificate or put it into what particulars we will. As, firſt, it carrieth him (poſſibly) into a land of captivity and bodily bondage; ſecondly, it carrieth him into a land of ſcarcity and bodily want; thirdly, it carrieth him into diſgrace and infamy, his name ſhall be remembered

bred no more with honour ; fourthly, it carrieth him to his chamber, and there to his sick-bed ; fifthly, it carrieth him to his death-bed, and to his grave, yea without repentance and faith in Christ, it carrieth him to hell, and leaves him under chaines of everlasting darkness. These are all lamentable removes, and the last is the most lamentable of all. The East-winde of affliction and trouble, carrieth the wicked man away into some of these sad coasts and lands of darknesse. Thus it is said of *Israel* in the first of *Hosea* (v. 6.) *I will no more have mercy upon the house of Israel; but I will utterly carry or take him away*; that is, I will take him from all his comforts and injoyments, I will strip and divorce him from all his possessions and relations. *The East-winde carrieth him away.*

Hence Observe ;

First, *The Judgments of God are irresistible.*

Afflictions prevaile like an East-winde ; man cannot withstand them, either by any power of his own, nor by any power of his friends and confederates ; no power can stay or hold him in his place, whom the anger of God, or an angry God bloweth upon. When once the displeasure of God goeth out against him, there is no abiding for him. How well soever any man is founded, though founded as a rock ; how well soever any man is rooted, though rooted like the Oake, yet up he must, he must be gone when this East-winde comes. How much more is this true of wicked men, of whom *David* saith, that they are as chaff, and as the dust before the winde, which the least puff carrieth away and scattereth. The Prophet (*Isa.* 41. 16.) tells us that the greatest powers of the world, even mountaines, shall be threshed and fanned in the day of the Lords anger ; *Behold I will make thee a new sharpe threshing instrument, having teeth, and thou shalt thresh the mountaines, and beat them small, and make the hills as chaff.* The great men of the world, are like mountaines and hills, yet they shall be beaten and threshed, they shall become as chaffe, they shall be fann'd, and the wind shall carry them away, and the whirlwind shall scatter them. Because whole mountaines seeme too big to be carryed away by the winde, therefore God thresheth and beates them to peices, he makes them like chaff, which the wind easily disperseth and bloweth away. The next words shew the effect and energie of the

the judgment, it shall carry him away.

And he departeth.

The word, *is he goeth*; the winde comes, and he goeth or departeth; how doth he depart? We commonly say, A man (in that case) *plays loath to depart*; he departs, but not willingly, or he departs whether he will or no. Thus he departs; and whence doth he depart? he departs out of his beloved state and warm seat, out of his riches, pleasures and honours, which he hath adored, and upon which he hath so much doated; He departs from all his pleasant things, even from the desire of his eyes, and from the joy of his heart; he thought himself in a paradise, but it was a fools paradise; he departs from his delight, from his goodly Eden; from all these he must depart, and from his life too. There is nothing in this world but may quickly depart from us, and if it doth not, we may quickly depart from all we have in this world. And as for the wicked man, an East-winde is prepared to carry him away, and he departeth. Old Simeon said: (Luke 2. 29.) *Lord, now lettest thou thy servant depart in peace*; the death of Saints is a departing, and we usually say of any man when he dieth *he is departed*; They who dye, depart from their earthly All, what or how great soever it is; yet I take this departure in the text, with which the wicked man is threatened; for his departure from all the good things of this life, rather then for his departure from life it self. Suppose his life is continued, yet his life shall be a kind of death to him, and he shall be as a dead man while he lives.

Hence Observe,

Wicked men often depart from the comforts of this life, before they depart this life.

They live to see themselves miserable, and that is a miserable life, a life more miserable than death in the nature of it, though not in the consequences of it. How unhappy are they who outlive all that which they account and call their happiness. The next words clear this further:

And as a storm hurleth him out of his place.

Or, as others render more strictly to the letter, and elegance of

וּתְּוֹלֵב the Original, *And stormeth him out of his place*; that is, the East-
Wind of trouble, like an impetuous storm, hurleth him out of his
de loco suo; Vel place. The word *Hurleth*, notes violence; He is driven out by
Turbinabit, i.e. force; he that is hurled or stormed out of his place would wil-
turbinis in mo- lingly have stayed there.
rem abripit et
abduces.

Merc:

It may be questioned, what the place is, out of which he is
 hurled?

I answer; we may take it first, properly, for the place of his
 dwelling, the storme hurleth him out of house and home; second-
 ly, for the place of his trading, dealing, and gaining, from his place
 of profit, from his shop, or office; thirdly, from the place of his
 authority, he is hurled out of his ruling and governing place, out
 of the bounds of his dominion and jurisdiction; such stormes and
 tempests doth God raise against and raine upon wicked men,
 whether in a private or publick capacity, that whether their place
 be a place of pleasure, or a place of profit, or a place of honour,
 they are (to their grief) removed out it.

Hence Observe;

*The Lord breaks out upon some wicked men with great vio-
 lence and with fury.*

He hurleth, he stormeth them out of their place. A City, or a
 Fort that is strongly besieged and will not yeild, is at last stormed;
 thus the Lord stormes the forts, the strong places of the mighty
 of the world with fury, and such are said to be full of the fury of
 the Lord (Isaiah 51. 20.) Moses treating of the mortality of man,
 (Psal. 90. 5.) shews that besides the general necessity of dy-
 ing, under which all men are, God sends some violent judge-
 ments which rise like a mighty inundation, and bear down all
 before them, or take all away with them; *Thou carriest them away*
as with a flood; and as death comes upon many as a flood, so do
 the calamities of this life. But among all the texts that I meet
 with in the Book of God, which shew the violence which the
 Lord in judgement useth against evil men, read (Isa. 22. 18.)
Behold, the Lord will carry thee away with a mighty captivity, or
captivating he will captivate thee (as if he had said, *they shall carry*
thee away at pleasure) and (as it followes) *will surely cover thee,*
he will surely violently turn and toss thee like a Ball, into a large
Country, there shalt thou dye, and there the Chariots of thy glory
shall

Convulvendo
convolvere se
convolutione ff.

shall be the shame of thy Lords house. What a (congeries or) heap ^{cur pilum. i. e.} of words are here? He will surely violently turn and ^{per omnia ma-} ^{lorum et cala-} ^{mitatum gene-} ^{ra rotabitur.} ^{like} a Ball into a large Country. The strictness of the Hebrew is hardly to be expressed with any good congruity in our language, in *tossing* he will *toss* thee with a *tossing*, so we may read it, word for word; as if the Spirit of God did even strive for Rhetorick to shew how this great man should be tossed; He saith not barely *he shall be tossed*, but *surely, violently, in tossing he shall be tossed*, and that *with a tossing*. God would hurle him out of his place, as a man hurle a Ball, which is easily done, and yet violently done. Men who are like Great Mountains, in the opinion and estimation of men, are but like *stoole-balls*, or *Tennis-balls* in the hand of God. And he hurleth them like a Ball in a large Country, not onely like a Ball in a narrow room, but like a Ball that hath scope enough; he tosseth them far and neare, through all kinde of evils and calamities; *a storme hurleth him out of his place*.

Secondly, As the place out which he is hurled may be conceived to be a place of strength, wherein the wicked man thought himself safe and sure, out of the danger of stormes and Gun-shor,

Observe;

There is no place so strongly fortified, which can secure sinners against the wrath of the Lord.

He will storme them out of all their Refuges, yea pull them by the ears out of their Sanctuary. The Assyrian thought himself safe in his place, but God fetcht him out, (*Isa. 14. 13, 14, 15.*) *Thou hast said in thy heart, I will ascend to Heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the Congregation in the sides of the North; I will ascend above the heights of the Clouds, I will be like the most High.* What is the meaning of all this boast? We cannot imagine the Assyrian so mad, as to think that he could build himself a house in the heavens, or keep his Court amongst the Stars. His meaning is only this; he hoped to settle himself here upon earth so strongly, that he should be as safe and free from the reach of danger, as if he had a place among the Stars. *Many who oppose Heaven, believe themselves as much above opposition, as if they were planted in the Heavens.* But what follows, (*v. 15.*) *Yet thou shalt be brought down to Hell,*

to the sides of the Pit; there is Hell opposed to Heaven. *Hell signifies the lowest and worst condition, as Heaven the highest and the best.* The Assyrians Heaven could not secure him against this Hell; The Heaven that God will give the Saints shall secure them for ever against Hell; but the Heaven which wicked men make to themselves, cannot secure them against this or that Hell; A worldly Heaven cannot secure us against a worldly Hell, (*Jer. 22. 15.*) *Shalt thou reign because thou closest thy self in Cedar? did not thy Father eat and drink, and do Judgment, and Justice, and then it was well with him;* hear how the Lord speaks to him in the 13th verse, *Wo unto him that buildeth his house by unrighteousness, and his Chambers by wrong, that useth his neighbours service without wages, and giveth him not for his work; That saith, I will build me a wide house, and large Chambers, and cutteth him out windows, and it is ceiled with Cedar and painted with Vermillion.* Dost thou think thy self safe, because thou hast a great house? No, saith the Lord, I will put thee out of thy palace, though thou closest thy self with Cedar. Now, *Babylon* (*Rev. 18. 7, 8.*) saith in her heart, *I sit as a Queen, and am no widow, and shall see no sorrow.* But what saith God in his Word? it follows; *Therefore her Plagues shall come upon her in one day.* I remember the story of *Alexander*, who marcht with his Army to the *Sogdian Rock*, in which some were so confident of safety against his victorious forces, that when *Alexander* sate down before the Rock, those within scorned him, and asked him whether his Souldiers had wings, or could fly, if not, they thought it impossible that they should come there; But *Alexander* made them understand that his Souldiers had wings; for they storm'd and took the place soon after. Much more may the Lord say to those who have greatest strength and power, to those who are so high that none but the fowles of the air can come at them, I have winged Messengers that can soon scale and advance to the top of your Rock, and hurle you out of your place. As there is no strength without the Lord, so there is no strength against the Lord, as appeares yet more fully in the next verse.

Vers. 22. *For God shall cast upon him, and not spare: he would fain flee out of his hand.*

The word *God* is not exprest in the Hebrew, therefore we put it in.

in a different character, the text is onely, *He shall cast upon him, &c.* But we may easily suppose who is the Author or efficient cause of these evils following and falling upon the evil man; the East-wind is in the hand of the Lord, he holdeth that metaphorical *wind in his fist*, as well as the natural, both are alike in his power. Even things not onely without reason, but without sense obey him, and are at his call; *God shall cast upon him.* Yet

Others understand the *East-wind* spoken of before; That, having carried him away shall cast upon him, and not spare, the storme shall powre sorrow enough upon him; but rather, as we, *God shall cast upon him.* The word which we render, *to cast*, hath a special reference to the casting of Darts from an high place upon those who are below. The word is used (*Psal. 147. 17.*) *He casteth forth his Ice like morsels: who can stand before the cold?* And again (*Lament. 2. 1.*) *How hath the Lord covered the daughters of Zion with a Cloud in his anger, and cast down from Heaven unto the earth, the beauty of Sion.* The Lord sometimes casteth down the beauty of Sion to the earth, and he will for ever cast down the beauty of Babylon, and the supporters of Babylon to the ground. *If Judgment begin at the house of God* (saith the Apostle, *1 Pet. 4. 17, 18.*) *what shall the end of them be that obey not the Gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear?* certainly

God shall cast upon him, and not spare.

But what shall he cast upon him?

First, In general (as was shewed from the former words) any thing which may afflict or trouble, vex, or molest him, conceive what you will, sit down and imagine what evil you can, God shall cast that upon him, as a Dart, as a shewre of Darts and stones from on high upon him.

Secondly, Thus, *God shall cast* that upon him which he hath deserved, and that is bad enough.

Thirdly, God shall cast the storme before spoken of upon him.

Fourthly, God shall cast himself upon him, he shall rush upon him, and so crush him to peices; God himself falls upon wicked men in all such troubles as are beyond the power of men. As God offers himself into the armes and besomes of his people

*Ruer in own
deus ultor.
Bez.*

in

in mercy to comfort them, so he throws himself upon the backs of his enemies in wrath, like a mighty millstone, or as a mountain of millstones, to crush and break them. God himself, like a terrible tempest, overwhelmeth them: *As it is a fearful thing to fall into the hands of the living God*, so it is a fearful thing when the hand of the living God falleth upon us, or rather both these are one and the same fearful thing. God doth eminently appear in some revenges upon men, and they are forced to confess, *the finger, the hand of God is upon them*. God himself in wrath is the portion of the wicked, as himself is the portion of his people in love. And as of all mercies and priviledges, this is the greatest, that the merciful God himself is the portion of his people, so this is the greatest misery, that the wrathfull and angry God will be the portion of the wicked. God himself appears against them, and will (as it were) do them mischief in person. For as God expresses himself not onely doing favours by the hand of Messengers and instruments, but as doing offices of love in person to his people; so he will execute wrath and vengeance in person upon his enemies. It is said (Gen. 19. 24.) *Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of Heaven. And he overthrew those Cities, &c.* Thus as Christ speaks of himself in the Gospel (Mat. 21. 44.) *Whoever shall fall upon this stone shall be broken: but upon whom this stone falls, it will grind him to powder*; Christ himself falls upon unbelievers and despisers of the Gospel, as a most burdesome stone. He doth not onely send destruction upon them, but is destruction to them; or, (as the Apostle gives it, 2 Cor. 1. 9.) *They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*; That is, Destruction shall come forth immediately from the presence and glorious power of God upon them, and that without any measure or mitigation, as it followes in *Jobs* text, *He shall cast upon him,*

And not spare.

Sparing may be considered in two things; first, as to the degree; secondly, as to the continuance of an affliction. So that to say, *He shall cast upon him, and not spare*, imports thus much, he shall be punished to the utmost, and alwayes. There is a sparing mercy of God, (of which read the notes upon Chap. 16. 13.) but

but the wicked shall not partake of this sparing mercy in the day of the Lords fierce anger.

Hence Note;

Wicked men shall have Judgment without mercy.

It is an argument of greater anger, when the Lord saith, I will not spare, then when he saith, I will smite; when he smites he may spare, but where he doth not spare, he doth nothing but smite. And thus he will deal at last with ungodly men; he spares them long, but he will not ever spare. *His Spirit will not alwayes strive* (as he saith of the old world, *Gen. 6. 3.*) nor be kept (as some expound that text) like a sword in the sheath. A time is coming when God will know no pity nor compassion toward them, he will forget to be gracious. This is a temptation sometimes upon the Godly themselves, and it is a truth towards the wicked. *God will forget to be gracious, and shut up his loving kindness in everlasting displeasure. He that made them will not have mercy on them, and he that formed them, will shew them no favour,* (*Isa. 27. 11.*) The wicked are they who have not spared to sin, they have not spared to do evil, but have done it as they could, with all their might: they have sinned greedily, they have drunk iniquity as water, as the fish, or as Behemoth drinks water, pleasantly, abundantly. Now when God comes to deal with them in a way of Judgment, he will cast upon them, and not spare.

Whence observe, secondly;

God will deal with wicked men by way of retaliation; as they have done themselves, and dealt with others, so he will do to and deal with them.

Cruel men have not spared to oppress others. Now God will not spare them; they have been bloody, and would shew no mercy, therefore they shall have judgment without mercy, (*Jam. 2. 13.*) and blood to drink, till they are drunken, and fall, and never rise any more. They have been wanton, and lustful, they would not forbear any forbidden pleasure; stolne waters were sweet to them, (and sinful) bread, (or bread gotten by sin,) eaten in secret was pleasant to them. Now the Lord will feed them with gall and wormwood, and give them the wine of astonishment (in great plenty) to drink; He will prepare for them the bread of adversity,

adversity, and the waters of affliction to the full. It is not onely an act of righteousness to others, but of respect to our selves, to doe to others, as we our selves would have done to us: for one time or other, God will doe to all men who doe evil to others, and continue to doe it, as they have done to others. *He will cast upon them, and not spare.*

He would faine flee out of his hand.

The Hebrew Elegance is, *in fleeing he fleeth*, that is, he fleeth space; He needs neither whip nor spur to avoid danger, who would not be provoked by both and more to come on in duty. The wicked man being under these pressures, or in this storme, would get out of it with all his heart, *He would faine flee out of his hand.* Whose hand? out of the hand of God, or from his severe and destroying Judgments. Such Judgements are frequently in Scripture exprest by the hand of God (*Exod. 9. 3.*) *Behold, the hand of the Lord is upon thy Cattel, which is in the field; upon the Horses, upon the Ases, upon the Camells, upon the Oxen, and upon the Sheep, there shall be a very grievous murrain.* And in the 24th Chapter of the same booke (*v. 11.*) it is said, *And upon the Nobles of the Children of Israel, he laid not his hand* (that is, he did not hurt nor smite them) *also they saw God, and did eat and drink.* When the text saith, the wicked man *would faine flee out of his hand*, it implieth two things; first, that the hand of God is very terrible to him; secondly, that he hath strong desires, and useth his utmost endeavours (though both in vain) to get out of his hand.

Hence Observe,

First, *It is a fearful thing to fall into the hand of God.*

This is the Apostles exprest doctrine (*Heb. 10. 31.*) It is the joy of Godly men that they are in the hand of God, but it is the terror of wicked men to fall into the hand of an angry God. Godly men desire rather to fall into the hand of God when he is angry (because even then towards them there is mercy with him) then into the hand of angry men, with whom there is no mercy, or their very mercies are cruel. Holy David made it his election to fall into the hands of God, when to chasten his vain-glorious pride, and carnal confidence, he was offered that sad choice of sword,

word, famine, or pestilence, (2 Sam. 24.) He chose rather to be under an Immediate then mediate judgment, (for though they are also in the hand of God, that are under his mediate Judgements, yet they seem more in the hand of God who are under his immediate Judgements) but when men have abused mercy, when they have gone on in their sins, till God cometh to execute vengeance, then it is a most fearfull thing to fall into the hands of God. Saints commend themselves into the hand of God in times of danger, and at the houre of death; *Into thy hand, O Lord, I commit my spirit,* is the voice of a beleiver, (Psal. 31. 5.) but how dreadful is it for them to fall into the hand of God, who never committed themselves into his hand! How dreadful is it for them to fall into the hand of God, who have lifted up the heel against God, and have gone on sinning with a high hand! Some are so wilfully blind, that they will not see the hand of God when it is lifted up in his most marvellous providential dispensations in the world; the Prophet complains of such (Isa. 26. 11.) *Lord, when thy hand is lifted up they will not see;* but they who will not see the hand of God lifted up, that they may give him the glory of what he hath done, shall feel themselves falling into the hand of God, by the greatness of their own sufferings.

Secondly; Observe;

Wicked men perceiving themselves fallen into the hand of God, will doe their utmost to get out of it.

There is a natural instinct in every living thing to get out of harmes way; when a storme is up, all the beasts of the field look for shelter, and hasten to their covert, if they have any. And thus wicked men use all meanes, all endeavours, they plot and contrive to dis-intangle and dis-engage themselves from those miseries by which the hand of God hath laid hold on them. They would faine flee, yea fly out of his hand. They give all diligence to avoid the evils of punishment, though they gave no diligence at all to avoid the evil of sin. They are leaden-heel'd and slow-paced in doing what God enjoyns them, but they would be light-footed, yea even winged to escape what he inflicts upon them. They make no hast to keep the Commandement, there they will not so much as goe, but they make all hast to free themselves from the penalty, then they run. Possibly they will not stir while judgments are

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only threatned, but when once they see them executed, then they bestir themselves (as we say) to purpose, though indeed to little purpose. For

Thirdly, Note;

The wicked labour in vain to escape the hand of God.

They would escape, but they cannot; as many shall seek to enter in at the strait gate which leads Heaven-ward, so all will seek at last to escape the wide gate which leads to destruction whether temporal or eternal, yet they shall not be able.

Some render this latter part of the verse, thus; *He fleeth clean away from his place*; whereas, we say, *out of his hand*, they say, *out of his place*; and so the Hebrew word is translated (*Deut. 23. 12. Isa. 56. 5.*) according to which reading the meaning is this, *he runneth clean away*; there is a storm upon him, he cannot abide to be where he was, he runs for it, he fleeth his Country; you need not banish him, he banisheth himself, and becomes (though against his will) a willing exile. But I pass this.

Vers. 23. *Men shall clap their hands at him, and shall hiss him out of his place.*

These are the concluding words or *Epiphonema* of the whole Chapter and sad story of the wicked man; *Men shall clap their hands at him*; He doth not say what sort of men, or how many men, but *men*, that is, men universally, or men generally shall do it; or they that use to clap hands upon any occasion sh all readily clap their hands at him. As it is said (*Job 3. 8.*) *Let them curse it, that curse the day, who are ready to raise up their mourning*, that is, let them that use to curse the day, curse it. So here, *Men shall clap their hands at him*, that is, all they who use to clap hands at such events, shall clap their hands at this mans fall. But what is the meaning of this, what doth the clapping of hands speak? I answer, it speaks disgrace to the persons, and Insultation at the fall of wicked men. The enemies of *Jerusalem* are described doing thus, when she lay in the dust (*Lam. 2. 15.*) *All that passed by clapt their hands at her*. And in the Prophecie of *Ezekiel* (*Chap. 25. 6.*) *Thus saith the Lord God, because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart, with all thy despite against the Land of Israel; Behold therefore I will stretch*

stretch out my hand upon thee, &c. Clapping of hands is joyed with joy and rejoycing at the ruine of others. Again, to clap the hand doth often signifie applause, which is not only a consent to or contentation with what is acted or spoken, but an high approbation of it, and so it may be expounded here; as if when men should see those tyrants cast down, they should say, *It is very well done, they have but their due*, and so give their plaudity to it; clapping of hands is used chiefly at Interludes or stage-plays, where when the Actors doe their part with a grace, and hit the humours of those they personate to the life, both in speech and gesture, then the spectators give their plaudite by clapping hands. Such a plaudite or applause is often given at the real down-fall and most tragical conclusion of wicked men, especially of those whose power hath been used for the oppression of other men.

Further, as the clapping of hands is a sign of rejoycing and applause, so also of scorn and contempt, and this I conceive most proper to this text, if we consider the next last words of this verse and Chapter. *Men shall clap their hands, and shall hiss him out of his place.* Hissing in Scripture is used two wayes; first, there is an hissing to, which is to call another to us; secondly, there is an hissing at, which is the deriding of another. We read of the former in the Prophecie of *Isaiah* (Chap. 5. 26.) *And he will lift up an Ensign to the Nations from far, and he will hiss even from the end of the earth.* And again in the 7th Chapter of the same Prophecie (v. 18.) *And it shall come to pass, that in that day, the Lord shall hiss, for the fly that is in the uttermost part of the River of Egypt, and for the Bee that is in the Land of Assyria; God shall hiss for the Fly and Bee, he shall call to them, and they shall come.* We many times give a hiss to a friend or a servant to come to us, when we would speak with them or employ them. Of that second sort of hissing, that of derision, or detestation, we read (1 Kings 9. 8.) where after *Solomons* prayer at the dedication of the Temple, The Lord tels him, what blessings should be upon him and the whole people of *Israel*, if he walked in integrity, and uprightness as *David* his father had done before him; But (saith the Lord) *if you shall at all turn from following me, you or your children, to serve other Gods, then will I cut off Israel out of the Land which I have given them, and at this house which is high, every one that passeth by it, shall be astonished, and shall hiss, and they shall say,*

why hath the Lord done thus unto this Land, and unto this house. Great Judgments upon the Church cause astonishment in all beholders, and they cause hissing with scorn, in malignant enemies. We find this threatening prophecy in part fulfilled, Good King Hezekiah reports it in his speech to the Levites at the beginning of his reformation, (2 Chron. 29. 8.) *Our fathers have trespassed, &c. wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as you see with your eyes.* And as we find the reviving of the threatening, under this term, (Jer. 25. 9.) *is the fulfilling of it to the utmost, is dolefully acknowledged by the same Prophet (Lam. 2. 15.) All that passe by thee, clap their hands at thee, They hisse and wag their heads at the daughter of Jerusalem, saying, is this the City that men call the perfection of beauty, the joy of the whole earth? And as this was the fate of Jerusalem for walking contrary to the knowledge which they had of God, so of Nineveh which knew not God. (Zeph. 2. 15.) This is the rejoicing City that dwelt carelessly, that said in her heart, I am, and there is none beside me; How is she become a desolation, a place for beasts to lye down in! every one that passeth by shall hisse and wag his hand.*

They shall hisse him out of his place.

What place? his place was spoken of before, there it was said, *God shall hurle him out of his place*, here it is said, *They shall hisse him out of his place*; in both verses his place is the same; *Men shall hisse him out of his place*, that is, out of his dwelling, out of his office, out of his dignity and authority; Yea, (as some understand and extend the sense) they shall hisse him out of the world; when he dies, instead of mourners he shall have hissers; *Let him go, who cares for him*; he never did good while he lived, and he hath not a good word when he dieth.

Some refer the place, not to the man that is hissed, but to the hissers; *Men shall hisse him out of his place*; That is, every man out of the place where he lives shall hisse at him; every man at his own door shall stand rejoicing, deriding, and pointing at him, and say as it in the Psalmist, (Psalm. 52. 7.) *Loe, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness! He shall be wondered at, and hoored as an Owle among the birds.* As he was
once

once a wonder of prosperity, so he shall be a wonder of misery;
All shall wonder at him, but none shall pity him; every man in
his place shall hiss at him, or, *Asen shall hiss him out of his place.*
Hence Observe;

The fall of wicked men is the rejoycing of all men.

It is the rejoycing both of good and bad, yet with a difference;
For as the prosperity of good men is matter of joy both to good
and bad men upon several accounts, so likewise is the fall and
affliction of the wicked. (*Prov. 11. 10.*) *When it goeth well with the
righteous, the City rejoiceth;* that is, All the inhabitants of the Ci-
ty, though not every man of all sorts, yet some men of all sorts,
degrees and qualities, whether civil or moral, are glad of it.
All sorts of men are the better for a good man, much more for a
good Magistrate, therefore all sorts rejoyce when it goeth well
with the righteous, *but when the wicked perisheth there is shouting.*
He doth not say by whom or who shall shout when the wicked
perish, but as the nature of the thing, so experience teacheth us,
that men of all sorts, even some bad as well as all good men shout
for joy when the wicked perish, especially such wicked men as ha-
ving been in publick place and Power, have exercised their power
to the oppression and vexation of the people. *Their ruine is a
publick joy, whose rising hath caused a publick sorrow.*

But may we clap hands, and hiss at the downfall of the wick-
ed? may we rejoyce at their ruine? I answer, this text speakes
onely as to the matter of fact, what is usually done, not what
ought to be done. Yet in answer, the Case we may say, it is law-
full to rejoyce at the downfall of such, so we do not rejoyce un-
lawfully at it, as most do. All men rejoyce at some times; wick-
ed and prophane men rejoyce prophanely and wickedly; but when
Saints rejoyce, and hiss, they do it holily or spiritually. To re-
joyce so at the calamity of the wicked, is not onely permitted, but
commanded. When the fall of Babylon is prophesied (*Rev. 18.*)
we find indeed (*v. 11.*) that, *The Merchants of the earth, shall
weep and mourn over her, for no man buyeth their Merchandize any
more.* And againe (*v. 15.*) *The Merchants of these things which
were made rich by her, shall stand a far off, for fear of her tor-
ments, weeping and wayling, and saying, Alas, Alas, that great Ci-
ty, &c.* But (*v. 20.*) order is given, *Rejoyce over her thou Heaven,*
and.

and the holy Apostles and Prophets, for God hath avenged you on her. We must not, we may not rejoyce at the downfall of Babylon, or of any Babylonish spirits in the pride of our hearts, nor with carnal affections, for selfish ends and interests: nor are we to do it with cruel and revengeful affections, as being glad at the destruction of men, and glutting our selves with their blood. Thus to wash our feet in the blood of the wicked (which yet the Psalmist saith, the righteous shall do when they see the vengeance, Psal. 58. 10.) were indeed to defile and pollute our own souls. But there is a rejoycing at the sight of the vengeance, which is a washing of our feet (spiritually) in the blood of the ungodly; for if thereby we are made more wary of our own goings, and are careful to walk more holily if; when we see the wrath of God breaking out against the ungodly, we take heed to our wayes, and keep in paths of righteousness, then we wash our feet in the blood of the ungodly. And doubtlesse we may receive much good by observing the dealings of God with them that are evil. When the Apostles had shewed, that with many of the Israelites God was not well pleased (that is, he was highly displeased with them) for they were overthrown in the wilderness (1 Cor. 10. 5.) He adds (v. 6.) Now these things were our examples (They were our examples not for imitation, but for caution, as it followes in the same verse) to the intent we should not lust after evil things, as they also lusted; neither be Idolaters, as were some of them; neither commit fornication, as some of them committed and fell in one day three and twenty thousand; neither tempt Christ, as some of them also tempted, and were destroyed of Serpents, &c. He closeth the report of their sinning and suffering, with a repetition of the former use (v. 11.) Now all these things hapned unto them for examples, and are written for our admonition, upon whom the ends of the world are come. To receive warning, not to walk in those soul-defiling wayes, in which we see, heare, or read, that any have fallen and perished, is a blessed way of washing our feet in the blood of the ungodly. And unless our rejoycing at the fall of any wicked men, be improved as a meane to preserve us in our standing, our rejoycing is not good. Further,

We may state the case of rejoycing at the downfall of the wicked in these particulars.

First, We may rejoyce, as there is a mercy in it to the people
of

of God, or as a block and impediment in the way of their peace and prosperity is removed; for in every judgment upon wicked men, there is mercy to good men, either to the Church of God in generall, or to this and that good man in special. That the Babylonish great Mountains which oppose Mount *Sion*, and darken the glory of it, are level'd and become plains, or quite removed, is matter of rejoycing to *Sion*, and should make the daughters of *Jerusalem* glad.

Secondly, We may rejoyce, because the ruine of such contrary minded men declares the righteousness of God, or because such Judgements of God evidently shew forth the Justice of God; for as the last Judgement will be the great day of the declaration of the righteous Judgement of God, so these lesser and nearer Judgements declare it also. And as it well becomes all men to rejoyce in the mercy of God to themselves, so it is not at all uncomely for them to rejoyce in the manifestations of his Justice upon others.

Thirdly, We may rejoyce and clap our hands, for joy, when the wicked are hurled and hissed out of their places, as this dispensation sets a seal to the truth of God; and that two ways.

First, In reference to his threatnings of destruction to the wicked, which are fulfilled and made good by such judgements. There is nothing doth more honour God then his truth; and as he is to be honoured in believing the truth of his threatnings, even while wicked men are in their greatest hight and flourish, so he is to be honoured for the truth of his threatnings by our rejoycing when we see wicked men laid low and wither; for then his truth is not onely sure, but clear and visible.

Secondly, In reference to his promise of answering the prayer of his own people, to which even those judgements are oftentimes, if not alwayes a return. Some or other of the Saints are digging continually by prayer at the root of those ungodly men who are publick enemies, either for their conversion, that they may no more have a minde to doe mischief, or for their confusion, that they may no more be able to do it. Now every answer and return of prayer, as it calls us to blesse and praise God, so to rejoyce and take comfort our selves in the truth of God. See more of this point in the observations upon the 19th verse of the 22^d Chapter.

Secondly,

Secondly, Observe ;

When wicked men fall, they are every way miserable.

Good men meet with many troubles in this life ; but as when they fall they have assurance to rise again, upon which ground the enemy is wisht not to rejoyce at their fall (*Mic. 7.8.*) so they finde many that mourne with them, and none rejoycing at their troubles, but they whose compassions and teares are not worth the owning. But the misery of the wicked when they fall is double ; first, because they shall rise up to prosperity no more ; secondly, because there is so universal a rejoycing at their adversity. None grieve their griefs, nor are any truly affected with their sorrow ; it is some ease to those that are afflicted, that they are pityed, but to be justly hissed and laughd at when afflicted, is more painful and afflictive, then the affliction it self. How sad is their condition, whose sadnesse makes others merry, and who instead of being lamented are derided. It is said of some bad Kings, that they dyed *not being desired* ; What is it then to dye scorned ? what is it to go jeered out of the world, whether by a natural or a violent death ? We say truly, none are more miserable then they who do not commiserate their own miseries (and that's a common case in respect of spiritual miseries, which also have a tendency to eternal) we may say also that none are more miserable then they who have none to commiserate their miseries. And surely none are so used by all sorts of men, but they, who have been grievous, and are odious to all. None but they who are lookt at as wolves to the flock, unfit to converse with men, or as enemies to mankind are so used ; such are the wicked, and that's the case of the wicked man in the text in respect of temporal miseries. *Men shall clap their hands at him, and bisse him out of his place.*

Lastly, the actions of this whole verse, are by some referred to God himself, we say, *Men shall clap their hands at him, &c.*

The word *men* is not exprest in the Original text, only we supply it so ; but others supply it thus ; *God shall clap his hand at him, and bisse him out of his place ;* As if he had said ; *God himself is glad to be rid of him.* Thus the Scripture speaks of God, after the manner of men ; because men signifie their contentment and their joy when they are eased, of burdensome tyrants and oppressors, by hissing and clapping their hands at them, therefore God is said to doe

*Explodit eum
manibus suis
dem, sc. humi-
nitatis dictum.
Jun:*

do so too. So that according to this reading, we have here *the Justice of God (as it were) riding in triumph, and crying victory over the wicked.* Julian the Apostate was forced to cry the victory of Christ against himself, in the indignation of his spirit, when he was wounded and ready to dye, throwing up his blood in the ayre, and saying, *O Galilean, thou hast overcome;* thus he did as it were sing Christs victory over him. And at last God himself will sing victory over all his enemies, he will laugh at them, and clap his hands, while his justice makes them the spectacles of his wrathful displeasure both to Angels and men.

Hence Note;

As men, so God himself doth rejoyce at the downfall of evil men.

" We read (*Deut. 28. 60, 61, 62.*) How the Lord by *Moses* tels his own people, that if they would not obey his voice, he would cause the diseases of *Egypt* to cleave unto them, also every sickness and every plague which is not written in the book of the Law, them would the Lord bring upon them till they should be destroyed. But how would the Lord be affected towards them in these calamities? Would he pity them? Would his bowels be moved, and his compassions kindled towards them? Nothing less; For it follows (*v. 63.*) *And it shall come to pass, that as the Lord rejoyced over you, to do you good, and to multiply you: so the Lord will rejoyce over you, to destroy you, and to bring you to nought: and ye shall be plucked from off the Land whither thou goest to possess it.* Thus the Lord speaks to his own people, that he will rejoyce to destroy them, and as it were triumph over them in their ruines, when they should rebel against him. And again (*Ezek. 5. 13.*) *Thus shall mine anger be accomplished, and I will cause my fury to rest upon you; that is, my fury shall not come upon you once only, or for a while, but it shall remain or abide upon you.* What follows? *And I will be comforted;* if he had said, it is to me a pleasant thing, the very joy of my heart, to make my fury to rest upon you, for in doing it I will be comforted. Now when we see the Lord threatening the wicked among his own people, not only with destruction, but with his own rejoycing at it; how much more will he do this at the destruction of professed enemies? *Solomon* represents wisdom doing this (*Pro. 1. 25.*) *Ye*

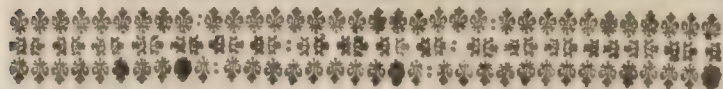
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have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh, when your fear cometh as a desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. They who set the Lords counsel at nought, shall themselves be dealt with as a thing of nought, they shall be despised and laughed at. How light are they in the esteem of God, who do not weigh his counsel? Nothing shewes man to be of less worth, then his judging the word of God to be little worth. Their misery is most miserable whom God doth not pity; how much more when God seemes to rejoyce at it: when God laughs at the calamity of a person or people, then as the measure of their sin, so the measure of their calamity is full. Then man hath greatest cause to mourn, when God laughs at him. For as when God rejoyceth to doe us good, Then our good should most rejoyce and please us; so when God rejoyceth at the evils which he brings upon us, when he at once wounds and laughs, then we have the greatest cause to mourn. Oh! how hath he reason to weep for ever, at whose weeping God laughs! what cause of mourning have they at whose mourning God is said to mock? This is the portion of evil men from the Lord. He will clap his hands at them, and hiss them out of their place.

*Bidere dei est
nolle humane
afflictioni mise-
reri. Greg:
Moral: l. 9.
c. 15.*

Thus Job hath laid down the first part of his answer, concerning the dealing of God with wicked men, whom he sometimes openly prosecutes and afflicts to the eye and view of all men. He proceeds in the 28th Chapter to speak of those hidden and secret wayes of Gods dealing with them that lye out of the ordinary road, and are almost to all men, and altogether to the most of men invisible.



J O B, 28. 1, 2. &c. to the end of the 11 verse.

1. Surely there is a vein for the Silver, and a place for the Gold, where they find it.
2. Iron is taken out of the earth, and Brass is molten out of the stone.
3. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
4. The flood breaketh out from the Inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.
5. As for the earth, out of it cometh bread: and under it is turned up as it were fire.
6. The stones of it are the place of Saphirs: and it hath dust of Gold.
7. There is a path which no fowl knoweth, and which the Vulture's eye hath not seen.
8. The Lions whelps have not trodden it, nor the fierce Lion passed by it.
9. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.
10. He cutteth out Rivers among the Rocks, and his eye seeth every precious thing.
11. He bindeth up the floods from overflowing, and the thing that is hid, bringeth he forth to light.



His is a long text, but I purpose only a brief discussion of it; The whole being of one tenour and tendency, of one concernment and matter. To clear which I shall first set out the state of the Chapter in general, and then give an explication of the parts.

The general scope which *Job* drives at in this Chapter, is to convince his friends that they had spoken rashly, and that their opinions about the dealings of God with him was unwarrantable. The argument by which he proves it is carried quite through the Chapter; and 'tis this.

Job hoc capite The wisdom of God is unsearchable, and therefore unknown to
probat causam man; but ye speak of the wisdom of God, as if ye were at the bot-
ruminarum su- tome of it, or had searched and sifted it to the bran: And therefore
arum non rese- this is enough to prove that ye are rash in judgement, seeing ye
rendam esse in Judge and conclude concerning the administrations of God, as if
scelus aliquod, the line of humane understanding could fully reach and search
sed in providen- them out. It is impossible to find out the wisdom of God in his
tiam humano works to perfection; though we may find it out sufficiently for our
Judicio ocul- instruction. As to neglect the works of God is very sinful, so al-
eam. Propterea so to be curious in our enquiries, or confident in our determina-
que in terrae tions about them. Man indeed is able to see much of, and doe
visceribus la- much within the sphere of nature, he can find out the Silver-
tent penetrari vein, &c. But there is a vein of wisdom which lyeth too deep
tandem posse ab for his finding, nor is he with his best abilities able to meet with
homine, sed quae it. Thus *Job* concludes (v. 12.) *Where is the place of wisdom?*
in divina men- As if he had said, No man knows where it is. This is the true
tae altitudine band of connexion between this and the fore-going Chapters;
continentur im- The right axel-tree upon which this large dispute between *Job* and
perscrutabilia his friends is turned; and in which those many spokes or rayes of
esse. Bold. argumentation on both sides are terminated and do center.

For *Job* having in his former discourse positively asserted, That God sometimes, in this world, punisheth the ungodly severely; First, to declare his hatred of and justice against sin. Secondly, to deterre others from sin, especially from injustice; he now foretells or labours to prevent an objection, and to answer it.

Toto hoc capite For some might say; You grant indeed that God doth sometimes
dacer Job pro- punish wicked men in this world: But why doth not God alwayes pu-
fundam dei sa- nish them? Why do they prosper at any time? And why doth the
pientiam et ab- Lord so often afflict the godly? Why are they not alwayes in a peacea-
ditum crucis ble and prosperous condition? Why are they so sorely smitten, and left
mysterium non in darkness? As if God would either give the world occasion to beleive
esse ad rationu that they are wicked, or discourage and dishearten them in the way
humanae regula of godliness: why doth the Lord deal thus?
exigēdas omnia *Job* in answer to the Quere or Objection, enters upon a dis-
enim alia in ve- course
ru natura quan-
tumcumq; ab-
sconditabumano
equore paroc-

course of the secret and wonderful wisdom of God, which is such ^{stigari possunt:} as lyeth beyond the apprehension and reach of the wisest of the ^{sola vero dei} children of men. For the clearer demonstration whereof, first, he ^{supientia huma-} tells us, what admirable things God hath given man wisdom to ^{no studio et co-} search for, and attain unto. And this from the beginning of the ^{natu nec perve-} Chapter to the end of the eleventh verse, in which discourse he ^{stigabili nec e-} setteth forth the extreame labour and curious skill of man in find- ^{stimabili est.} ing out and fetching up the precious minerals of the earth. And ^{Brent:} he instanceth in Silver, and in Gold, in brass and iron, all which ^{De rebus aper-} are laid up in the secret closets and bowels of the earth; yet mans ^{ris et dei tum} industrious ingenuity digs unto them and brings them forth. And ^{in puniēdū sco-} by his art works them up to that perfection, wherein we see and ^{leratū tum in} use them. These four minerals or sorts of metall we have in the ^{protegendū pijs} two former verses: Silver and Gold, are the King and Queen of ^{providentiā ha-} *mettals*; brass and iron, are as servants to the manifold occasions ^{denus distūc-} of this life. *Job* having specified these, prosecuteth the difficulty ^{esto. Nunc ad} and laboriousness of seeking for and attaining them, as also the ^{illa occulta et} skill of man in working and perfecting them, quite thorow this ^{penitus ab ho-} whole context. And he instanceth in these mettals, as also in the ^{mini capto ve-} art and skill that is exercised about them, because these are ^{mota veniamus.} as great a tryal and exercise of the wisdom of man as any that is ^{Bez:} known. The wisdom of man in discovering the heavens by ob- ^{Est quidem ho-} servation, and the seas by navigation is great, yet inferior to and ^{mini a deo at-} below, at best (say some very learned men) but equal unto this. ^{tributa mirabi-} There being nothing in this visible world wherein man gives an ^{in ars et sapien-} higher evidence of his skill and activity, then in drawing out and ^{tia, quæ si alibi} working these things, which according to the method of nature, ^{usquam, elucet:} or rather the appointment of the God of nature are placed lowest. ^{in metallorum} *Jun:* ^{effossionibus.}

Therefore *Job* doth properly fix upon this particular to demonstrate that the wisdom of man may go very far, or how far ^{Sane homo in-} it may go in naturals, and that yet he is a very dullard at, or ve- ^{venit venas ar-} ry far from finding out the secrets of providence; as appeares in ^{genti quantum-} the second part of the Chapter, where he treats of the deep and ^{vis abditas, at} unsearchable wisdom of God in his various dealings with men, ^{non potest inve-} whether good or bad, whether in afflicting or in prospering them; ^{nire sapientiam} which he affirms to be such, that man can neither conceive nor ^{illam quæ abdi-} reveale it. *Where is the place of wisdom?* Men can find out Gold ^{ta est in iudiciis} and Silver, and iron and brass, men will venture through all diffi- ^{illū dei, quum} culties and dangers but they will get these for their use and enrich- ^{impio, felicitat-} ment, ^{prios ē contra as-} ^{stigit. Pisc:}

ment, *but where is the place of wisdom? where shall man find that wisdom which is the secret of God, or wisdom to discover the secrets of God. Which point he pursues from the 11th verse exclusively to the end of the 27th. And upon this he seems to infer, (as the most natural inference that can be made from it) that, forasmuch as the wisdom of God in his providences toward man, is such a secret, therefore no man ought to conclude either concerning the spiritual or Eternal estate of any man, from the changes which he hath in his temporal estate; or that outward dispensations of God declare no man to be either holy or prophane, a Believer or an Infidel. We must judge of men according to their own works and wayes, or manner of life, not according to their present rewards, or the awards of God towards them in the things of this life.*

The sum of all may be gathered into this conclusion; *The wisdom by which God dispenseth the things of this world, and dealeth out portions to severall men of good or evil, of prosperity or adversity, is a greater secret, then the most secret veins of silver, or the most hidden places of Gold. Mr. Broughton gives his gloss upon the text fully to this sense; God (saith he) is marvelous in his works made known; but unsearchable for mans lot. And again in his Dialogue he speakes thus; God openeth exceeding secrets of his works in the earth, but none of them hath any resemblance of his dealing in his secret counsels for men, cast off or spared. But each one should fear him, and labour to eschew evill. And hence when Job had discoursed of this wisdom of God, which none can reach; Lest any should say, what! cannot the wisdom of God be found? are all men strangers to it, and ignorant of it? He answers, No; What if in this poynt we are not able to make any determination about his wisdom; Yet there is no need to say, that we are therefore to be numbred among the unwise or ignorant: for (saith he) I will tell you wherein and how ye may shew your selves wise enough, and attain true wisdom enough, though ye are never able to dive into these secrets of wisdom. As God often reproves the sons of men for want of wisdom, so he as often teacheth them how they may be wise, or in what their wisdom doth consist. But, how or what is that? we have both the how and what expressly set down at the 28th or last verse of the Chapter. And unto man he said, Behold the fear of the Lord, that is wisdom, and*

to depart from evil is understanding. As if he had said, *doe not think that ye are cast among fools or Idiots, because I discourse of a wisdom that ye are not able to fathom; I will inform you, how ye may be wise, and what is wisdom in the account of God, and of all good men, even to fear the Lord, and to depart from evil. Behold the fear of the Lord that is wisdom, and to depart from evil is understanding.* They that seek and find this wisdom, are not only wiser then they that find out the veins of Gold and Silver, but wiser then they (if there were any such) that have all the secrets of Gods dealings with the children of men, revealed to them. So then, in this Chapter, *Job* gives us the knowledg of a threefold wisdom.

First, He speaks of that wisdom which is conversant in finding out the hidden things of nature; and this is given to all sorts of men, good and bad, holy and prophane; The work of men have had wisdom enough to lead them to the veins of Silver, and the place of Gold, to the mines of iron and of brass, &c. This is a common wisdom, or a wisdom bestowed upon mankind in common.

Secondly, From the 12th to the last verse of the Chapter, *Job* treats of a wisdom which consists in the secret administrations of divine providence. And though the Lord be pleased sometimes to discover part of it, to this or that particular man, in this or that time; yet no man is master of it. This lodgeth only in the breast of God, and is lockt up among his cabinet-counsels. Man knowes it not, till he reveals it, and he reveales it to the knowledge of very few. When *David* was sore stumbled about Gods administrations toward wicked men in prosperity, he confesseth (*Psal.* 73. 16.) *When I thought to know this, it was too painful for me, or (as the Hebrew text hath it in strictness) it was labour in mine eyes, that is, I found it a matter of such hard labour, that all my labour in attempting it, was lost labour, or labour in vain; Until (vers. 17.) I went into the Sanctuary of God, then understood I their end;* As if he had said, I could never profit in this learning while I stayd in the school of nature, and was under the tutorage of humane reason; only the Sanctuary, that is, the Word and Spirit in waiting upon God taught me this secret, that considering the end of men, all their present prosperity is rather to be pyryed then envied. This second sort of wisdom is laid up with God,

and

and made known by him alone, according to his own good pleasure.

Thirdly, *Job* concludes the Chapter with a discovery of saving wisdom, which consists in the true knowledge and holy fear of God, or in departing from and avoiding all manner of sinful evil. This wisdom is peculiar to Saints. And as it is peculiar to the Saints only, so it is common to all the Saints. *To fear the Lord, and to depart from evil, is that spirit and life of holiness which runs through the veins of every true believer.* Thus far concerning the scope and method of the Chapter; I shall now proceed to particulars.

Verſ. 1. *Surely there is a vein for the Silver, and a place for the Gold, where they find it.*

The Hebrew word which we render *surely*, is properly a causal particle, and so some take it in this text, giving the sense of the whole thus; *because Silver hath its veins, and Gold a certain known place, where it may be had, therefore many enquire after these things, and find them:* But because the place of wisdom is uncertain, therefore few or none set themselves to the search of it. Yet because the words following do not carry in them a reason of what is spoken before, but contain a new matter; therefore we translate not (by way of inference) *for*, but (by way of affirmation) *Surely there is a vein for the Silver.* A mine of Silver is called a *vein*, by an elegant allusion to the body of a man, where the blood runs in several veins, as in so many channels. Thus in the great body of the earth, there are, as it were, certain veins in which the Silver and other precious minerals run as the blood doth in the veins of the body. The Hebrew word properly signifies a coming forth, and so Mr. Bronghton renders it, *Now there is an issue for Silver.* This others conceive to be an allusion to plants, especially to vines, which issue and shoot forth their branches and boughs. For as a tree grows from its root, and is divided into several branches; so Silver is generated of suitable vapours, as the seed of it, and so disperseth it self as it were, into many sprigs and boughs through the secret pores and passages of the earth. And hence (as if Silver were to be numbred among vegetatives or plants) some learned Naturalists affirm, that Minerals grow and shoot forth their branches as a tree, or rather as a tree shooteth out

*Metalls dicuntur quasi rami-
ficare. Bold.*

אצמ
*Exitum egres-
sum significat;
hoc vocabulum
soler usurpari de
nascentibus
terra.*

out its roots in the earth. In what manner Minerals may be said to be generated, and so (improperly) to grow, is matter of discourse among Natural Philosophers, to whom I refer the reader that delights in such kinde of speculations.

*De generatione
Metallo-
rum est.
Plinius lib. 33.
& 34.*

Again, Man by his wisdom in searching for silver, goes not only to the veins or streames, but to the well-head; For as a fountain is the head from which the waters bubbles up and flowes into streame and channels for the use of man and beast, so silver hath its fountain, and those several veins are as rivulet, or cuts into which it is divided. And this may be understood two ways.

First, In reference to those natural subterranean pores or cavities, in which the silver is bred and nourished.

Secondly, In reference to those artificial subterranean passages, by which, when once the vein is found, the silver is extracted and fetched up out of the earth. For as there is a way in nature whereby the ore of silver spreadeth it self under the earth, so there is a way made by art, through which silver is brought out of the earth. But I shall not stay upon these things, which belongs properly to Naturalists and Mineralists; It is enough for my purpose to know that *There is a vein for the silver*, though we labour not to know all the curiosities and mysteries of art and nature about it. Onely take notice that the word in the Hebrew which we render *silver*, leads us into a moral, (and that a very useful) consideration about it. As *Adam* gave names to the beasts, or living creatures, suitable to their conditions and qualifications, so that we may read and learn much of their nature in their names: So the Spirit of God hath put a name upon silver, which as it notes the excellency and usefulness of it, so the aptness of man to be ensnared by it. The desires of man commonly lead him into snares. And to shew how much man would desire, long and lust after silver, it is expressed by a word which signifies to desire, or to have the heart and affections vehemently carried out to or upon any object.

As if God would informe man that silver hath in it a very attractive power to stir up and draw out our affections after it. Many things in nature cannot speak, which have a mighty persuasion in their nature. Silver is silent, and speechless; yet what an orator is silver? How doth it move passions in the minds of men? And as where one vein of silver is found in the earth, another is not far off; so where one desire of silver ariseth in the earthly

*וְכָסֶה אֶת-הַבָּרָק אֶת-הַכֶּסֶד
אֶת-הַכֶּסֶד אֶת-הַכֶּסֶד
אֶת-הַכֶּסֶד אֶת-הַכֶּסֶד*

*Ubi cumq; una
vena argenti
inventu est; non
procul inven-
tur alia. Plin.*

E e

mind

minde of man, another and another, a third, yea a thousand desires of silver are ready to arise. This God (I suppose) would have us understand from the word with which himself hath clothed it.

Again, as this informes us, so it warns us to take heed lest our hearts be melted and run out in desires after silver. We have but need to check and moderate our desires after that which is so great and so dangerous an incentive of desire; especially while we remember, that as it is strong to stir desires, so it is very weak, yea altogether unable to satisfie them. Hence *Solomon* hath concluded, (*Ecc. 5. 10.*) *He that loveth silver (and what is desire but love in motion) shall not be satisfied with it.* Covetous men are compared to a Lyon attending upon the poor to oppress them, (*Psal. 17. 11, 12.*) *They have now compassed us in our steps, they have set their eyes bowing down to the earth, like as a Lyon that is greedy (or desirous) of his prey,* or as we put in the margin of our Bibles, *The likeness of him, that is, of every one of them, is as a Lyon that desireth to ravine.* It is this word, *As a Lyon watcheth for a flesh prey,* so a covetous cruel man watcheth for a silver prey, though he tear it out of the bowels of the poor. Man natural affection unto silver is a perturbation: He disquiets and puts himself to trouble to get it, and so he may get it he cares not whom he troubles and disquiets, no nor whom he destroyes and ruines. As men are more easily overcome by silver, then by Iron weapons (as it was advised of old, *Fight with silver weapons, and you win the day of all.* Silver hath made more conquests then Iron; that's the *Victor*, which hath led even Conquerors in triumph: Now, I say, as men are sooner overcome by silver then iron weapons) so they who are once overcome with the desire of silver, will make bloody work with iron weapons, rather then not attain their desire. *There is a vein for the silver,*

*Argentum ha-
sit pugna &
omnia vincit.*

And a place for the gold, where they find it.

These two sorts of Metal are set down so distinctly, as also the other two which follow, that they shew themselves not onely vain but ridiculous, who tell us that silver may become Gold, Iron Brasse, or that the more imperfect of these metalls may be wrought up to that which is more perfect by Art or Chymistry; Iron to brasse, and Brasse to Silver, and Silver to Gold. Against which assertion some of the learned have concluded so peremptorily,

rily, that they have not doubted to say, that it may as well or with as good reason be maintained, that any inferior creature may be perfected into a superior, or that a meerly animal or sensitive creature, may be perfected into a rational, as that an inferior metall may be hightned into its superior.

And as these meralls are distinguished by their matter and form, so also by their place; *There is a place for the Gold*; every body hath its place; Gold hath a proper and distinct place from silver. 'Tis rare to find them together, or neighbouring one with another. The place of Gold, may be considered, first more Generally for the Gold Country, or the Gold coast. Thus *Moses* describing the river of paradise, which from thence was parted and became into four heads, *The name of the first is Pison: That is it, which compasseth the whole Land of Havilah, where there is Gold, and the Gold of that Land is good,* (Gen. 2. 10. 11.) It is not my purpose at all to debate that Geographical Question, where the Land of *Havilah* is? or which is the Land of *Havilah*? All that I note about it is, that it was a Land Famous for Gold; So also was *Ophir*, wheresoever it was, as is clear in the History of *Solomons* Reign, as also from many other texts of Scripture, mentioning, yea commending the gold of *Ophir*. Thus at this day *Barbary* in *Africa* and *Peru* in *America* (besides many other) are famous places or Countries for gold. Secondly, the place of Gold may be considered more strictly for some special part of those Countries; For as all Countries are not the place of Gold, so neither is every place of any Country; The Gold is found in this or that Rock, in this or that Mountain, upon these or those sands. Sometimes a Rock, sometimes a River is the place of Gold, which is therefore said to have golden sands, because graines of Gold are found among its sands. Thus Gold hath its generall and speciall place.

There is a place for the Gold.

The Hebrew word here used for gold, implyeth its shining beauty splendor or flavour. And hence it is applyed also to the purest oyle, which casteth a colour like Gold. The beauty of gold is a very great attractive: Silver (as was toucht before) calls our desire; and so doth the beauty of Gold much more. And therefore while the Apostle reduceth all that is in the world to a three-

אֲדָמָה
A quibusdam
sumitur pro
ouro infello et
rudi. i. e. non-
dum elaborato
sed desecatissi-
mo, et nomen
habet a splen-
dore, et flavore.

fold lust (1 John 2. 16.) *The lust of the flesh, The lust of the eyes, and the pride of life:* he by the lust of the eyes meaneth riches, because they consisting chiefly in gold and silver, the eye is so easily taken with their beauty, and the lust of covetousness so quickly enflamed by them. This was *Achans* snare and confession (Josh. 7. 21.) *When I saw among the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; What then? Then I coveted them, and took them, &c.* His eye affected, or rather infected his heart; He no sooner saw the silver and the Gold, but he was intangled with their beauty. Though (as we say) *all is not gold that glisters*, yet all gold is glistering; and the glistering of it is not onely pleasing, but bewitching.

Again, The Original word by which gold is here expressed, signifies properly that gold which is yet undefecated, or not refined by the art and labour of man. Therefore *Job* speaks here exactly, *There is a place for the gold,*

where they fine it.

Mr. Broughton renders, *A place for golds refining.* Our translation seems to speak of the gold-finers work-house and furnace, which is the place where they refine it. Yet others conceive that *Job* is not here speaking of the artificial place where the gold is refined, but of the natural place from which the gold is taken, that it may be refined; And therefore, those authors doe not render the text; as we, *There is a place for the gold, where they fine it,* But, *There is a place for the gold, whence they fine it;* That is, *There is a place from whence they take it to fine or refine it.* The word notes the melting, and so the purging of metals. Gold is fined when the dross and impurer parts of it are separated by fire. The fining pot (saith Solomon, Pro. 17. 3.) is for silver, and the furnace for Gold; but the Lord tryeth the hearts. The art of refining metals is several times alluded to in Scripture, to shew the power of the Spirit immediately, or of the word and rod through the power of the Spirit, to purifie both heart and life from the dross of sinful corruptions.

The Hebrew text is very concise, being strictly read thus; *A place for the Gold, they fine.* And hence, we supply the word, *where,* and others the word, *whence,* so a third supply the relative word,

pp1 Fudit
fundendo pur-
gavit.

word, which, rendring the clause thus; *There is a place for the Gold which they fine*; implying that the gold is not taken out of the earth, or found upon the earth pure, but drossie; so that when 'tis got out of its place, there's more work to be done with it. God having given man wisdom and skill not only to find gold, but to fine, and purifie it. Gold hath little beauty as it is taken immediately from the earth, 'tis the beautiful when then earth or dross is taken out of it. And how much or how often so ever Gold is refined in the fire, it looserh nothing but its dross. *There is a place for the Gold, where they fine it.*

Job having spoken of silver and Gold, proceeds to speak of Iron and Brals.

Vers. 2. *Iron is taken out of the earth, and Brals is melten out of the stone.*

These are baser metals, yet God hath laid up these in the same great store-house of Nature, *The earth. Iron is taken out of the earth, or, out of the dust.* Though Iron be a metal inferior to gold and silver, yet Iron is a very useful metal, and in regard of usefulness no way inferior to Gold or silver. And herein we see the good providence of God, that Iron which is a metal of such common use, is to be found so commonly. As every Country needs Iron for their use, so every Country hath or may get Iron, though some know not the use of it. Those metals which are most necessary, and are most employed in the service of man, are most easily attained by man: Whereas mines of silver and the place of Gold, are found rarely, and attained hardly. The naturalist also takes notice of the earths universal production of Iron, in answer to that universal use of it, in tillage and Architecture, and even in all the affaires both of peace and war. Iron (as some have called it) is the best and worst instrument of life: For by this we till the ground, cut timber, hew stones, and raise fabricks, we can scarce doe any thing with-out Iron. 'Tis also put to many other, though necessary, yet sad uses. Those killing instruments, swords and speares are made of Iron, which are often imbrued in the blood of the slain, and devour the flesh of whole Nations. Iron is instrumental to the cruelty, wrath, and rage of man, as well as to the industry and labours of man. *Iron is taken out of the earth, so are silver and gold too; yet it is not said of silver or gold, that they*

Assimilur de pulvere. Heb.

Plinius l. 34. c. 14.

Ferrum li & Metallorum pretioulitimum, necessitate rationem primum.

they are taken out of the earth; 'Tis only said, *There is a veine for the silver, and a place for the gold.* But when he comes to Iron he saith, *Iron is taken out of the earth.* The reason may be, because Iron is not so much refined in nature, but lookes more like earth then silver and Gold. Againe, when he saith, *Iron is taken out of the earth,* it may imply that Iron is found neerer the surface of the earth then silver is.

Lapis fusus es.
Heb. i. e. nihil aliud est quam lapis igne liquatus.

And brasse is molten out of the stone.

Es fit ex lapide arso, quem vocant Cadmi- am. Plin. l. 24. c. 1. Es est veluti lapidi incorporatum; Hebraei etiam sub hoc complectantur Chalybem. Merc.

Or according to the Hebrew, *Brasse is a molten stone.* There is a stone which is the ore of brasse, or the ore of brasse is a stone, which being melted or molten becomes brasse; *Brasse is molten out of the stone,* that is, the stone being molten, then it appears to be brasse, or then the brasse appears. Brasse is incorporated or con- corporated with the stone, and is therefore said to be molten out of the stone. There is other mettalls besides these four mentioned by Job, Tin, and Steel, and Copper, but these three or any other are a kin to or may be reckoned under some of those four, or those four are set down synecdochically to comprehend all other mettals.

From these two verses in generall observe;

The art of finding out, melting, fining, and refining Metals, hath been very ancient.

When Moses had said (*Gen. 2. 11.*) there is Gold in the Land of Havilah, it shews that then they sought for Gold. And when he adds (*v. 12.*) *The gold of that land was good,* it argues that then they had the skill of trying, and so of distinguishing which Gold was best. We read of Tubal-Cain (*Gen. 4. 22.*) *Who was an instructor of every artificer in Brasse and Iron.* The word which we render to the text, an *Instructor*, signifies properly a *whetter*, which doth imply either the dulness of mens capacity about those inventions, till they were whetted by a Master of those Arts; or that Tubal-Cain, did whet and stir up their affections to the practice of those hard and laborious Arts. And some of the learned conceive that the Heathens alluded to this name Tubal-Cain, in the name *Vulcan*, whom they set up as their god of *Smiths*, and *Metal-men*, or as their *Master Smith*.

Again, From Jobs scope in mentioning the Minerals; name- ly,

ly, to shew that God hath bestowed wisdom upon many men to find them out, how secretly soever laid up in the earth, as also all the secrets about them, and that yet he hath not bestowed such wisdom upon any man, as doth enable him to find out all the secrets of his providence, or to see to the bottome of all his dealings with the children of men.

Observe;

First, *The wisdom by which man finds out the hidden things of nature, is a gift bestowed upon him by God.*

Though natural men, that is, men unregenerate and unrenewed by grace, may have abilities for that work; yet they have it not by nature. Gold and silver, iron and brass, had laine in the bowels and bosome of the earth undrawn out to this day, if God had not taught man how to search and fetch them out. And therefore when it is said of *Tubal-Cain*, that he was the instructor of those that wrought in iron and brass; we must understand him to be Gods scholler, though a Master or instructor to men. Arts and Sciences are not meer humane inventions; They are also (in their degree) gifts of God. *Moses* speaks expressly, that they who were fitted to work in gold and purple, &c. for the Tabernacle, received their wisdom from the Lord (*Exod. 36. 1.*) *Then wrought Bezaleel and Aboliab and every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary.* As every spiritual, so every artificial and civil good gift comes from above. It is God who instructeth the warrier how to fight; *He teacheth my hands to war, and my fingers to fight*, said *David*, (*Psal. 144. 1.*) yea, it is God who teacheth the husbandman to manage the earth, to sow his seed, and thresh it out. And if the wisdom by which man doth those works of nature, which lie above ground, is of God, much more the wisdom by which he doth works of nature which lye under ground, is of God. We have a remarkable place for the former (*Isa. 28.*) which Scripture though it reach further, and hath a very spiritual meaning, and application in the Prophets sence; yet there is a truth, in the outside and plain letter of it, as to the present point (*v. 24.*) *Doth the plow-man plow all day to sow? doth he open and break the clods of the ground? When he hath made plain the face thereof, doth he not cast abroad the fitches,*

ches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rie in their place? for his God doth instruct him to discretion, and doth teach him, &c. We might think man able of himself to plow and till the earth; yet the Prophet telleth us, that man cannot plow the earth, but by a divine teaching: yea the Prophet proceeds to shew that the skill of man threshing out the corn, is also from the Lord, (v. 27, 28, 29.) For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working. As if he had said, not only is that wisdom by which man tilleth his land, and casteth in his seed, suitably to the nature of it, from the Lord; but even that wisdom by which man is directed to thresh out his corn with proper instruments, cometh also from the Lord, who is wonderful in counsel, and excellent in working. Though threshing corn be not a wonderful work, yet the Lord who works wonders, hath his hand in this work. Now if this inferior act of wisdom be the gift of God, if man must be instructed from on high to bring about these lower works, how much more doth man need a divine teaching in spiritual and supernatural works? How shall man break and plow up his own heart, how shall he sow to himself in righteousness without the teaching of God? How shall he find out that gold and silver that lies in the bowels of the Scriptures? How shall he dig those Mines, unless God teach him? Though the word of God be all silver and gold, without any dross, yet there is a veine for the silver there, which requires holy wisdom to find it out. And though the word of God be all silver and gold in it selfe, yet by our misunderstandings we may make it but dross to us, or build hay and stubble, light and unprofitable doctrines upon it, unless we are taught of God, (who is wonderful in counsel, and excellent in working) how to work up our understandings in the truth of it, and our lives to be the obedience of it.

Secondly, Note;

The naturall wisdom which God gives to mankind in common, is sufficient to find out the most secret things in nature.

Naturall

Natural things are level to natural wisdom, and the proper sphere of its activity. He that is reprobate to every good work or a very bungler at it, may yet be ready hearted, and ready-handed too, and go through *stitch* with all these works. He may master all the mysteries of them by the strength of his understanding, and all the difficulties of them by the strength of his arm.

Thirdly, *Job* having asserted mans ability to find out the veins of Silver, and the place of Gold, yet denieth his ability to reach the depth of Divine Administrations.

Whence Note;

They who have the greatest natural parts and accomplishments, cannot discern the secret wisdom of God, or the secrets of his wisdom.

This is the principle theme or subject of the whole Chapter. God hath some riddles in his works of providence, which the best sighted among the sons of men cannot see into nor resolve. They cannot give the whole reason why active and able men for publick good, are taken away by death in their prime and flourishing age, while many dull heads and droanes live to old age and wither upon the stalk. They cannot give a reason, why God makes such changes in the visible face of things. Why he afflicts the Godly, and lets the wicked prosper, is more then a *David* or a *Jeremy* can give an account of, till specially taught and instructed by God himself. And hence it is, that the hearts of most are unquiet and uncomposed, and their spirits so full of boylings and tumblings up and down. They who can neither see the reason of Gods dealings, nor submit purely to his will in them, must needs be full of troubled and tempestuous thoughts about them. As there are some who shut their own eyes, and will not see the meaning of those providential works of God, which are written as with a beam of the Sun, so there are some providential workes of God written in such dark and illegible characters, that they who are good and do their best to see and spel out the meaning of them, cannot: much less can they who are not only men of an evil mind, but men who have no mind to seek and find out the mind of God, least of all to honour him, in his workes. And as the providences and dispensations of God in civil things are full of parables, which the Natural man hath neither eyes to

see, nor a heart to understand, so he is much more eyeless to see and heartless to understand the dealings of God in spiritual things, the mysteries of faith, the secrets of grace, and the workings of the Spirit. These are riddles and parables, which he understands no more, then the beasts of the field, or the stones of the street. (1 Cor. 2. 14.) *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* He neither doth nor can discern them; that is, as he at present doth not discern them by his natural understanding; so, while his understanding remains natural, (how much soever otherwise improved by study or experience) he cannot; yea, they who are most wise and Eagle-eyed in the things of nature, are usually most dim-sighted as to the things of God. And we may give a fourfold account why they are so.

First, God judiciously hides the mysteries of heavenly wisdom from worldly wise men (Math. 11. 25.) *I thank thee (saith Christ) O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father for it seemed good in thy sight.* The Father doth not hide these things by putting darkness into the wise and prudent, but by leaving them to their own darkness, or by denying them his own light. And Christ resolves this into his Fathers will and pleasure. There needs no other reason but his will, who that he may doe what he will, is the greatest reason, because he can will nothing but what is just. From this righteous and sovereign will of God it is, that the prudent, both in natural things, such as Gold and Silver, and in civil things, such as are commerce or government, see nothing at all of Christ. How many are there who think they can turn the world about by the engine of their brain or wit, who have not wit nor braines enough to turn one stone, or to discern the first principles and rudiments of Gospel-truths. To see your calling, Brethren, (saith the Apostle, 1 Cor. 1. 26.) *How that not many wise men after the flesh (that is, in moralls and politticks) not many mighty, not many noble are called; that is, they are not effectually and savingly called (though perhaps often called upon to the knowledge and acknowledgement of the truth) But God hath chosen the foolish things of the world (that is, he hath both chosen and called them) to confound the*
wise,

wise, and God hath chosen the weak things of the world to confound the things which are mighty, &c. Here is one reason, it is Gods way and will it should be so, and what is man that he should reply to God! Yet

Secondly, There is a reason also in themselves; for these wise men are so taken, and taken up with natural things, so drunken, yea besotted with the profits and concernments of this world, that they doe not mind the things of the Spirit. He that inquireth much into the veins of silver, is slow to make enquiries after the veins of truth. And he that sets his eye upon the place of Gold, is so bedazzl'd with the splendor of it, that he cannot behold those things which are of a purer and higher nature. Yea, he who is much in, and hath got much of these earthly treasures, thinks he hath enough, and therefore pursues no further. His Silver veins have filled him, and the place of Gold hath taken up all the room of his heart: He hath now no place left for God, or the things of God. The full soul loatheth the Honeycomb; and as God fills the hungry, but sends the rich (that is, the spiritually rich in their own conceit) empty away, so they who are full of temporal riches, are usually insensible of any spiritual emptiness, and so neglect those wayes and means, by which alone they may be filled. They who are poor in spirit, desire nothing more then spiritual riches, but they who are poorest in spirituals, care least for the riches of the spirit.

Thirdly, They who are wisest and busiest about natural things, have not only slow and dull desires after, but despising and contemptuous thoughts of the things of grace. The Grecians were great Philosophers, lovers of, and studious to find out all the rarities of nature. Now these (as the Apostle chargeth them, 1 Cor. 1. 23.) counted and called the Gospel, or the preaching of Christ crucified, foolishness, and so became the cheif of fooles. They could peirce into the darkest reserves and closets of nature, but could not see the clearest manifestations and shinings of grace. It was pride in their own wisdom, which would not suffer them to see the excellency of the wisdom of God, and it was their punishment that they should not. It was the answer of a wise man in the Law, who hearing another opposing the sentence of the Court, told him, *it was Law*; to which the person dissatisfied replied, *If it were Law I could understand it, for Law is reason,*

and I understand reason. But (saith he) the Law is the quintessence of reason, and that doth not come under every mans cap. So say I, the Gospel is reason, but it is the highest reason, and as the understanding of it comes under but a few mens caps, in comparison of the huge multitudes and many millions of mankind, so they usually are furthest from the understanding of it, who priding themselves in the understanding of those things which lie furthest off and deepest in nature, despite the simplicity, and (as they apprehend it) the shallowness of the wayes of grace.

Fourthly, They that see most in worldly things, are usually blinded by the God of this world (2 Cor. 4. 4.) But if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. The God of this world is no other (in the Apostles sence there intended) but the Devil. He doth not call him, the God of this world, but the God of this world, namely, of that world, which as the Apostle John describes it, lyeth in wickedness, or in that wicked one (1 Joh. 3. 19.) For as he usurpeth the sovereignty of God in commanding the wicked, so they give him the honour of God in worshipping him, either directly or indirectly, and in obeying his commands. Now, I say, The God of this world, that is the Devil, will hold men a candle, or clear their eye sight, while they are poring after and working for the treasures of this world, Gold and Silver, whether under ground by digging and mining, or above ground by trading, buying, and selling; to these, I say, the Devil will hold a candle, and help them on all he can; but when he sees any looking after Christ, the true treasure hid in the field, when he heares any counselled and invited by Christ, as the Church of Laodicea was, To buy of him Gold tried in the fire, that they may be rich, (Rev. 3. 18.) then he bestirs himself all he can to throw the white and yellow dust of the earth, in their eyes, and utterly blind them, lest the light of the glorious Gospel should shine unto them, or (nearer the Greek text) lest the light of the Gospel of the glory of Christ should irradiate them. The Sun casteth his beams upon the blind, but they receive not the light of it, nor doe they the light of the Gospel, (though shining upon them) whom the God of this world hath blinded with the hopes and desires, with the possessions and enjoyments of this world. So much from the General scope of this context.

I shall now give some more particular observations from these two verses; *Surely there is a vein for the Silver, and a place for the Gold, &c.*

Hence Note;

First, *God hath given every creature a special place, and methodiz'd them all in a singular order.*

No one place hath all, or all are not to be had in every place. Silver hath a vein by it self, and Gold hath a place for it self. That earth which yields Iron, yields not brass, and the stone out of which brass is molten, makes no Iron. The wisdom of God hath settled the course of nature so, as may best advance a mutual intercourse among men. *Deborah* said in her song (*Judg. 5. 20.*) *The Stars in their courses fought against Siserā.* The Stars are in order. And as the Stars of heaven are in order, so there is an order among the stones and mineralls of the earth, yet among all things upon and under the earth.

There is a vein for the Silver.

What is a vein? 'tis but a small particle to the whole body of the earth.

Hence Note, secondly;

God hath given us the creature in a due proportion to our need and use.

We have vast quantities of grass and corn, of trees and stones, of beasts feeding on the earth, of fowls flying in the air, of fishes swimming in the Sea, because these are necessary for the support of life: But Gold and Silver being only accessories and ornaments of life, are rarely found, and where they are, 'tis but here a little and there little. There is but a vein for the Silver, and a place for the Gold.

Where they find it.

Hence Note, thirdly,

Art perfects nature.

Trees and plants are much advanced in their virtues and fruitfulness by the art of man, and so are beasts and birds, and so are the
nature

natural parts of man by culture and education. Gold and Silver have an attractive beauty when purified ; but while they lye in the earth they are dark and duskie, we can scarce distinguish them from the earth where they lye, till the skill of man hath wrought them up to their proper perfections. The wisdom of God hath made all things for mans use, and he hath given man wisdom to fit them for use. If all things were fit for use as they come immediately out of the hand of God, man would loose, as a great part of his honour, so of his imployment. All those callings, crafts and trades, which are the exercise of mans natural strength and gifts, and the prevention of that pest of his moralls, idleness, are but so many wayes found out for the melioration, or bettering of the workes of nature. The earth with the influences of Heaven brings forth Gold by Gods appointment, and God hath appointed and instructed man to mine or refine and purifie it. Where nature ends, art begins ; and when nature hath done her best, art can doe better.

Fourthly, Note ;

Those things which have only a natural worth and excellency in them, cannot be attained without much labour.

We must dig for the veins of Silver, and search for the place of Gold, yea, what toyling is there for the Iron and for the Brass, though much below the former two in worth and excellency. There is nothing in nature that hath any usefulness or preciousness in it, but costs a great deal of pains before we can enjoy it. How much more doth Gospel-grace (which is infinitely better then Gold and Silver) require labour and paines! *If thou (saith Solomon, Prov. 2. 4, 5. speaking of spiritual wisdom) seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.* Silver is sought with so much diligence, that to seek a thing as Silver, is a proverbial speech for diligent seeking. We are easily perswaded to labour hard for Silver, but how hardly are we perswaded to labour, beyond our ease, for wisdom.

Hence, Fifthly, Observe ;

Man is willing and ready to undertake any labour, to run through any difficulties, to attain the precious things of the earth.

If

If the men of the world doe but hear where the rich veines of Silver, or the place for Gold is to be found, in any part, the furthest part of the world, they will saile through a thousand deaths and dangers to come to it. Whether will not the desire of Gold and Silver carry the sons of men? what undertakings is there so hazzardous (that I say not wicked and unrighteous) which mans hunger after Gold, will not put, yea, force him upon? what stone-walls, yea, what laws and promises, oaths and covenants hath not this hunger broken through? O when shall we see the spirits of men drawn out to undertake such voyages, such long voyages to find out that which is better then Silver, and to seek that, unto which Gold is but dross! when shall we see such travels undertaken for the precious things of heaven! what a sin and shame is it that the most of men are so far from undertaking far travels to find them, that they will scarce step over the threshold to receive them when they are offered at their own doores. But as Christ said of that generation, so we may say of this. *The Queen of the South shall rise up in Judgement with the men of this generation, and condemn them, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater then Solomon is here* (Luk. 11. 31.) That Queen made a long journey to Solomons Court, because it was the place of wisdom; but many men of this generation are loath to take the shortest journey to the posts of wisdom, or to the place where his wisdom may be heard and had, who is greater then Solomon. God who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, (Heb. 1. 1, 2.) the Son of God spake to us in person when he was on earth, and he still speakes to us from Heaven, by his word and Spirit in the Gospel; and he speaks to us of that which is infinitely more desirable then Gold and Silver, after which there is so much searching, even the unsearchable riches of Grace, and yet how few regard or look after him, or what he makes report to them of.

Sixthly, Observe;

Those things are most valuable by men, which are rare and hard to come by.

Iron and Brasse, but especially Gold and Silver are so, and for that

Quid non mortalia potiora cogit Auri sacra fames.
Hec:

that reason have a higher estimation among men, then their native excellency and usefulness (though that be very great) would raise them to. It is said, that in the dayes of Solomon Silver was nothing accounted of (1 Kings. 10. 21.) Not that the Silver of those dayes had lost any of its native vertue or value; but the exceeding plenty and commonness of it, not only brought down the account of it, but made it (as that text speaks) of no account. It is said (1 Sam. 3. 1.) *The word of the Lord was precious in those dayes.* But is the word of the Lord less precious at one time then at another? It is not in regard of its intrinsecal worth; at sometimes it is of a higher rate, and comes to a better market among men. When is that? even when it is rarely had and heard; for so it follows in that place of Samuel, *There was no open vision. The best things are more valued by the want and scarcity of them, then by the verus and enjoyment of them.* Gold is the King of mettals; as the Sun in the Heavens, so is Gold upon the earth. There are many considerations (to touch that only by the way) which raise and heighten the excellency of it; first, *it loseth not by the fire, how long soever boyled there.* Secondly, *Gold is medicinal,* 'tis a great cordial; Physicians commend and appoint the use of it, as a restorative to nature. Thirdly, (which advanceth the value of it beyond all this.) The gifts and graces of the Spirit are shadowed out by it. *The Golden oyl (which was emptied through the two golden pipes (Zech. 4. 12.) what was it, but the wisdom and grace of God, flowing from Christ into all his members? Grace wrought in us, especially as working in us, is at once compared to and prefer'd before Gold, (1 Pet. 1. 7.) That the triall of your faith, being much more precious then of Gold that perisheth, &c. Gold is pure, so is Grace; Gold is resplendent and beautiful, so is Grace; Gold is lasting and durable, so is Grace. For though the Apostle Peter reckons Gold among corruptible things, compared with the blood of Christ, yet Gold in it self is free from corruption, and is reckoned among those things which corrupt not.*

Fourthly, Christ himself was typed by Gold. The *mercy-seat* or *propitiatory* of Gold, was an illustrious type of Christ. (Exod. 25. 17.) *And thou shalt make a mercy-seat of pure Gold, &c.* And thus Christ is described by the Spouse (Cant. 5. 11.) *his head is as the most fine Gold, &c.* Solomons Temple was lined with Gold, figuring the purity of Christ. And the new Jerusalem is of pure Gold

Gold, (Rev. 21. 18.) All these Scripture allusions are high commendations of Gold. That is the best of things to which the best things are compared; yet that which makes Gold of such esteem among men, is the rareness and difficulty of obtaining it, as well as the goodness and excellency of it. Yea in some places glass-heads and childish bables are valued more then Gold, because they are more rare and harder to come by then Gold.

Seventhly, By way of caution from the usual event of what is spoken of in this text,

Observe,

Those things which are excellent in themselves, prove often hurtfull to man.

Gold and silver are the most pure and precious things in nature's treasury, yet they often prove the greatest debasers and defilers of man. I can tell you of Gold and Silver, (the word and ordinances of God) which as they are pure in their own nature, so they purifie us, in the use of them, and the more we use them, the more they purifie us. And though to those who are pure (as the Apostle speaks, *Tit. 1. 15.*) all things (even Gold and Silver) are pure, while they receive and use them purely; yet they who are pure are in danger of defilement by the use of these things, because through remaining impurity, their affections are apt to run out inordinately after them, or to be taken with them, (that is, to take them into their hearts, where Christ alone should be) while they take them into their hands. *Gold hath a kind of incorruptibility in it, yet how doth it corrupt the mind of man!* To desire Gold is sinfull, though to have it be not; unless we desire spiritual good things as well as have them, the having of them doth us no good; but worldly things are good only to those who have them without desiring them. The old Poet called the desire of Gold *Sacred*, by the figure of contrary speaking. His meaning was, that the desire of Gold is a most wicked desire; and experience hath taught us, that it hath caused many to doe wickedly. *While Gold speaks, all other things are speechless.* The unjust Judge hears not the cry of the poor, nor the voice of the Law, if once Gold and Silver found in his ears. The Natural Historian discourseth elegantly to this point; *Silver is bright, but it makes black lines upon the body;* and Silver pressed upon the heart by

*Non sine causa
lineas ex argen-
to nigras pro-
duci plurique
mirantur.
Plin.*

G g

the

Qui argenti
candorem a-
mam nigrescunt
animo.

Ista veram pul-
chritudine ob-
securant, auro
eam adumbran-
tes, nec intelli-
gunt quantum
in se delictum
admittunt, se
innumerabili-
bus vinculis al-
ligantes.
Clem. Alex.
lib. 2. Pro-
dig. c. 12.

Quam innocentem,
quam beatam, amo-
ro et delicata
esset vita si ni-
hil aliud quam
supra terras
concupisceret.
Plin. in pro-
am. l. 33.

the love of it draws blacker lines upon the soul, and renders it foule and filthy. Yea Gold and Silver, which will purchase mans corporal liberty, doe yet enthrall and make him a spiritual slave. Some of the Ancients were wont to make chains of Gold to bind their malefactors, as we make them of Iron. And now Golden chains hold more in bondage then Iron ones doe. How many are prisoners to Gold, and are led captive by Silver! The luxury, pride, and vanity of men, shew that they are bound in these chains. Tertullian tells the woman of his time, who prided themselves in golden chains, that they had been used in some places for bonds, not for ornament. And another, of those elder times, reproving the vanity of that sex, in putting so many ornaments of Gold upon their apparel, saith; *they darken their native beauty by overshadowing it with Gold; nor doe they understand how great a fault they admit themselves guilty of, while they bind themselves (like evil doers) with innumerable chains.* And as chains of Gold are to most that wear them, their bondage rather then their ornament, so many who wear no Gold chaines, are yet held in chaines by Gold.

Thus pure Gold makes all its possessors, both slaves and dross, whose hearts are ensnared with the love of it, or a delight in it. Gold put in the place of God, turns men to dross, and sets them below the beasts that perish. For as our righteousness (which is more pure then Gold and Silver) if we over-value it, or look to be accepted for it, then it becomes meer dross and filthy in the sight of God; so doe we, so doe our persons, when Gold and Silver steal away our hearts from God. And though I am not of opinion with that Philosopher, that *the life of man must needs have been innocent, happy, and contentful, if he had desired nothing but what grows above ground*: yet I am fully of opinion, that the desire of those things which God and nature have hidden underground, hath rendred the life of man much stained with guilt, unhappy, and troublesome.

Further, Take notice, that these four mettals, Gold, Silver, Brass and Iron, are made use of by the Spirit of God, to signifie the four great Monarchies of the world (Dan. 2. 32, 33.) Nebuchadnezzar saw in his dream an Image, whose head was of pure Gold, (representing the Babylonish Monarchy) the breast and arms of Silver, (shadowing the Persians) the belly and thighs of Brass,

Brass, (noting the *Grecian*) and the legs of *Iron*, and the feet part *Iron* and part *Clay*, implying the *Roman Monarchy* in the several divisions of it. 'Tis an honour to these mettalls that God in them hath shadowed out the beginning and progress of all worldly governments, till himself shall set up a Kingdom or a Government which shall never have an end.

Lastly, As these four mettalls are made use of in that Scripture, to set forth the state and changes of the kingdoms of this world; So other Scripture make use of these four mettalls, to shew the purest renovations and reformati^ons of the Church of God, (*Isa. 60. 17.*) *For brass I will bring Gold, and for Iron I will bring Silver, and for wood Brass, and for stones Iron.* At last we shall have Gold for Brass, and Silver for Iron, and Brass for wood, and Iron for stones. This will be an happy change; For those administrations which were but as *stones*, we shall have *Iron*, which is better then *stones*; and for those which were but as *wood*, we shall have *Brass*, which is better then *wood*; and for those which were but as *Iron*, we shall have *Silver*, which is better then *Iron*; and for those which were as *Brass*, we shall have *Gold*, which is better then *Brass*, even the best of all mettalls; And when this shall be fulfilled, I (saith the Lord) *will make thine Officers peace, and thine exaltors righteousness.* Nor is it to be forgotten, that the old Poets have distributed the whole life of the world into four ages, and described them by these four mettalls. The *Golden age* was with them the first, and the *Silver age* was second, the *Brassen age* was third, and the *Iron age* they make the last and worst age of the world. But the Scripture saith there shall be a golden age in the last age, or towards the latter end of the last age of this world (*Isa. 1. 25.*) *I will purely purge away thy dross, and take away thy tin, and I will restore thy Judges as at the first, and thy counsellors as at the beginning, &c.* Thus the Golden age shall come about again; things shall be restored as at the first, as at the beginning, when the world was in its virginity, and had not received the least defilement from the lust and passions, from the wrath and unrighteousness of men. After we have been under *Brass* and *Iron*, after we have been under hard bondage, we shall come to a blessed, to a Silver, and Golden liberty, peace and purity. The Lord, at last, will furnish the Nations of the earth with such rulers and officers, with rulers and officers anointed with

such a Spirit of justice and judgement, of wisdom and understanding, with such a Spirit of faithfulness, and of the fear of the Lord, that they shall be to us, as Christ himself, equally and impartially dispensing both rewards and punishments, maintaining the right and seeking the peace and prosperity of all that are subject to them. And when we see this come to pass, *The seventh Angel* (as 'tis prophecyed, *Rev. II. 15.*) *will sound his Trumpet, and we shall hear great voices in Heaven* (The Church of God) saying, *The Kingdoms of this world are become the Kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever.* This *Golden age* is the faith and patience of the Saints, or that, which they through faith, are perswaded will come, and through patience will wait, keeping the way of God, till it cometh.

Job having asserted that there is a vein for Silver, and a place for Gold, that the earth yields Iron, and that there is a stone out of which brass is molten; proceeds to shew the industrious enquiry of man in search out and getting these and several other hidden treasures.

Vers. 3. He setteth an end to darkness.

It is here questioned who is the antecedent of this, *he setteth*, who is that? Some understand it of God; he, that is, God setteth an end to darkness. Others, of man, or of the miner, who deals with minerals; we may reconcile both opinions, and conclude, that God through the wisdom and power which he hath given unto man sets an end to that darkness which covered these subterranean riches from the open light.

He setteth an end to darkness.

What! that there should be no darkness at all? is there not a perpetual and reciprocal intercourse of darkness and light, night and day? how is it said then that *he sets an end to darkness*? the meaning is, either

First, that the miner digging down into the bowells of the earth for mettall, meets with darkness and nothing but darkness, yet by bringing in light, either the natural light of the Sun and ayr, or the artificial light of Lamps and Candles, *he sets an end to darkness*, where there was nothing but darkness, till he let in the light.

Second-

Malo ad dominum et hoc et verba omnia sequentia referre, qui horum inventionem homini concedat, etsi alioquin difficilissimam.
Merc.

Secondly, *He may be said to set an end to darkness*, by bringing those mettals and precious things up into the light, which till then lay hidden in the bowels of the earth. The Artist delivers these prisoners of darkness, and shews them in the open Sun. Thus he puts an end to darkness. It is the honour of man, that he by his wisdom and diligence sets an end to much darkness, to the darkness of many things, that no eye saw before. And it is the glory of God that he will at last set an end to all darkness, to all the darkness of trouble and sorrow, in which his own people are often wrapped, as also to all the darkness of the counsells and wayes and wickednesses of the most reserved and closest politicians, of whom the Prophet saith (*Isa. 29. 15.*) *They seek deep to hide their counsel from the Lord, and their work is in the dark, and they say, who seeth us? and who knoweth us? that is, surely none doth.* Of all these dark workes and workers in the dark. The Apostle hath warned us (*1 Cor. 4. 5.*) *To judge nothing before the time, untill the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsells of the heart: and then shall every man have praise of God.* There is nothing hid but it shall be seen, God will make thorough lights in the world, he will make thorough lights in the counsells and actions of men. Man puts an end to the darkness of many things, both naturall, civil and spiritual; but God will put an end to the darkness of all things. 'Tis his glory, and his alone to doe it, to set an end to all darkness.

In tenebris latentia Metalla lucem aspicere facit, in lucem ea producit.
Drus.

And searcheth out all perfection.

Mr Broughton renders, *He searcheth out the use of all things*: The perfection of a thing is the use or usefulness of it; and so to search out the true and proper use of a thing, is to search out the perfection of it. We may expound the words two wayes.

First, He searcheth out the most perfect mettals and precious gems.

Secondly, He searcheth out the perfection of mettals and precious gems. This is the natural mans purpose and design in all his searches, he would search out all perfection, or the perfection of all, nor is he satisfied till he find it.

Hence Observe,

First, *There is a perfection in every creature according to its state and kind.*
There

There is a perfection in Gold and Silver, in Brasse and Iron, in Stones and trees; there is a perfection in all natural things: as man, so every thing else was created in a natural perfection. And though that original perfection of the creature be much strained and abated by the sin of man; yet there is somewhat of perfection remaining in every thing; the best of every thing according to its kind, is the perfection of it.

Secondly, Note;

Man may attain to and comprehend the perfection of the creature.

He may compass that perfection. David saith (*Psal. 119. 69.*) *I have seen an end of all perfection, but thy Commandment is exceeding broad.* The end of a thing may be taken two wayes, either first, for the best and utmost worth of it, or secondly, for the last or period of it. David had not seen the end of all perfections in this latter sense; he did not see the last man born (as we say) nor the period of the world; that hath continued many ages since; but he saw the end of all perfection in the former sense, he saw the best and utmost worth of every thing. As if he had said; *I have seen or known both by faith and experience the best of the creature, and have gone to the outside of it; I know the best of riches, and the best of honour, and the best of pleasure; I have seen the utmost that the perfection of these things can yield or give out; I have had them in their hight and prime: the sweet and great things of the World, the pleasures and honours of it, have made suit to me that I would entertain them, and I have seen what they are, and what they are able to doe for me, or any man else, that hath a mind to make a tryal of them.* As a gracious heart in the enjoyment of temporal things, spiritually seeth their utmost perfection, what they can make and amount to: So an Artist may find out the natural perfection of things, and improve them to the utmost stretch and extension of their vertue and value. It is far more difficult to find out the perfection of civil things in a spiritual way, then of natural things in an artificial way. Reason and study may reach the latter, but grace only and a principle of divine light can reach and discern the former. Zophar saith (*Chap. 11. 7.*) *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?* Man by searching may find out many of the perfecti-

ons of God, but no man can find out God to perfection; yea though man may find out the perfections of many creatures, yet no man (since *Adam* in his created perfection) could ever find out the creature to perfection.

Thirdly, Note;

The perfection even of natural things, is not to be found without pains and searching.

When man hath got the rich mettralls, and the precious stones by searching, he must make another search, before he can find out their perfection; when he hath searched for them, he must also search into them. Philosophers have been called the *Secretaries of nature*, because they were so intimately acquainted with the secrets of nature. But they attained this honour with a great deal of study and paines. Now if natural things cannot be found out in their perfections without much pains, much more must we search painfully for spiritual things, before we attain any of their perfections. O with what study and paines, with what prayers and tears should we search the mines of Scripture, to find out Christ there, who is the perfection of all things, together with the precious things of divine wisdom and knowledge laid up in them, or rather in him; that, God gives the knowledge of Gospel mysteries, and leads us by his spirit into all truth, must not abate, much less take off our study, for the finding of them out. If the perfection of natural things cannot be attained without travel, then much less can the perfection of spiritual things.

Fourthly, Observe;

We are never satisfied till we find out the best of natural things.

Min doth not rest in this or that degree of attainment, he would be at the top of all. He never stops his enquiry, till he is advanced as far as he can go. This again reproves many in their easiness to be satisfied about spirituals. A little serves the turn with most, many are at the end of their search, before they come to the beginning, much less to the perfection of holy knowledge; they can stay in the shell and outside of soul-saving truths, whom nothing contents but an arrival at the kernel and marrow, at the height and perfections of naturals.

Job.

Job proceeds.

The stones of darkness, and the shadow of death.

That is, a man searcheth out all perfection, so he also searcheth out, *The stones of darkness, and the shadow of death.* This seems to be a very prodigious search. To search stones of light and the wayes of life, is a noble search, may some say; but how uncouth a work is this, to search *stones of darkness, and the shadow of death*? To clear this, I shall enquire what he means by *the stones of darkness.*

Quidem per lapidem gemmā intelligunt, sic interdum יָדָא sumitur lapsus pro lapsu preciosus. Drus.

First, By these stones, some understand precious stones or gems, which though they are in their nature and quality *stones of light*, (All gems or precious stones have light in them, and the more light they have, the more precious they are) yet he calls them stones of darkness, because they lye naturally bedded in the dark and unseen, either in the bowells of the earth, or in the bottom of the Sea. Those stones which sparkle with the most respendent raies of light, were once in this darkness, and may therefore, nor improperly be called, *stones of darkness.*

Secondly, By stones of darkness, we may rather understand common stones which he finds out or meets with in digging for Silver, and searching for Gold. The miner must follow the veins of precious metall through Rocks and Mountains; these also are *stones of darkness*, obicure stones, or stones lying in obscurity, whereas others lye in the light, or upon the surface of the earth.

But what is meant by *stones of the shadow of death*? That's a second query.

I answer, Those miners for Silver and searchers for Gold, that they may be sure to come to the perfection of all things, will not onely venture to make way through the stones that lye in the dark, but that lye in the shadow of death: And he calls them stones of the *shadow of death.*

First, Because under the earth there is not only darkness, but a kind of deadly shade: a man is, as it were, in a tomb or grave, when he is under the ground.

Secondly, Because darkness under ground is so terrible, that it is enough even to affright a man to death.

Thirdly, Because in those dark places, damps often prove deadly, many have been suffocated or choaked in under ground-workings,

workings, and therefore the darkness there is a shadow of death. All these expressions laid together, shew what difficult and dangerous work must be undergone to come at those treasures which are lockt up in the bowels of the Earth. *He searcheth out all perfection, the stones of darkness, and the shadow of death.*

Hence Note,

Man will venture through all hardships and dangers, to obtain the riches and precious things of the Earth.

See how he works and toyles through darkness, and the shadow of death; he will have it, though he dye for it. One of the Ancients speaking of those strange adventures for Gold and Silver, breaks out into a vehement passion; *O who was it that first taught man to dig out the Gold and Silver; which was willing to lye hid; these are very precious things indeed, but perilous, or they are precious perills. Many have not only ventured, but lost their lives to gain them. Men are so set upon the having of riches, that they refuse no labour nor danger, but do even offer violence both to nature and themselves at once. They are not deterred with the depth and darkness of the place where these things lye, nor will they give over to search those treasures which are kept not only in the bosome of the Earth, but in the very bosome of death it self.*

Hæu, quis primus fuit ille, Auri qui ponderatesti, Gemmasque lateo volentes pretiosa pericula fodi?
Boet. l. 2. de Consol.

Job still pursues with admirable elegance and propriety of language, his description of the unwearied pains and bold adventures of men to enrich themselves with the spoyles of the innocent Earth. I shall give but breif touches for the explication of each particular.

Vers. 4. *The flood breaketh out from the inhabitant, even the waters forgotten of the foot, they are dried up, they are gone away from men.*

In this verse we have an accident very usual to those who are engaged in works under ground. *The flood breaketh out from the inhabitant.* The word notes a violent breaking, like the breaking forth of great waters, which are ready to overwhelm and swallow up all. There are various conceptions, and accordingly various translations of this text.

First, Mr. Broughton renders it thus; *A stream breaketh from his*

H h

his

his Spring; As if he had said, while these men are digging in the earth after Silver they meet with a spring, which is no sooner opened, but the water gusheth out like a flood upon the workmen. Springs are the original of streames, and upon the opening of the Earth the stream flowes out from its spring.

Dimisso accola,
i. e. alveo suo
ordinario, qui
accolebatur,
præcepit in cu-
niculos metal-
licos exundat,
Jun.

Cum discedit
ab eo loco
ubi accoleba-
tur, deferent ni-
mirum alveum
suum per viam
ram fundi illius
per quam dila-
bitur sub ter-
ram. Piscat.
Dum scindit
fassa, ecce pro-
tinus gurges ex
proximo ei loco
exundat. Bold.

Ab accola, q. d.
ex eo loco ubi
erant accolæ, et
qui eum locum
habitarunt, ita
erumpit torrens
ut non sit accola
ut inde pellan-
tur et esse desi-
nant accolæ.
Merc.

Secondly, Others expound and read the words as making the flood it self to be the inhabitant, forced out of its ancient dwelling by these new guests, greedily coveting Silver and Gold. The flood breaketh out from that place where it did formerly inhabit or dwell, or from that subterranean channel in which it abode, and through which it was conveyed. Water may be said to dwell in or inhabit the place of its abode; and thus the words are to be understood by a Synecdoche of the thing containing, for that which doth contain it, or of the inhabitant for the place inhabited; the flood breaketh out from the inhabitant, that is, from the spring, or under-ground channel, which it did inhabit. And so the meaning is this, while the miner is at work, and labours in the Earth to make his passage to his precious treasure and rich Gemms, by and by he comes near to some spring of water (for there are under-ground waters as well as above-ground waters, he comes near a spring) and touching upon it, the water gusheth out immediately and forcibly. This experiment is very frequent among those that work in mines, whether of Silver, or Brass, or Iron, &c.

Thirdly, The text is well rendred, *the flood breaketh out, that there is no inhabitant, or, that there is no abiding.* The meaning is, that when they are at work in the mines, the flood breaking out they can abide there no longer, the labourers are put from their place and work, every man shifts for himself and gets away as fast as he can, when he seeth the danger. The Silver and precious things they would fain have, but the water rising up against them, as it were to defend the treasure against these invaders, they see there's no present contending, and so give it over for that time. They who continue long working under ground, may be reckoned as dwellers there; And when they are forced to remove and quit their habitation, because of the breaking forth of these waters, we may say *there is no inhabitant.* But what waters are these?

Even

Even the waters forgotten of the foot.

Those wordes, (*even the waters*) are not in the Hebrew, as you may see in your Bibles, they being put in a different character, but waters are comprised in the flood. We read *even the waters forgotten of the foot*; the Hebrew is only thus, *The flood breaketh out from the inhabitant forgotten of the foot*. Why doth he say *forgotten of the foot*? hath the foot a memory, or how can the foot be said to forget? I answer this is spoken improperly, or metaphorically; And thus forgetfulness is ascribed both to the foot and hand. David saith, (*Psal. 137. 5.*) *Let my right hand forget her cunning*. Here Job saith, *Even the waters forgotten of the foot*; the meaning is only this, they are such waters as the foot of man or beast hath no acquaintance with, or such as the foot had never any experience of. This forgetfulness of the foot is nothing else but the ignorance or inexperience of men, who walk upon their feet. Mr. Broughton renders, *Unkenned of any foot*, that is, of any man moving on his feet. Some waters are made by the foot, and many are passable by men on foot. Of the former Moses speaks, (*Deut. 11. 10.*) *The land whether thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a Garden of herbs*; that is, thou didst but dig channels from the River Nile with thy foot, when thou wast in Egypt, and so (that being a flat Country) the land was watered. With such waters the foot is well acquainted, or they are waters remembred by the foot. Thus also a River that a man may easily passe over, may be called a River remembred by the foot, by the feet of cattle, and by the feet of men, which have often passed through it. But subterranean waters are such as the foot never passed through, and are therefore as far from the knowledge of man as those things which are utterly forgotten. So this is a description of under-ground waters, breaking forth, and driving those away who were at work for the precious mines. For as those Rivers which, running in sight upon the face of the Earth, are yet so deep that no man can or ever could wade over them; (such was that River made by the waters of the Sanctuary, through which the Prophet at first was brought in vision, and the waters were to the ankles, and at the second time they were to the knees,

*Torrentes non
eorum nu-
mero qui regio-
nes alluunt, sed
subterranei et
pedibus homi-
num profursi
ignoti Bez.
Torrens tam
profundi, ut
nullus pos eum
noris seu asper-
tus sit, i. e.
transierit aut
transire possit.*
Pisc.

at the third to the loyns, but afterward it was a River that he could not pass over, for the waters were risen, waters to swim in, a River that could not be passed over (Ezek. 47:3 4:5.) Now, I say, as any such waters above ground, so all waters under ground, may be called waters forgotten of the foot, being such as the foot of man never trod in, or such as men did not think their feet should have met with in those places. But what doe they in this case? is the work utterly lost for ever? No; they may be hindred for a time, but the latter part of the verse shews us what they doe to remove and remedy this obstruction.

They are dried up, they are gone away from men.

The Hebrew word which we translate *dried up*, may bear relation to two rootes; whereof the one signifies, to lessen, attenuate, or diminish; thus the waters are diminished: the other, to draw or dry up. Now, waters are drawn and dryed up two wayes; first, in a natural way, by the heat of the Sun (the Sun is the great water-drawer or water-dryer) secondly, in an artificial way, by pumps and buckets. So the word is used (Exod. 2. 19.) *An Egyptian drew water enough for us, &c.* The drawing or drying up of water here intended is artificial; for the Sun-beams have no such attractive power upon the waters under ground. But they who labour in mines have engines to draw away these waters; and then (as we render) *they are gone away from men*. Yet some translate more clearly to the sence already given, *they are gone away by men*, or, *they are drawn out by the labour of man, they are gone*. Workmen by their pains and skill deliver themselves from these waters, and so enter their mines again; this is a very common accident amongst these undertakers: waters break in upon them, and they by many hands, or by the main strength of a multitude of men draw them clean away. So that these words are a description of the miners labour to recover their work when the waters have overflowed it, or flowed in upon it; for though the waters flow in so fast, that the workmen are forced to leave or quit the place, yet God doth furnish them with wisdom to convey away those waters, by pumps, buckets, and such like engines, prepared for that purpose.

Hence Note;

Great

777 attenuantur sunt autem cognatae radices 777 attenuari et 777 haurire.

Exhaustiuntur mortalis opera abscedunt. Jun. Transl.

Erumpit torrens ab incolis, et (aqua) oblivioni tradita a pedibus exhaustiuntur, & pra hominibus (i. e. multitudine hominum) sumuntur. Bold.

Great works and undertakings often meet with many difficulties and unexpected impediments.

The miners are overflowed with waters. What important business of this World is there, but a flood may break in upon it? and the more important any business is, the more will floods break in upon it. And this appeares most when our business is Heavenward, and our work in spirituals, then if ever the great waters arise and threaten to swallow us up: Satan will cast forth a flood to hinder us when we are digging in the spiritual mines. When the woman (*Rev. 12. 13.*) had brought forth the man-child, and was fled into the Wilderness for safety, then, the Serpent (*v. 15.*) cast out of his mouth waters as a flood after the woman, that he might cause her to be carried away of the flood; that is, he stirred up people and Nations like a flood to persecute and afflict the Church, even in her Wilderness condition. And when ever any particular believer hath brought forth, or is about to bring forth a manchild, some notable thing for Christ, or according to the mind of Christ, then presently Satan casts out, or causeth some flood or other to break out upon him. When *Josuah* stood before the Lord to move in the behalf of the people, *Satan was at his right hand to hinder him* (*Zech. 2. 1.*) and he caused the flood of that peoples sins to break forth upon him. When we are about any spiritual work, the flesh hinders, a flood of corruption breaks out. Paul found it so (*Rom. 7.*) *When I would do good evil is present with me.* And if the flood of corruption within be stopt, then a flood of temptations from the World comes in and hinders us. The wisdom of the World layeth blocks in our way, telling us that the Customes and Examples of men lead another way: And why should we be singular, or set our selves up as a mark for envie and malice to shoot at? when we attempt what is good and honourable, it is best for us to expect and accordingly to prepare for opposition. The Apostle *Peter* (*1 Ep. 3. 13.*) had no sooner said, *And who is he that will harm you, if ye be followers of that which is good?* But, he adds (*v. 14.*) by way of correction, *And if ye be persecuted for righteousness sake happy are ye.* As if he had said, *do good, keep close to duty, and none can really hurt you;* and you may hope that God will either so mollifie the hearts of evil men, that they shall have no mind, or

so abate their power, that they shall have no opportunity to harme you; yet do not build upon this, but I will tell you what you may build upon, that let men oppose and persecute you as much as they will, while ye do good, ye are happy.

Secondly, observe,

The men of the world will not give over their work, though they meet with impediments, but endeavour strongly to remove them.

And why should not we do so in spirituals? the children of the world are wiser in their generation then the children of light. VVe are ready to let goe our work, if we meet with trouble in it. Shall miners recover thei work out of the hands of the flood, and shall not we recover our work out of the hand of temptation? let us remove it, and to work again. It is said; of *that man of sin* (2 Thes. 2. 7.) *The mystery of iniquity doth already work: only he who now letteth will let, untill he be taken out of the way.* So while we are at work in the mystery of Godliness, we often meet with somewhat that *lets*, and that will *let* till it be taken out of the way. Our work then must be to remove the hindrances of our work. Learn wisdom of the miner, if the floods break in upon you, out with them again.

Vers. 5. *As for the Earth, out of it cometh bread: and under it is turned up as it were fire.*

In the former verse *Job* shewed what man gets below out of the bowels of the Earth, and what adoe he makes to get it. [Here at the beginning of this verse, *Job* tells us what man gets above, or what grows for mans use upon the surface of the Earth.

As for the Earth, out of it comes bread.

By bread, he meanes Corne or grain of all sorts, of which bread is made; bread is an artificial thing; Corn is natural; the Earth gives forth only that which is natural, the art of man fits it for his use. Man knowes how to till the Earth that it may yield him Corn, and when he hath gotten Corn, he is instructed how to make it up in bread. Thus we see, that as man hath skill to work below in the bowells of the Earth, so above upon the surface of the Earth; out of the bowells of the Earth he gets Gold and Silver, with other precious

precious things: And upon the face of the earth he gets his bread. As the Earth is the common parent of all mankind (all men having their original from it) so the Earth is the common parent of all those good things both ornamental and necessary, which concern the natural both being and well being of man.

Out of the earth comes bread.

And by bread we are to understand not only that part of our food, which is opposed to drink and flesh, but our whole food; and not our food only, but our clothing comes under the notion of bread in Scripture language; especially, we must take it so in our Saviours directory for prayer about temporal things (*Mat. 6. 11.*) *Give us this day our daily bread.* And in this latitude we may interpret Job while he saith, *As for the Earth, out of it comes bread.*

And under it is turned up as it were fire.

Or as others read, *It takes fire underneath.* We may expound this two ways.

First, That the Earth which hath corn growing upon the sount of it, hath fire underneath, that is, mines of cole and brimstone, which are called fire, because they are the sewell of fire, or materials for fire; though they are not fire formally, yet they are fire virtually; they quickly take fire, and make fires. That which is used continually to make fire, as coals are, and that which is so apt to conceive or take fire as brimstone is, may not unfitly be called fire.

Secondly, By the fire we may understand those mettals before spoken of, Gold, Silver, Brass, and Iron, as also precious stones. All for any of these may be called fire; first, because of their brightness, they all being burnished, cast a flame like fire. Secondly, because they are refined by the fire; they have a kind of fire in them, being so pure and splendid, and they are cast into the fire; that they may be purified. But I rather take it in the former sence, that Job here describes a further use of the Earth, that there is not only Gold and Silver in the bowels of it, but coales and such things as are for firing; they also being of great use for the life and comfort of man. Thus Mr Broughton translates, *A ground out of which groweth food, is underneath changed as fire.*

Further

*Terra quondam
fertilis vitici,
successu tempo-
ris sterilis red-
ditur ac subter
eum ignis et se-
minaria quedā
sulphuris esse
videantur.
Merc.*

Further, some interpret these words, as if here were intimated a wonderful work of providence in changing the nature of the ground, so as that which before brought forth bread becomes barren, and is turned, as it were into fire and brimstone. Historians make some such reports of the Country where *Sodom* and *Gomorrhah* once stood, which though it was in those times (as *Moses* calls it, *Gen. 13. 10.*) like *Eden*, or the garden of God, yet now the soyl is not only unfruitful, but sulphureous. And thus the Lord threatened presumptuous sinners (*Deut. 29. 23.*) *Their whole Land is brimstone and Salt, it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrhah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath.* But I shall not stay upon that. The 6th verse is of the same tendency.

Vers. 6. The stones of it are the place of Saphirs: and it hath dust of Gold.

Thus *Job* describes the furniture of the Earth, Corn grows above, Cole-stones and fuel for the fire, underneath, yea not only those with other common, but many precious stones.

The stones of it are the place of Saphirs.

The Saphir being one of the choicest stones, is here named for the rest. We have the Saphire mentioned again (*v. 16.*) *It* (that is, wisdom) *cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphir.* The excellency of this stone may be collected from the description of that vision (*Exod. 24. 10.*) *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, and they saw the God of Israel, (not that God was visible in himself, but only in those visional appearances and manifestations of his glory) and there was under his feet as it were a paved work of a Saphire stone, and as it were the body of Heaven in his clearness.* How appositely doth *Moses* joyn the Saphire stone, and the body of Heaven in his clearness? implying (which is its natural beauty) that the Saphir stone, is diaphanous and clear, or in colour like the body of Heaven. Again, that mystical vision of the *Cherubims* and *wheels*, is concluded with the appearance of *Christ* upon a glorious throne (*Ezek. 1. 26.*) *Above the firmament that was over their heads, was the likeness of a throne, as the appearance*

appearance of a Saphire stone, &c. Solomon had a throne of Ivory overlaid with Gold, (2 Chron. 9. 17.) But there was never any Prince had a throne of Saphires to sit upon, much less, as it were a paved work of a Saphire stone under his feet to tread upon. This is peculiar to the King of Kings alone. The Saphire is applied by the Spouse to set forth the gracious, sweet, pure and tender affections and compassions of Christ toward her self, the Church. (Cant. 5. 14.) *His hands are as gold-rings set with berrill: his belly is as bright Ivory overlaid with Saphires.* When the Prophet Jeremy would describe the exceeding beauty and comeliness of the Nazarites in Jerusalem, before the famine had withered and stained them, he saith (Lam. 4. 7.) as some read it, *Their Faces were Saphirine*, or as we, *They were more ruddy in body then Rubyes, their polishing was of Saphire.* The Saphire is a stone so full of a heaven-like beauty, that it doth not only please, but delight and recreate the beholder. Nor doth any thing as Naturalists affirm, so much refresh the eye as the Smaradge and Saphire. There is a tradition among the Jewish Rabbins, to which some Christian writers consent, that when the Lord wrote the Law, he wrote it in Saphire stone, or that the two tables were two great Saphires. Lapidarists say, the Saphire is a transparent stone of a cerulian or sky colour, precious and pleasant to the eye; and they place it in the fifth order and degree, among the most noble gemms. Neither is it pleasant only but medicinal, some report it, a great resister of poyson; yea that it hath a great influence upon the mind, and removeth sadness and melancholly, that it is a preservative of chastity, besides many other vertues, by some superstitiously, by others somewhat hyperbolically ascribed to it, which I willingly omit and pass by; It may suffice for my purpose to have shewed what the Saphire is, of which Job speaks in this text, *The stones of it are the place of Saphires*; that is, the place of Saphires, those most precious stones, is among common and ordinary stones.

*Cardam. de lapid. lib. 7.
Epiphan. tra8.
de duodecem
Gemmis.*

And it hath the dust of Gold.

That is, Gold is found among the dust and mould of the earth. The Saphire is congenial to the gold, and is only found in those Countreys where gold is to be found. And therefore when Job had named the Saphire, he adds, *the dust of gold*, or that, there is gold in that dust. Hence some allegorizing this text to a mystical sence,

*Saphires non
nisi interra que
sit Auri feron
invenitur.*

have said that the heart filled with heavenly desires, is fitly shadowed by the earth, in which Saphires are formed and found; and that the mind which is enriched with such desires, is full of spiritual gold. As for the proper and natural gold, that hath been spoken of at the first verse of this Chapter. And therefore I shall here only make one General reference, by way of observation from this verse.

That, we ought to admire the wisdom of God, who hath made the same earth to yield such varieties, to yield supplies, first, for necessity, bread and fire; secondly, for ornament, Saphires and gold. Though no one earth yields all things, yet one earth may yield many things, and the whole earth yields all things required to the service, or for the comfort of man.

Job having shewed that the earth is stored and even burdened with these rich commodities, prosecutes the same matter, yet upon another consideration in the following context.

Vers. 7. *There is a path which no fowl knoweth, and which the Vultures eye hath not seen.*

Vers. 8. *The Lyons whelps have not troden it, nor the fierce Lyon past by it.*

In these two verses *Job* describes the secrecie of those places, where the gold and gemms, with all precious Minerals are to be found. And he doth it by affirming that the wayes leading to them are far removed out of the sight and tread of those creatures which have the most piercing eyes, and the most searching spirits, commonly frequenting the darkest caves and deepest valleyes of the earth for prey.

There is a path.

That is, a path by which men seek for gold, and are led down to the veins of silver.

Which no fowl knoweth.

*Vom VV proprie denotat a-
nam voracem.*

That is, no fowl ever was there. The word translated *Fowl*, signifyeth, a ravening fowl. Such fowls fly swiftly, and watch every place narrowly where their food is to be had; yet (saith *Job*) the paths which lead to these treasures are such as the most ravening fowls in all their flights were never acquainted with.

There

There is a path which no fowl knoweth,

And which the Vultures eye hath not seen.

The Vulture is so *sharp-sighted*, that her eye is proverbially put for *sharp sight*; and the Vulture hath a sharp Romack too as well as a sharp eye, and therefore will search into the most secret paths for prey, yet the Vulture never came into nor saw this path. And as the fowls of heaven have not seen it, so neither have the beasts of the earth; as it follows

Vers. 8. *The Lyons whelps, (or, the sons of the Lyon.)*

The Hebrew is, *sons of pride*. The Lyon is proud and stately, as a king among beasts. The sons of the proudest and stateliest Lyons, have not trodden this path, nor the fierce Lyon passed by it; that is, the Lyon that is most greedy, and will take most pains for prey, even he never came into these places, into which the Minerallist goes for gold and silver. Then, by this enumeration of fowls & beasts, Job would intimate unto us, that the paths which lead to the precious minerals, are such as no creature ever came into; and that, the thirst or desire which men have after them, carryeth them further then the appetite and pinching hunger of the most fierce and greedy, whether fowls of the heaven, or beasts of the earth, have ever carried them. The hunger of a Vulture or of a Lion forceth them far, yet not so far, as the hunger of man hath forced him in seeking and pursuing food for his covetousness; and when he hath gotten more then he needs, his hunger is not satisfied, but encreased, for still he thinks he hath need of more: such is the eagerness and fierceness of mans appetite after earthly treasure, that he will venture a perishing for perishing things. His bowels are pained till he hath torn out the very bowels of nature, that he may fill his own; And though his belly be full, though his hand and house are full, yet his heart is empty. He is restless in labouring for that which neither will nor can give him any rest. These his restless labours in the pursuit of riches, are clearly and fully described in the three ensuing verses.

Putant Hebraei
 וְלֹא עָאָם עִשֶׂה
 אֵוֶם, קִיָּאִּינ
 לֵגֹו וְלֹא לִי
 דִּי־
 עִינִי אֶוִּי־
 פֶּרְסִפִּי־
 (Deut. 14.
 13.) ceterum
 in eo loco u-
 trumq; conjun-
 gitur, ergo di-
 versa sunt ut
 sit constat a-
 vem
 וְלֹא עִשֶׂה וִי־
 פֶּרְסִפִּי־
 מֵרַע.
 Non calcant e-
 am filij super-
 bia. i. e. sara
 animosiores &
 truculentiores.
 Merc.
 Uno verbo, se-
 mita rebus om-
 nibus creatis
 avia. Jun.

Vers. 9. *He putteth forth his hand upon the rock; he overturneth the mountains by the roots.*

See what work he makes to get gold and silver.

He putteth forth his hand upon the rock.

These words may be taken two wayes ; first proverbially ; secondly, properly. In the former acception, they imply thus much ; That these men are willing to undertake the hardest work for gold, &c. What is harder then a rock ? yet though the work be as difficult as digging through a rock, they will put their hands to it. Secondly, take the words properly, and the meaning is ; Though while these men work in mines of the earth, they meet a rock, yet they put their hands on it, and hew a way through it. At the 4th verse, floods of water broke out upon them, and in this they meet with a rock which they must break, or else their designe is broken, and both their hopes and labour lost. The word signifieth the *hardest rock*, so that if they will have the treasure, they must batter a rock which stands as a Bulwork of Brasse to defend it against them. And yet this is not all ; The next words shew us another *Herculean labour* ; *He overturneth the mountains by the roots* ; or rather, *he turneth up the roots of the mountains* ; The meaning is, if mountains stand in his way to hinder his work, or if his work be to undermine and remove mountains, he will attempt and doe it, that he may attain what he seeks for. A mountain is spoken of in Scripture emblematically, to denote the greatest difficulties and oppositions of men to cross any designe ; And the overturning and levelling of these mountaines expresseth the highest actings of the power of God, in subduing all difficulties and oppositions for the good of his people (*Zeck. 4. 7.*) And when Christ would shew the utmost that a faith of miracles can doe, He saith, *it will remove a mountain*. And therefore to overturn mountaines properly so called, is a stupendious undertaking ; yet the Gold and silver-searchers are not discouraged at it.

Vers. 10. *He cutteth out rivers among the rocks, and his eyes seeth every precious thing.*

The former part of this 10th verse gives light to the former part of the 9th. There 'tis said, *he putteth forth his hand upon the rock* ; and here we see what his hand doth there ; *He cutteth out rivers among the rocks* ; that is, when the miner meets the water, as was shewed v. 4th, then he makes channels to convey it away, and give it passage. Some expound it of bringing waters from springs, through

speaks, (*Heb. 5. 14.*) *Senses exercised to discern both good and evil, and to resolve which is best or worst, among Naturals, Morals and Spirituals. His eye seeth, that is, distinguisheth every precious thing that he finds in the earth. And as the word imports, seeing distinctly and distinguishingly, so seeing delightfully. And thus precious things are seen, by those who seek for them. They are no sooner espied, but their seekers are ready to leap and sing for joy. Thus the mineralist seeketh every precious thing; He knows it when he sees it, and it pleaseth him to see it.*

Hence Note;

First, Precious things are mingled among the vile.

How many heaps of stones and dust must be removed, before the silver, the gold, & the goodly stones are found: As the wheat lyes in the same heap with the chaff, till it be winnowed, so doe the precious ores, with the basest earth, till they are separated.

Note, Secondly;

The wise mans eye distinguisheth between the precious and the vile, and knows which is which.

He will not take trash for gold and silver, nor pebbles for Saphires; he will not take chaff for wheat, nor cockle for barley. Thus should we doe in spirituals, our eye should be upon the precious things. *Grace is a precious thing, faith and love are precious things; and though grace be mingled with corruption, as the ore with dross, yet he that is spiritually wise can distinguish between them.* The Apostle prayes for the *Philippians*, that, *their love abounding in knowledge and in all judgements, they might approve (or try) things that are excellent, or (as the Greek hath it) things that differ* (*Phil. 1. 9, 10.*) that is, things that differ in excellency. Thus not only doth grace differ from corruption, and truth from error, but one grace differs from another in excellency, and one truth from another, though all are excellent. As in naturals, not only doth wheat differ from chaff, and gold from dross, but some wheat differs from other, and some gold from other in excellency. And thus it is both in morals and spirituals; And the eye of a godly man seeth both discerningly, he seeth what is good from bad, and among good things he seeth which is best. And as it is an argument of a spiritual eye to see things, so persons that

are

are precious. As the Lord tells the Prophet (*Jer. 15. 19.*) *If thou take away the precious from the vile, then shalt thou be as my mouth;* that is, if in thy teaching thou put a difference between the godly and the wicked, and dost not promiscuously give the portions and privileges of the former to the latter; then thou wilt approve thyself a man, speaking as I my self have spoken, or have taught thee to speak. The carnall man takes them up all together, his eye distinguisheth not either precious things or persons, yea as the Prophets speaks (*Isa. 5. 20.*) *He puts darkness for light, and light for darkness, he puts sweet for bitter, and bitter for sweet, he puts good for evil, and evil for good.* And as Christ chargeth such (*John 3. 19.*) *They love darkness rather than light,* they are so far from seeking, that is, delighting in precious things, that they choose the vilest things. But when the laborious miner goeth down into the path which he hath made in the earth, he seeth only precious thing, he takes no other notice of worthless stones, but only to put them by, that so he may come at what is precious. As *Elisha* in another case professed, (*2 Kings 3. 14.*) *As the Lord of hosts liveth, before whom I stand, surely, were it not but that I regard the presence of Jehoshaphat the King of Judah, I would not look toward thee nor see thee.* So would these men doe, in the present case, they would not see the things that are vile, nor look towards them, were it not that they regard the presence of Gold and silver, and precious stones, which lye in their company, and are mingled with them. *Job* hath not yet finished his discourse concerning these Adventurers, he gives one instance more.

Vers. 11. *He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light.*

The floods mentioned in this verse may be two sorts. First, the same which he spake of at the 4th verse, as also, in the verse immediately foregoing, where *Job* told us, that the Mineralist cut out rivers among the rocks, which having done, possibly they might annoy him; therefore his next skill is to handle them so, that they shall not. For this end, *He bindeth the flood from overflowing;* As He makes it flow to the advantage, so he binds it to its good behaviour, that it overflow not to the hindrance of his work. As the Lord by his infinite wisdom and power bindeth the Ocean, and saith to the Sea, *Hitherto shalt thou come, and no further, and here*

Et fletum
proprie signifi-
cat, hic pro
stillatione su-
mitur ut ca. 28.
16. More.

here shall thy proud waves be stay'd; So the miner would have these waters come as far as is necessary for his use and benefit, but no further, and therefore he binds them lest they should. The word, that is here translated, *to bind*, is applyed to the binding up of a child in swathing-bands, or to the binding up of a wound. And whereas we render, *He bindeth up the flood from overflowing*, the text is, *from weeping*; we say of some grounds, they are *weeping grounds*, and of banks, where the water ouzeth through, they are *weeping banks*. These artists would bind up floods with such sure banks or bounds, that they should not weep through, nor shed a tear to their annoyance. Thus Mr. Broughton renders, *He bindeth the floods from weeping*. Only take notice, that, this learned man conceives, that, the Antecedent to the relative *He*, is God himself; for thus he glosseth the text; *God dryeth the springs, from whence rivers ran, that they faile and have not so much as a tear of water*. Secondly, these floods may be such as are made from above, not such as he found below. Excess of rain falling from the clouds, doth often make great floods, which naturally making their way downwards may fall into those capacious vaults which he hath made under the earth, and, overflowing them, spoyle his work. Therefore he provides against these water-floods also, and binds them from over-flowing. Having thus secured his mine, he carryeth on his business with such success, that if any thing of worth be to be had, he lights upon it, and will have it, as *Job* concludes this verse and his whole discourse upon this subject in the next words.

And the thing that is hid bringeth he to light. . . .

That is, he discovers those riches which, till then, never saw the Sun, though wrought by the powerful influences of the Sun, as Gems and Minerals are. The words are near of the same sense and import with what he said in the former verse. *His eye seeth every precious thing*; yet there is an observable difference between them; That speaking of the sight which himself hath of those precious things, but this, of his bringing them out to the sight, and for the use of others. The sum of all is; that whereas vast treasures lay buried and concealed from all former generations, he brings them to open view, and presents them to the eye of the world. He having let or brought in the light to them, lets or brings them out to light.

From

From this large description of the way and meanes of getting treasure out of the earth,

Observe,

First, *Strong and constant labour compasseth great things, even the greatest things of this world.*

What may not men doe, if they have a heart and will put their hands to the doing of it? *The soul of the sluggard (saith Solomon, Prov. 13. 4.) desireth and hath nothing; we may say, The soul of a laborious man may have any thing that he desires. He that is nothing but desires, shall have nothing that he desires; but he that addeth good endeavours to his desires, can desire nothing that is good, and good for him, but he may have it. So Solomon concludes in the verse before-mentioned, in opposition to the sluggard; But the soul of the diligene shall be made fat.*

Secondly, Observe;

True and hearty desires, are alwayes followed with strong and hard endeavours.

They who indeed desire gold and silver, will seek to the ends and dig to the bottome of the earth for them. *Through desire (saith Solomon, Prov. 18. 1.) a man having separated himself (from all things that may hinder him) seeketh and intermedleth with all wisdom; that is, with all those things, wherein he may either exercise the wisdom which he hath attained to, or attain to more wisdom. The true desire of the mind is like the hungry appetite of the stomach, it provokes to any paines which may give it satisfaction. And because nothing can satisfie desire, but enjoyment, therefore the desirer needs no Task-master: Man will enjoyn himself the hardest tasks, upon a hope of enjoying what is desired.*

Thirdly, Observe;

That, for the things of this world, worldly men are willing to bestow strong and constant labour.

The explication of the whole context makes good the truth of this observation. Neither darkness, nor the shadow of death, neither stifling damps, nor over-flowing floods, neither rocks nor mountains have been able to discourage the hearts, or wea-

*Quæ tanta ne-
cessitas hominē
ad sidera ere-
ctum incurva-
vit et defecit, ut
erueret aurum
non minore pe-
riculo quæren-
dum quam pos-
sidendum. Sen.
l. 6. Natur.
Quæst. c. 25.*

*Terræus terre-
na. Sapit.*

ken the hands of men greedy of gain. Some of the ancient Hea-
thens have at once stood admiring and bemoaning man in this ;
They have wondred what so great necessity that is, which hath
compelled man, who is made of an erect countenance, with his face
heaven-ward, thus to bow down and dig himself into the earth,
to get those things which are not got with more danger then they
are possessed, when gotten. But though we can never bewaile
this too much, no, nor enough, yet we need not much wonder at
it : There being many considerations which may satisfie us, why
man, though these things cannot satisfie him, is yet so unsatisfied
without them.

First, Because these things are connatural unto man ; man is
a kin unto the earth, and the things of the earth ; he was made out
of the dust of the earth ; and what is gold but yellow dust ? or sil-
ver but earth purified by the fire ? man and earthly things being
so nearly related, no marvaile if man muddle in the earth after
them ; till his nature is renewed, this motion cannot be diverted.
(*John 3. 31.*) *He that is of the earth (in his original) is earthly*
(in his conversation) *and speaketh of the earth.* All his speeches
and all his actions savour of the earth. Philosophers say, *The*
temper of mans mind followeth the temperament of his body ; and if
so, how can the mind of man be but earthly, seeing the general
temperament of his body is earth. And therefore the Apostle
speaking of some professors who were so only in profession, saith
of them, *Their god is their belly, they mind earthly things* (*Phil. 3.*
19.) And 'tis true of Godly men too, who have much earth still
about them, that though they are not earthly minded, yet earthly
things are much in their minds ; first, to think of them ; second-
ly, to desire them ; thirdly, to compass and possess them.

Secondly, Earthly things have a glorious glitter and appear-
ance in them ; they are the most taking objects of the eye. The
Apostle *John* (1 Ep. 2. 16.) calls covetousness (which chiefly
respects gold and precious things) *The lust of the eyes ;* that is, that
which the eye lusteth after. And man is naturally led by sense.
The Apostle saith, *We* (that is, Saints) *walk by faith and not by*
sight ; implying, that all on the other side of the line of Grace
walk by sense, and not by faith (2 Cor. 5. 7.) And again
(Chap. 4. 18.) *We look not at things that are seen ;* we, that
is, we believers doe not, but the unbeliever or unregenerate man
looks

looks only at the things that are seen; and because men are so greedy of this sight, therefore they will dig, and cut through rocks and mountaines, and make themselves paths to these treasures, which the Vultures eye hath not seen.

Thirdly, Man hath continual use of these things, they accommodate all his affaires in this world. Solomon saith (*Ecc. 7. 12.*) *Wisdom is a defence, and money is a defence*; that is, a wise man will procure himself defence by his money. He saith again, (*Ecc. 10. 19.*) *Money answers all things*; that is, any thing may be had, and almost any thing may be done by money. Money answers beauty and Nobility. It makes the deformed comely, and the base-born honourable; It serves all turnes and businesse, and therefore we should not wonder, if there be such an appetite or instinct in man, to search into the bowels of the earth for the materials of it.

*Et Genus Cy
formam regina
pecunia donat.
Horat.*

Fourthly, Man riseth up in repute and estimation in the world, as he gets more of these things; worldly honour and credit flow in with riches; men are distinguished by their possessions; few value men by grace, by faith, &c. A man may be rich in faith, and abound in holiness, and yet find little respect with men: but if a man be wealthy, if he have store of silver and gold, he is respected by most, and adored or made (as it were) an Idol by some. They that are spiritual, know how to esteem men for spirituals, but commonly men are valued by their value and worth in temporals. This gives us another account, why the treasures of the earth are sought and pursued with so much eagerness. And indeed they are pursued with so much eagerness, that the Prophet David knew not which way in the world, to shew a higher esteem of, and stronger affections unto God and his wayes, the ways of holiness, then by saying, that he esteemed or affected them more then all the treasures of the world (*Psal. 119. 14.*) *I have rejoiced in the way of thy testimonies, as much as in all riches*; The Hebrew is, *as in all riches*; we supply, *as much as in all riches*; not that Davids spirit stood upon equal termes between God and the world. For he that rejoiceth in God, no more then in riches, rejoiceth much less in him then his duty is. And therefore David explaines himself fully to this in the 72d of the same Psalm, *The law of thy mouth is better unto me then thousands of gold and silver*. Both texts shew how much gold and silver are esteemed,

when this is made the commendation of our love to God, that we love him more then gold and silver.

But though we have no cause to wonder, yet we have much cause to lament, while we see the sons of men thus busied in the earth, and in love with earthly things. How sad is it to see so many venture the perishing of their mortal bodies, much more of their immortal souls, in seeking things which perish? How sad is it to see their hunger after this prey, carrying them into paths which the Lyons whelp never trod, nor the fierce Lyon ever passed? How sad is it to see such digging and searching for silver and gold, while that is neglected which is better then gold, even *durable substance*? How sad is it to see men overcoming all difficulties and laughing at all dangers to get gold, when as every difficulty stops their search after heavenly treasures. If a flood (shall I say) break out upon them, nay, if but a few drops of trouble fall upon them, they have done presently; and, if a rock, or a mountain (shall I say) be in the way, nay, if but a pebble stone or molehill of opposition be in their way, they will goe no further; O how far are they from cutting rocks, or labouring to remove mountains! How sad is it to see men slighting the shadow of death in their search for gold, and yet affraid of deaths shadow, even the remotest appearance of death in their searches after God? what a shame is it to see men pass not only through the shadow of death, but through death indeed, for dying or rather lifeless things, and yet to be affraid of *deaths shadow*, in following the things of eternal life! When the fluggard should goe on in his way, he will not, for (saith he (Pro. 26. 13.)) *There is a Lyon in the way*; every shew of danger is to him a Lyon, though possibly it can endanger him no more then a mouse. What a shame and reproach is it to mankinde, that whereas in seeking gold and silver, men have exceeded all the fabulous labours of the old giants, by their real labours, that yet men in seeking grace and glory, set so much below even dwarfs and pigmyes?

Be exhorted therefore, not to think any paines too much, or perils too great for the things of heaven, seeing men think no paines too much, nor perils perilous for the things of the earth. The very labour in seeking heavenly treasure is very sweet, but the enjoyment of them is infinitely sweeter: whereas the labour of seeking for earthly treasures, is very tiresome, and the very enjoyment:

*Auri effodiendi
ratio opera vicerit
gigantum
Plin. l. 33.
C. 4.*

ment to many, is much more tiresome. Some one lust is engaged and works in getting, but all the lusts of a mans heart may be at work in the enjoyment of the world. And if to obey the commands of one lust hath tired many a man, how will that man be tired who is at the command of many, of every lust? So then, we may conclude, *There is less trouble in seeking earthly treasures, then there is in using and possessing them*, though that trouble is far enough from being little. The sum of all is, Vaine man troubles himself very much to get himself more trouble. The Apostle Paul seems much affected with it, that the care of those who run races for honour and temporal rewards, should not be equalled, if not exceeded, by the Saints in running their race for glory and immortality; *Every man that striveth for the mastery, is temperate in all things* (1 Cor. 9. 25.) Now (saith he) *they doe it to obtain a corruptible crown, but we an incorruptible*. When men are to run a race, how doe they dyet and order themselves before? and when they come to the race, how doe they strain themselves, and all for a corruptible crown; we are striving for an incorruptible crown, shall we not be temperate in all things? shall we not use much sobriety, and be much in mortification and self-denial, that we may so run as to obtain? The temperance and paines of *Race-runners*, the labour of *earth-miners*, will rise up in judgement against all those that are sluggish and sloathful in *soul-matters*; yea the wisdom of these men, will rise up in judgement against thousands, who pretend to be very wise. The miners goe directly to the place where gold is, they seek not gold upon a green tree, nor precious gemms upon a vine; but they dig down into the earth when they would have these things. 'Tis folly to seek things out of their proper place. But we may say to many as the Angel to Mary, *Why seek ye the living among the dead?* Why seek ye heaven in the bowels of the earth, and glory in the wayes of sin? They labour in the earth, as if heaven itself were to be had there; and they labour for heaven, as if not so much as this earth were to be had there. But when with greivous toyle they have gotten that which hath only a shew of good, they will know (too late for recovery) that which is really so. I will close this admonition to earthly minded, and earth-minded men, with Davids chiding question (Psal. 4. 2.) *O ye sons of men, how long will ye love vanity; and seek after leasing?* When will

*Sed quoniam la-
teat, quod cupi-
unt bonum ne-
scire cæci susti-
nent.*

*Et quod stelli-
ferum transabi-
it polum, Tellu-
re demersi pe-
runt.*

*Boet. lib. de
Consol. Phi-
los.*

will ye pray, as he doth (v. 6.) *Lord lift thou up the light of thy countenance upon us* ? when will ye be able to say (as he did, v. 7) from your experience of the answer of such a prayer ; *Lord thou hast put gladness in our hearts, more then in the time, that (either other mens or our own) corn and wine, gold and silver did encrease.*

There is nothing can divert the thoughts of man and his desires from the world, but to direct them upon God. And thoughts of God are more then a diversion of our thoughts from the world, they are the death and mortification of them. Earthly desires cannot live in the aire of heaven, no more then any creature can, when taken out of or off from its proper element. *The gladness which the light of Gods countenance puts into the heart, conquers and kills the gladness which the glitter of gold and silver puts into the heart.* As God alone will be All in all to Saints in heaven, so they who are much with him here in the actings of faith and love, cannot but delight in him above all, and rise up to *David's* conclusion, from *David's* Questions (*Psal. 73. 25.*) *Whom have we in heaven but thee ? and there is none (either thing or person) upon earth, that we desire besides thee.*

Thus far *Job* hath described the labour of man, in seeking worldly treasure, the vein for silver, and the place for gold, either where they find or fine it ; And having finished this discourse he comes to shew that there is a vein of wisdom, which few men in the world have a desire to seek, and which none of the men of the world have an ability find.

JOB 28. 12. to the end of the 19th verse.

12. *But where shall wisdom be found? and where is the place of understanding?*
13. *Man knoweth not the price thereof, neither is it found in the land of the living.*
14. *The depth saith, It is not in me: the sea saith, It is not with me.*
15. *It cannot be gotten for gold, neither shall silver be weighed for the price thereof.*
16. *It cannot be valued with the gold of Ophir, with the precious onix, or the saphir.*
17. *The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.*
18. *No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.*
19. *The Topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.*

IN the former part of this Chapter, we found *Job* discoursing of that natural wisdom which is implanted in man by God. And there he shews by an induction of many instances, what that wisdom can doe, how far it can work; that, can search the bosome and bowels of the earth, and discern what's there; that can fetch or draw out gold and silver and precious stones from thence; that can master and overcome all the difficulties and impediments, and out dare all the dangers that stand in the way of those attainments; that wisdom can purifie and refine, perfect and polish all sorts of metals and gemms, into a fitness for the use and ornament of man: all this the wisdom of man can doe. Most men can see far into nature; some men can see her quite through, they are (as it were) of counsell with nature, and know her whole heart, all her secrets: all this man doth and hath by natural wisdom, which yet is the gift of God to man, A gift common to man as man. So that there is nothing in this lower world, nothing in the lowest parts of this world, which hath not been

been discovered and drawn out, either by the diligence of man, or by the succession of times. All things have their original and period, their beginning and ending, their entrances and their issues in certain times and places.

But now (in the following part of this Chapter, as was toucht in the vision of the whole) *Job* makes report of a wisdom which hath neither beginning nor end, neither vein nor issue searchable by man: yea, that wisdom of man which is so pregnant and piercing, so active and successful in discovering the works of God in nature, which are done below, even within the bowels of the earth, is not only puzzled often and at a stand, not only non-pluss'd often and gravel'd, but is sometimes stark blind to see, and utterly unable to untie the knot and discover the mystery of those works of God in providence which are done aloft upon the face of the earth.

Vers. 12. *But where shall wisdom be found?*

Man, who hath digg'd and found out many secrets, knows not where to dig for, or find out this secret. And *Job* gives four reasons, in the process of this Chapter, why he cannot.

First, Because there is no place particularly designed for it; He knows not where to break ground, with any hope or probability of finding this treasure. He treats of and enlarges this reason with much excellent variety. (*Ver. 12, 13, 14.*) *Where shall wisdom be found? and where is the place of understanding? It is not found in the land of the living. The depth saith, it is not in me, &c.*

Secondly, Because man hath no price in his hand to obtain it; As there is no place in nature where it can be found, so all the treasures of nature, cannot reach the purchase of it. And this *Job* prosecutes from the 15th verse inclusively to the end of the 19th. *It cannot be gotten for gold, neither shall silver be weighed for the price of it, &c.*

Thirdly, He shews, that as there is no place where, nor price whereby, so no power in the creature to attain it. This wisdom is not compassable by (that price for which the old heathens said their gods sold all things) study, labour, and industry; Which *Job* intimates (*ver. 21, 22.*) when he saith, *It is hid from the eyes of all living, and kept close from the fowls of the aire, &c.* There are
some

some things which no man can buy with Gold or Silver, which yet may be got by study and labour. But no beating of the brain, no biting of the nails can find out this secrets; tis kept close from the fowls of the aire, even from those men who soare highest after it in study and contemplation. These fowles of the aire cannot come at it, for God purposely hides it as a reserve to himself; It is kept close; and where? even in the breast of God, that's the cabinet. As the Kings and Princes of this world have many secrets and *mysteries of State*, which every man must not know, and some secrets which no man must know, in the whole compass of it, but only here a little; and there a little; so hath God infinitely more.

*Arcana Impe-
rij.*

Fourthly, He concludes, that God, and God only hath this wisdom, because He, and He alone, hath at once a full prospect of all things all the world over, in all times, even in one and the same time. He that hath not such a view of things as this, or he that sees things only by parts, or in this or that part of the world, or in this and that part of time, can never understand the full mind of God in what he doth, seeing whatsoever he doth is done with an infallible sight and fore-sight of all things in all places and thorough all times, past, present, and to come. And this *Job* proves from the 23^d to the 27th verse; *God understandeth the way thereof, and he knoweth the place thereof, for he looketh to the ends of the earth, and seeth under the whole heaven, to make the weight for the windes, and he weigheth the waters by measure: when he made a decree for the rain, and a way for the lightning of the thunder, then did he see it and declare it, he prepared and searched it out.* As if he had said, God set all things in order, and saw the order wherein they were set from everlasting, and therefore God and none but God, understandeth the way of wisdom, and knoweth the place thereof.

Upon all these grounds, *Job* concludes, that this second sort of wisdom, (for I formerly distinguished of three sorts of wisdom treated on in this Chapter; First, Wisdom about naturals; Secondly, *Wisdom about providentials*; Thirdly, *Wisdom about spirituall*; upon these grounds I say, *Job* concludes that this second sort of wisdom) referring to the providences of God in administering the things of this world, whether to the one sort of mankind or the other, hath such knots in it as no man can untie, such riddles

in it as no man living is able, unerringly, to resolve, but many thousands have erred exceedingly, foully, grossly, while they have been assaying to resolve them, and so have at once fallen by their presumption, under the sore rebukes of God, and a deserved censure from man. This was the case of *Jobs* friends, they presumed they had found out the key of the whole matter, even the hidden reason of all Gods providences toward *Job*. But God tells them at last (*Chap. 42. 8.*) *Ye have not spoken of me* (that is, of my dealings with men) *the thing that is right*; indeed they had spoken as to the man before them, such things as were very wrong, and had shot wide from their mark; And as God told them at last, that they were defective in wisdom; so *Job* puts the Question to them, here, reprovably,

Where shall wisdom be found?

Job prosecutes this point in several formes of speech; In this verse he argues by way of interrogation; in the next (or 13th) by a plain negation; and in the 14th by a prosopopeia, or an imitation of a person, bringing in the deep disclaiming this wisdom, and the sea, saying, *it is not in me.*

Where shall wisdom be found?

There is a vein for the Silver, and a place for the Gold where they find it: But where is the vein for wisdom? for wisdom to see to the bottom of all Gods providential dealings with the children of men? the bowells of the earth and the bottom of the sea, are easier found, then the place of this wisdom?

At illa sapientia unde inveniretur? Jun.

Some read the Text with a special accent upon the word *wisdom*; *Where shall that wisdom*, or (as others) *Wisdom* it self be found? That wisdom, which ye have been pretending to, all this while, as enabling and furnishing you to assign the reason, why God is pleased thus to exercise, thus severely to rebuke and tread me a poor worm under his feet, yet the work of his hands, *where shall this wisdom be found?* As if he had said, *I have spoken of wisdom, of that wisdom which men put forth in the pursuit of Gold and Silver, with all other precious treasures of the earth; but I am now speaking of a higher wisdom, where shall that wisdom be found?* that wisdom whereby God doth order and dispose all the motions of this world; in searching this wisdom all the

the wisdom which men have ever given proof of in searching for mines, or digging mettals is meer folly. This wisdom is nothing else but, and it is no less then the righteousness and the reason of all Gods proceedings, both with the righteous and the wicked; sometimes concluding both under the same state of outward suffering, and sometimes under the same state of outward prosperity; sometimes running the dispensation quite cross, so that godly men are sorely afflicted, and wicked men greatly advanced; And then again the godly advanced greatly, and the wicked are sorely afflicted. *Job* puts the question (*Ch. 21. 22.*) *Shall any teach God knowledge, seeing he judgeth those that are high?* Now ~~is~~ no man can teach God this knowledge, so God teacheth but few men any of this knowledge, and he teacheth no man all of it. *Where is that wisdom to be found?*

And where is the place of understanding?

Some distinguish between *wisdom* and *understanding*, as between a habit and an act. Understanding (say they) is the habit, and wisdom the act, by which all things are ordered and disposed of according to that light, which shineth in the understanding. The Jewish Doctors call *understanding*, the daughter of *wisdom*. But we need not be thus curious, it being frequent in Scripture to repeat the same thing in another expression. Wheresoever wisdom is, there is understanding; and wheresoever a right understanding is, there is wisdom: And as these two are inseparable companions, so they are often put the one for the other; For though many have an *understanding*, who have no wisdom, or who are very unwise, yet whosoever is an understanding man, is a wise man also; or rather his understanding is his wisdom: and though some critical distinction may be given between them, yet both may bear the same sense and signification, as elsewhere, so in this place also, without any hurt or strain to *Jobs* intention. When God gave young *Solomon* his choyce what to ask (*1 Kings 3. 9.*) Lord (said he) *give thy servant an understanding heart to judge thy people, that I may discern between Good and Bad.* An understanding for Government is a choyce Mercy; And as it is a choyce Mercy to understand how to govern our selves or others; so to understand how our selves or others, whether persons or nations are governed by the hand of God, is a choyce Mercy also.

We may well say with *Job*, *Where is the place of this understanding?* And as the place of it is not known, so neither hath man a price in his hand to purchase it.

Vers. 13. *Man knoweth not the price thereof, neither is it found in the land of the living.*

Hic tantum agitur de sapientia divinae administrationis, quæne p̄is quidem hominibus patefacta est, ut merito hic dici queat nusquam inveniri.
Merc.

When *Job* saith, *Man knoweth not*, we are not to expound it of this or that man, or sort of men, distinguished from the rest; as of weak men, or of ignorant men, or of unlearned men, or of men of an inferior and common rank; Nor are we to interpret *Job* speaking only of wicked or prophane men. But take the wisest, the most learned, the greatest, yea the holiest men on earth, and even of them all it may be said, *Man knoweth not*, (that is, no one man of all these men knoweth) *the price thereof*. For not only they who have wisdom from God, but even they who have the wisdom of God, know not the wisdom which is here treated of. They who know much of the mind of God, yea (as *Paul* speaks to the Church of *Ephesus*, *Acts* 20. 27.) they who know (as to what God would have man do) *all the Counsel of God*, may yet know little or nothing of his mind or counsel, as to what himself hath done or is doing. This was the Prophets confession (*Jer.* 12. 1.) *Righteous art thou O Lord, when I plead with thee, yet let me talk with thee of thy Judgements; wherefore doth the way of the wicked prosper? Wherefore are all they happy* (in the eye and account of the world he meanes, or in their own, for other happinesses such have none) *that deale very treacherously*. That holy man did not know how to clear up the Lords righteousness (though he knew he was righteous) when he saw the unholy and unrighteous flourishing; this looked like a matter quite out of order, and he could not see the order of it. And so some render this text, *Man knoweth not the order of it*. I shall touch that reading as soon as I have given a brief account of ours.

Man knoweth not the price thereof.

Propter quod q̄ re aliqui delectantur, ita precij modus est: singulorum libidinis precium.

The price of a thing is that which either, first, the esteem of men, or secondly, the rarity of it, or thirdly, the danger and difficulty of attaining it, or fourthly, the intrinsecal worth of it, hath put upon it. One of the ancients gives an excellent account about the price of things; *As any one is delighted with or phancyleth a thing,*

thing, so is the price of it. Every mans lust, especially the lusts of great men or Princes, makes the price great. And again the same Author. It is a small matter to us, unless we are clothed and fed with dangers, so that what we use all the body over pleaseth us most, when it is got by the hazard of the soul or life. But the word which we render price, and well enough as to the signification of it, is yet by many of the learned (and I think better as to the sense of this place) translated order; *Man knoweth not the order* (nor the state) of it. Thus we render it in the verb often (Psal. 50. 21.) *I will reprove thee, and set them*, (that is, thy sins) *in order before thee*. And again (Exod. 40. 23.) *He set the bread in order upon it*, &c. The Greek Version consents fully to this Reading. And because Job speaks of the price or worth of wisdom afterwards, telling us that it cannot be had for gold or silver, &c. (v. 16.) therefore (though our translation is not to be refused, because it answers both a known signification of the word, and the general scope of the Chapter, yet) I judge that reading more suitable; *No man knoweth the order thereof*. As if he had said, God doth so vary his dealings; that no man knoweth his method, or where to have him at all times. God doth not keep a road, but takes what liberty he pleaseth in his administrations toward men. And therefore, *Man knoweth not the order thereof*.

facit maxime regum. Plin.
tarum est nisi qui vestimur periculis, etiam vestimur; A deo per totum corpus anima quæ sita maxime placeat. Plin.
Proprie est ordinare aut disponere bene, tamen verius pretium, quia secundum gradum & ordinem in quo res aliqua constituitur illius pretii cognoscimus et æstimamus.
Talis.
Aquila

Neither is it found in the land of the living.

That is, *It is not any where to be found*. That which is not to be found among the living, is much less to be found among the dead. Beasts live, yet the life of sense is no life in comparison to the life of reason, and therefore it is said, *Eve was the mother of all living*, as if beasts who have a sensitive, and plants which have only a vegetative life, or a life of growth, were not to be reckoned among the living. This form of speaking, *The land of the living*, is a common Hebraism in Scripture, signifying our abode and state in this world. (Psal. 27. 13.) *I had fainted, unless I had believed to see the goodness of God in the land of the living*. And thus spake those wicked conspirators against the Prophet (Jer. 11. 19.) *Let us cut him off from the land of the living, that his name may be no more remembered*. So that when Job saith, *it is not found in the land of the living*, it is as if he had said, This wisdom is not to be found among any sort of men in the world. Yet there are some

Vircentes peculiariter vocantur homines, ut cum Heva vocatur mater omnium viventium. Drus.

(to

(to note that by the way) who restrain this expression to the land of *Canaan*, as if that, by way of Eminency were called *The Land of the Living*. Thus they expound (*Isa. 38. 11. Ezek. 26. 20.*) as also those other texts already mentioned. As it to walk in or to be cut off from *the land of the living*, were to live in or dye off from the land of *Canaan* or *Judea*, in a more peculiar sense then to live in or dye off from any other Land upon the face of the Earth. And there is a double reason given for it. First, Because the land of *Canaan* was furnished with all things necessary for natural life, beyond other lands; It was a land *flowing with milk and honey*; In the word *flowing* we have abundance, and in those words *milk and honey*, we have the fatness and sweetness, the strength and delicioulness of those food-provisions which *Canaan* yielded. Secondly, in a spiritual sence, *Canaan* was called, *The land of the living*, Because, there was the worship of the living God, and there the living God did in a special manner manifest himself. There also were living men, or men living a life of Grace: in comparison of whom all other men may be numbred among the dead, and are often in Scripture-language called dead men, dead in sins and trespasses. So that forasmuch as, to that land, the land of *Canaan*, the grace of God was confined, upon the matter, (for though there were here and there some picked out and called to a life of grace (as the first fruits of the Gentiles) from other nations, yet that was the land of those who lived a life of grace, holiness, and faith, while the rest of the world sat in darkness, and in the shadow of death. Now I say, forasmuch as the grace of God was almost shut up within the borders of *Canaan*) That may well in way of difference from all other lands, be called *the land of the living*. Yea not only did all the *living* (in this sence) dwell in the land of *Canaan*, but (as I may say) *The enliveners* dwell only there. The Prophets of God dwell there more then in all lands, this was *Canaan's* glory and priviledge, It was the land of the Prophets, who enlivened the people with the knowledge of the living God, and so was the land of the *enliveners*. The Holy Prophets were the living Oracles of God, and carryed the message of eternal life and salvation from God, to the Inhabitants of that land. But though *Canaan* (I grant) was the *land of the living* in a peculiar sence, and had priviledges above all lands; yet in this text I would not so restrain it, nor is there any reason why any others

Terra Canaan dicebatur terra viventium, quia ibi habitabant cultores dei vivi, sed præcipue propter multitudinem sanctorum Hævæorum, i. e. vivicatorum, sc. prophetarum. Bold.

others should, seeing *Job* is here speaking at the greatest latitude that is imaginable, assuring us that the wisdom, which he treats of, is not to be found in any land whatsoever; And all lands are lands of the living, as to the life of nature, and there are scarce any now, where some do not live the life of Grace.

The vulgar translation renders the Text with another kind of Restriction; *Wisdom is not to be found in the land of those that live deliciously*; As if the meaning of *Job* were; It is not to be found among Epicures and Sensualists, among the sons and daughters of pleasure, whose greatest care and study is, to make provision for the flesh, that they may fulfill the lusts thereof. But though there be a general truth in this translation, and a usefulness in the sense that ariseth out of it, though it be easily granted, that wisdom is not found among the voluptuous, who (as the Apostle speaks of the wanton widow, (1 Tim. 5. 6.) *Live in pleasure, and are therefore* (as he there concludes of such a widow) *dead while they live*, and so may well be excluded from *the land of the living*; And though we may argue from it, that if the holiest men that live, cannot reach the depth of this wisdom, then much less can they, who live in sinfull pleasures; though (I say) this be a true assertion, yet as to the Original Text, it is an unsound and corrupt translation; and therefore I pass it by.

*Nec invenitur
in terra suavi-
ter viventium.
Vulg.*

The *Chaldee Paraphrast* translates as wide from the Hebrew, and much to the same sense. *Neither is it found in the land of proud liver, or of those, who in their lives, are proud sinners.* For as God knows the proud afar off, (Psal. 138. 8. that is, he takes no more respectful notice of them, then we do of things or persons which are afar off, or out of distance) so the proud know not God, and the works of God (whether they be works of judgement or works of mercy) are afar off from them; that is, they have little or no acquaintance at all with the purposes of God in them; proud men are even declared enemies to God; now if, *The servant* (as Christ saith, *John* 15. 15.) *knoweth not what his Lord doth*; that is, his Lord doth not communicate to him the secrets of what he is doing, then much less do enemies know what their Lord doth. And surely if the wisdom here spoken of, be to be found any where in the land of the living, it is to be found among the humble, *The meek will he guide in judgement, and the meek will he teach his way* (Psal. 25. 9.) And again (v. 14.) *The se-*
cret

*Nec invenitur
in terra super-
borum peccan-
tium in vita
sua. Chald.*

cret of the Lord is with them that fear him, and he will shew them his covenant; or (as our Margin hath it) and his covenant to make them know it. Yet he doth not reveal all his secrets to those that fear him. He will reveal to them all the necessary secrets of spiritual wisdom, but not all the secrets of providential wisdom. Therefore, I conceive, both these readings are as wide from the scope of this text, as they are (I am sure) from the letter of it. And therefore I shall carry it more generally. Concluding that when *Job* saith, wisdom is not to be found in the land of the living, his meaning is only this, that it is not to be found any where upon the earth, or among the living. In pursuance of which sense, he brings in the depth, and the sea disclaiming the possession of it in the next verse.

Verf. 14. *The depth faith, it is not in me: and the sea faith, it is not in me.*

Here is a double Disclaimer. The negation is repeated to shew the certainty of it.

The depth said,

It is usual in Scripture to ascribe speech to things speechless, or that cannot speak; The Vallies and the Mountains, the fields and forests are brought in speaking there, yea passions and affections are ascribed to them, and they are there represented sometimes mourning and lamenting, sometimes laughing and rejoicing. This figure of Rhetorick is frequent also in prophane Authors, both Poets and Orators.

The depth saith:

What saith it? We may conceive it saying thus; *I am deep, but wisdom is too deep for me.* No created depth can hold that depth. There are two sorts of deeps; first, deeps at land; secondly, deeps at sea. The word in the text may signifie either, any great gulf of earth or water, whose bottome cannot at all or very hardly be found. *Moses* useth this word in his description of that first masse of earth and water, before the creating power of God had determined or drawn it out into any particular order. (*Gen. 1. 2.*) *And the earth was without form and voyd, and darkness was upon the face of the deep.* It is applied specially to sea-deeps

☐☐☐ voragi-
rem denotat.

deepes (Psal. 107. 24. 26.) *They that goe down to the Sea in ships, that doe business in great waters, they see the workes of the Lord, and his wonders in the deep. They mount up to the Heaven; They goe down again to the depths, &c.* A ship in a storme sinkes down sometimes (as it were) into a low valley, and then again is mounted as upon an hill. It is applyed specially to Earth-deeps in that blessing which Jacob pronounced as the portion of his Son Joseph (Gen. 49. 25.) *And by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lyeth under.* Which some expound of springs of water, which arise out of the bowells of the earth. Others of precious mines which are found and digged there. And here, I conceive, the word is rather to be restrained to a depth of the earth, because the sea is expressed in the next part of the verse.

The Sea saith, it is not in me.

The sea is that body of waters, distinct from rivers, of which Moses speakes (Gen. 1. 10.) *The gathering together of waters called be seas.* All these lower waters are collected into that huge vessel or receptacle called Sea.

Some interpret the text of *sea-men*; *The sea saith*; that is, *Sea-* *Per mare in-*
men whose business is upon the Sea, whose business and art it is *telligit eos qui*
to pass and repass those mighty waters; each one of this Sea- *in mari Navi-*
tribe saith *it is not in me.* As if Job had said, inquire of Sea-men *gant & merca-*
who encrease their skill by much experience, and are daily *t uros student.*
acquainted with the water-works and wind-works of God, and *Bab. Solom,*
they will answer, *Wisdom is not in us.*

Others expound it of those natural inhabitants of the Sea, the mute fishes; these can as much enform us in this poynt as men on earth: They say no less, and they can say thus much, though they never yet said any thing, Rather then we will take it upon us, that wisdom is to be found in our watery element, we will all say with one vote, as if we were but one, *Wisdom is not in me.* Thus the creatures are brought in, as it were, answering the searchers or wisdom, you will loose your labour, and search in vain, if you think to find This wisdom in us, which God hath secreted in his own breast and bosome.

These three verses being all of this one strain, or a continued proof, that wisdom is no where to be had or found in the whole

compass of nature, I shall only give some brief notes from them as considered together.

Observe,

First, *There is no creature can give us any unerring intelligence of the wayes of Gods providence, or the reason of his dealings with the sons of men.*

Though every creature proclaims that there is a God (we cannot set a step, but we tread upon that which speaks a God; which way soever ye look, ye have a representation of his eternal power and Godhead (Rom. 1. 20.) The creatures being as so many glasses which reflect his divine perfections) yet none of the creatures can make a perfect report to us of this wisdom of God; They shew us that God is wise, and we may find great store of undeniable demonstrations of his wisdom every where, or any where, in any land of the living, in the depth, and in the Sea: But we cannot find this wisdom among them all. The creatures have it not, nature is not acquainted with it, and therefore Job goes higher, affirming that it is not only not to be found in the deep Sea, or in the depths of the earth, but man knoweth not the price thereof.

Hence Observe, Secondly,

The wisest and holiest of men cannot enter into or understand the secrets of God.

There is not only a difficulty in the thing, but as to man, the best of men, an utter impossibility. We know nothing, but as God is pleased to make us know it. And there are some things which he hath not at all promised to make known to us. *Secret things* (saith Moses, Deut: 29. 29.) *belong unto the Lord our God*; that is, they are his peculiar, or his peculiarly. And he there speaks of those secrets of providence which are in the manifest judgments and curses of God poured out upon wicked men. For ever in those things which are seen, there is much unseen; and of visible actions, there are invisible reasons and purposes: the key of these secrets is kept in Gods hand, not in ours. God hath three sorts of secrets; first, the secrets of his counsel and decrees; secondly, the secrets of his providence and outward administrations; thirdly, the secrets of his Spirit and of his grace. From the two former,

former, God hath locked out the holiest of men; God hath locked man not only out of the secrets of his counsel, as the Apostles challenge proves (*Rom. 11. 34.*) *who hath known the mind of the Lord, and who hath been his counsellor?* But he hath also locked out man from the secrets of his providence. Though many providences of God are plain, and it is our duty to search them with a holy and modest diligence, as David intimates (*Psal. 111. 2.*) *The (providential) works of God are great, sought out, of them, that take pleasure therein; yet man by searching cannot find them out fully, or to the bottom. Thy righteousness (saith the same David, Psal. 36. 6.) is like the great Mountains, thy judgments are a great deep.* Some of the judgments of God are a shallow, or a foord over which a Lamb may wade; every child may read the meaning of them; and a man (any ordinary man) may say, verily there is a reward for the righteous, verily there is a God that judgeth in the earth, (*Psal. 58. 11.*) *The Lord many times acts so legibly and intelligibly, that a man, a common man, who hath but natural reason shall be forced to acknowledge the Lords hand, and say, there is a God in Heaven that judgeth in the earth. The Lord is known by the judgement which he executeth (Psal. 9. 16.)* That is, every one who seeth such a judgement, may know that God hath executed it; such power, such holyness, such justice, such hatred of sin appears in it, as none can so much as pretend to, but God himself. But there are unpassable depths in some of the judgements of God, depths in which the Elephant may swim, and which the most judicious and reaching heads have not line enough of understanding to fathom. The Apostle speaking not only of the counsells of God from eternity, but of the dealings of God in time, and in particular of his dealings with Jews and Gentiles, in casting off the one people, and taking in the other, (He, I say, speaking of these) is forced to cry out (*Rom. 11. 32, 33.*) as a man amazed, and at his wicks end, as a man whose reason is over-Master'd, and himself at a loss in his understanding, as a man who had said all he knew, and knew no more what to say, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* Though he could not see the reason of what God had done, yet he saw he had reason to be amazed at what he had done. O how was Paul astonished to see those who were not a

people, that is, who were a people of no account or reckoning to become the people of God. And that God had indeed, as the Baptist said he could, (*Math. 3. 9. Raised up children to Abraham out of stones.* What shall we say then (we scarce know what to say, saith the same Apostle, *Rom. 9. 30, 31.*) *That the Gentiles which followed not after righteousness (yea which were filled with all unrighteousness, Rom. 1. 29.) Have attained unto righteousness, even the righteousness which is of faith: But Israel which followed after the law of righteousness, hath not attained to the law of righteousness;* and though he gives a clear reason of it, in regard of their gross mistake, in seeking it not by faith, but as it were by the works of the law; yet still there's a dreadfull secret in it, that they should be left to mistake so grossly. In these things the wayes of God are a deep, and as they are a deep, so they are upon the deep: there is no tracing of his footsteps. *Thy way (saith David, Psal. 77. 19.) is in the sea, and thy path is in great waters, thy footsteps are not known;* That is, they are not alwayes known, or they are not known in all things, yea they are not altogether known in any thing. The Lord, in many of his providences, walkes as if a man should walk upon the Sea, who as soon as he is past, there's no print nor track discernable. A ship (we say) plougheth the Ocean, and makes deep furrowes there; yet there is no appearance where the ship passed, when once 'tis past: he that comes after, cannot find where the keele hath made impression and cut the waters. Such are many of the wayes and paths of God; where he doth most, he appeares least. *The Lord reigneth (saith David, Psal. 92. 2.)* And one would think, that where the Lord reigneth, there he should be most visible in his working, yet (as it followes) even then, *clouds and darkness are round about him,* that is, he acts as in the clouds, and his works are full of darkness, though fuller of righteousness and Judgement (as it is there, also, said) towards the children of men. The Lord dwells in light inaccessible, or which no man can approach unto, (*1 Tim. 6. 16.*) and yet man cannot approach unto him for darkness. *He hath made his wonderfull workes to be remembred (Psal. 111. 4.)* that is, he hath made them so, that they ought to be remembred, or he hath made them so that they cannot choose but be remembred; if man would set himself or study to forget them, he cannot; and as he hath made his wonderful workes, in
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all these fences to be remembred, so he hath made many of them so full of wonders that they cannot be understood.

There are works of God in nature, which the greatest Philosophers have been at their wits end to find a reason of, and (as 'tis said) one of them ended his life because he could not find the reason of one of them. Some Authors tell us, that *Aristotle* not being able to give an account to himself or others why the *Euboean Sea*, or *Euripus* ebb'd and flow'd seven times a day, cast himself into it, saying, *Seing I cannot apprehend thee, do thou take me.* Yea some of the commonest things in nature are beyond mans discovery; and *Solomon* useth that as an argument to prove that man knoweth not the providential works of God (*Ecc. 11. 5.*) *As thou knowest not what is the way of the Spirit, that is, of the wind, as some interpret, which riseth and abateth, cometh and goeth no man knoweth how; as Christ tells Nicodemus (John 3. 8.) The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth.* Others by the *Spirit*, understand the soul of man, which enters the body and quickeneth it no man knows how, though it be done every day; and this doth well comply with the latter part of the verse, *Nor how the bones grow in the womb of her that is withchild.* So that here is an assertion of mans ignorance about the works of God in the whole frame and formation of man, soul and body; we neither know, how the soul is conveighed into the body, nor how the body is formed in the womb by the joynting and growth of the bones. Whence *Solomon* inferres the point in hand, *Even so thou knowest not the workes of God who maketh all;* As if he had said, as thou knowest not the natural workes of God, so neither doest thou know his providential workes; And as this is true of the times or seasons of Gods workings in providence, so also of the manner, intent or purpose of God in it.

Quia Ego non capio te, tu capias me.

Let this reprove and repress their bold curiosity, who have an itch to pry into the secrets of God, and are not so much industrious as immodest, in searching into those things which cannot be found (as if they could carry the wisdom of God (as some speak) in their sleeve, or put it into their pockers) while in the mean time, they are cold and careless in searching into those things which 'tis their duty to seek, and would be their happiness to find.

Our wisdom is but as the drop of the bucket, yea but as a drop to

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the Ocean, compared with Gods. And can our drop comprehend his Ocean? A bucket shall as soon take in the Ocean, as man the wisdom of God. The Apostle Paul (speaking of the Gentiles (*Rom. 1. 22.*)) saith; that *professing themselves wise they became fools.* They who take it upon them to have that wisdom which they have not, deserve to have the wisdom taken from them which they have; And they who neglecting to know God, or what they know of God, have an ambition to be knowing as God, are justly left to be less knowing than man; that is, to become fools. He that would be wise spiritually must become a fool, (*1 Cor. 3. 18.*) He must lay aside his own wisdom before he can exalt or receive the wisdom of God. *Happy are they who become fools that they may be wise; but woe unto those who are so wise, that they become fools.*

And if the wisest and holiest of men cannot reach the secrets of God in the workings of his providence, surely then, no natural man can reach the secrets of God in the workings of his grace and Spirit. The natural understanding of man is more in the dark about the least and lowest things of grace, than about the greatest and highest things of nature. The natural man (as the Apostle concludes, *1 Cor. 2. 14.*) *receiveth (or apprehendeth) not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* He that seeth spirituall objects must have a spiritual eye. *Meere sense in beasts is not further from reason, then meere reason in man is from grace.*

And here let us take notice of the goodness of God, who hath not hid the knowledge of any of those things from us, which are necessary for us to know; nor hath the Lord hid other things from us which he doth hide, as if he did envie our knowledge of them (as the Devil falsely suggested to our first parents) but because it is not good, much less necessary for us to know them; He hath given us the knowledge of all that is necessary and good for us to know. And whereas that other wisdom or knowledge is not to be found any where in the land of the living; this is (upon the matter) every where to be found. To be sure wisdoms house, and the posts of wisdom, are to be found in all places where Christ is known, and the sound of the Gospel comes. And if other parts of the world are straitned, for the means of holy saving knowledge,

ledge, we are not. Wiſdom keeps open houſe with us continually; and the two principal points of divine knowledge are clearly and fully revealed to us.

First, the way of duty, how we ought to walk and to pleaſe God, as the Apoſtle ſummes up all his Sermons of duty to the Theſſalians (1 Ep. 4. 1.) God doth not command us to obey him blindfold, or not revealing in what he would be obeyed. We read (Mic. 6. 6.) of a great enquiry made of old what to doe, *Wherewith ſhall I come before the Lord? and how my ſelf before the high God? Will the Lord be pleaſed with thouſands of Rams? &c. Shall I do this? or ſhall I doe that?* The answer is given to theſe Queries (v. 8.) *He hath ſhewed thee, O man what is good; And what doth the Lord require of thee, but to doe juſtly, and love mercy; and to walk humbly with thy God?* Let none ſay where is this wiſdom to be found? and where is the place of this underſtanding? It is plain before thee, O man, God hath ſhewed thee where thy duty lyeth; thou needſt not ſtand grooping after or gueſſing at it.

Secondly, As God hath revealed to us the way of duty, how we ought to live and order our converſation; ſo the way of life, and how we may attain ſalvation. He hath revealed Chriſt plentifully; and all believers have received an unction, whereby they know all things (1 John 2. 20.) That is, all thoſe things, which either not to know, were there ſin, or the not knowing of which would leave them in their ſins. They have the anoynting or teaching of the Spirit, to lead them into all theſe truths. Therefore do not ſay, God hath ſtrained you, in any neceſſary peice of knowledge and ſpiritual wiſdom, ſeeing the knowledge of all that wiſdome is ſet before your eyes, which concernes either the duty, or the comfort, the preſent converſation, or future ſalvation of man. The way by which we ſhould go to heaven (Jeſus Chriſt) is plain; though many of thoſe wayes wherein God goeth among us on earth are hidden and ſhut up. Wherefore as Paul at once adviſeth and dehorteth (Rom. 10. 6, 7.) *Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down from above) or who ſhall deſcend into the deep? (that is, to bring up Chriſt again from the dead)* As if you were at a ſtand where to find Chriſt, or how to make uſe of him. But (v. 8.) *What ſaith it? The word is nigh thee, even in thy mouth, and in thy heart;*

heart; that is, the word of faith which we preach. We need not make so many difficulties in this matter, when God hath made it plain and easie; As the same Apostle shuts up this discourse, (v. 17, 18.) So then, faith comes by hearing and hearing by the word of God. But, I say, have they not heard? Yes verily their sound went into all the earth: and their words unto the ends of the world. The Gospel of Christ, or Christ in the Gospel, like the Sun (spoken of by David, Psal. 19. 5.) hath cast his beautiful and glorious beames all the world over. What the Psalmist spake of the creatures, that the Apostle attributes to the Evangelists or Preachers of the Gospel; because by them the name of Christ, and salvation in his Name, was published all the world over, according to that command of Christ left with them at his departure (Matth. 28. 19.) Go, teach all Nations. And (Mark 16. 15.) Go ye into all the World, and preach the Gospel unto every creature. This command the Apostles faithfully performed, dividing themselves into the several quarters of the World for the speedy performing of this service, the carrying of the light of the Gospel as the Sun doth his light unto all the nations of the earth. For indeed the Apostle (to note that by the way) doth not properly cite that of the Psalmist, but only allude to it. And therefore, he doth not say, as it is written, which he useth to doe, when he alledgeth a proof out of the old Testament, but only takes up the words of the Psalm, and accommodates them to the point he was upon. As if he had said; if the voice of the Heavens be gone through the world, why not the voice of Christ in the Gospel, or how much more the voice of Christ, and the light of Christ, the Sun of righteousness in the Gospel, which doth much more declare the glory of God, then the Sun and Moon in the heavens. But to come off from this and return. It cannot but be granted that God hath not denied us the knowledge of those things which make us wise to salvation, and hath shewed us where that knowledge is to be found: though there is a wisdom, of which Job saith, *Where shall wisdom be found?*

And as Job hath already shewed, that there is no place among men where that wisdom of God is to be found; so, he sheweth in the words following, that there is no price in the hand of man by which that wisdom can be purchased.

Verf. 15. *It cannot be gotten for Gold, neither shall silver be weighed for the price thereof.*

Gold and Silver are the most valuable things in this world. VVhat cannot Gold and Silver buy? yea, what cannot Gold and Silver doe? It is said proverbially, *We may buy Gold too dear*; but there is nothing so dear among men which Gold will not buy; yet Gold can do nothing in this case; wisdom cannot be gotten for Gold, &c. VVhen Simon Magnus (Acts 8. 18.) saw that through laying on of the Apostles hands, the Holy Ghost was given, he offered them money, saying, give me also this power, &c. But Peter said unto him, (v. 20.) *Thy money perish with thee, because thou hast thought the gift of God may be purchased with money.* VVhat Peter there spake concerning that special gift of God, is true of this also. Money cannot buy it out of the hand of God. It hath been said, *All things are to be sold or saleable at Rome.* Gold may get any thing of them who are covetous of Gold. Not only Dignities and Offices, but indulgences and pardons, Altars and Croffes, the power of the keys, and Christ himself, with Heaven and all, are set to sale in open market by those Romish Merchants. But the things which are highly esteemed among men are an abomination to the Lord.

Omnia Romæ Venalia,

Further, The word here rendred *Gold*, signifies, *shut up or enclosed*; Gold is so called upon a double consideration.

First, VVith respect to the natural locality of Gold; For some Gold is mingled with the sand, and lies open to the eye upon the face of the earth; so other Gold is shut up in the bowels of the earth, or shut in among stones and rocks. This enclosed Gold is the best and richest Gold; and yet for this, wisdom cannot be gotten.

אָנֹר Denotat aurum inter saxa conclusum & compressum et vocatur apud Hebræos Aurum clausuræ Bold.

Secondly, It is called so, because they who have gotten Gold shut it up and keep it safe and close under lock and key, within bolts and barres; Nature locks it up, it is hard to come by at first. And when men have once unlockt Natures closet, and got it out, they lock it up in safer closets. VVhat we esteem highly, we lay up carefully. And our care in keeping it, is proportionable to our pains in getting it. This word is rendred *pure Gold*, and we put in the Margin *shut up* (1 Kings 6. 20.) and here the *next Gold* is meant; *It cannot be gotten for Gold*, the finest Gold.

N o

Neither

Neither shall silver be weighed for the price thereof.

*¶ Per Unde-
fictus quod est
genus ponderis.*

There is an allusion in the word *weighed* to the custome of those times; then they made their payments by *weighing*. (Gen. 23. 16.) as we doe now by *telling*.

Vers. 16. It cannot be valued with the Gold of Ophir.

*¶ Pro calcavit
humi prostravit
per Metonim-
iam, comparavit,
cestimavit, quia
merces venales
et aestimanda
ante oculos hu-
mi sternuntur.*

From the word *chethem* here translated *gold*, that word *Mistam* is derived, which is the title of several of *Dauids Psalmes* (Psal. 15. 56. 57. 58. 60.) As if it had been said, these are *Golden Psalmes*, or *most precious Psalmes*. And 'tis said here, that wisdom cannot be valued with this gold; the meaning is, though there be some gold more precious and valuable then other, and you bring that which is most valuable, yet even that is no valuable price for wisdom. This verse is of the same sence with the former; only note, that whereas we render, *It cannot be valued*; the Hebrew elegancy is, *it cannot be laid on the ground with the Gold of Ophir*. Which manner of speaking is a further allusion to the customs of many Nations, in trading by exchange or barter, among whom the buyer layeth an heap of his commodity, and the seller an heap of some other commodity upon the ground, that each may judge whether it be proportionable in value. *God will not lay the least ray of this wisdom to the greatest mount of gold*, and go to a barter with you, there is no getting wisdom by such exchange. Concerning *Ophir*, the reader may see more (Chap. 22. v. 24.) where *Ophir* alone is put (as we translate) for the gold found there. *It cannot be valued with the gold of Ophir*;

With the precious Onix and the Sapphire.

*¶ Quod attinet
varia nomina
uri gemma-
rumq; memi-
nerit lector, boni
esse Grammati-
ci quaedam ig-
norate.
Ecc.*

Having spoken of precious mettals, he now speaks of precious stones, gemms and Jewels; Concerning which it is not necessary to make any large discourse, either as to the reason of their names, or of their Nature. And if a Modern Author hath said in his Comment upon this Scripture, it may well enough become a good Grammarian to be ignorant about them, much more may I say, it will be no disparagement to a good christian to be so. We find this stone mentioned as the second in the fourth or last row of precious stones appointed by God to be set in the breast-plate of
Judge-

Judgement to be worn by the High-Priest (*Exod. 28. 20*) And the fourth row, a Beryl, and an Onix; and a Jasper: they shall be set in Gold in their inclosings. The Onix is a whitish stone, like the white of a mans nail; from whence also it hath its name; some of them are of divers colours, white-speckled. The Sapphire was spoken of at the sixth verse of this Chapter. But I would not have the reader either here or there to expect any exact discovery of the figure, of the nature, of the vertue or value of these precious stones; I leave that work to its own professors. But how excellent soever they are, they cannot be valued with wisdom.

Vers. 17. *The Gold and the Crystal cannot equal it, and the exchange of it shall not be for Jewels of fine Gold.*

Before it was Gold with the precious Onix; Here *The Gold and the Crystal*. The word which we render *Crystal*, is translated by some not as a distinct kind of stone, but as noting the quality of the best stone of any kind, the root importing purity and clearness. The *Crystal* is a well known Gemm like unto most pure water congealed into a transparent, perfectly perspicuous body; And as its excellency ariseth from its own native beauty, so from its use in Scripture, to Embleam or set forth the most beautifull things (*Ezek. 1. 22. and 4. 6. Rev. 22. 1.*) To be clear as *Crystal* is a proverbiall speech noting the greatest clearness. And if this stone were as hard as it is clear and pure, no Gemm would be comparable to the best sort of *Crystal* for beauty and glory. And because it is hard to determine what stone is distinctly intended by the Hebrew word, therefore, as we translate it *the Crystal*, so others *the Diamond*. Doubtlesse *Job* meant a stone of great esteem; for seeing the sence riseth higher and higher; Therefore it seemes to be a stone in value beyond the *Onix* and the *Sapphire*. The Naturalist *Pliny* puts the preciousness of it in the brittleness of it, men boasting most in those things which are soonest lost.

And the exchange of it shall not be for Jewels of fine Gold.

Some read *vessels of fine Gold*. Now as he had spoken of Gold in the matter and nature of it, So here he speaks of Gold in the use of it, when wrought into some exquisite forme by Art. Some things are more prized for the art used and shewed in making them, then for the matter of them; the workmanship is more

קריסטל Gemma nitidissima, Rabbinu vitrum, a puritate.

Crystalus gemma est candida & pellucida pretiosior auro. Drus. Murrhina & Crystalina ex eadem terra effodimus, quibus pretium faceret ipso fragilitas. Hoc argumentum opum hac vera luxuriae gloria, & existimatio est habere quod possit statim totum perire. Plin. l. 33. Proem.

worth and costly then the stuff. And though Gold be exceeding precious, yet the skill of the Artist may be more precious and valuable then the Gold. Therefore *Jobs* discourse is still ascending, exalting wisdom not only above the best of Naturals, but artificials; not only above Gold as taken from the earth, but above Gold when the artificer hath put his greatest skill upon it; Gold fashioned and wrought with the greatest skill, and most ingenuous curi-osity cannot equal wisdom. *The exchange of it shall not be for jewels of fine Gold.* As if he had said; if any man shall offer such Jewels in exchange for it, the offer would not be accepted.

*Aurum opti-
mum & purissi-
mum quod est
solidius. Inter-
pretes reddunt
aurum primum,
purum, purga-
rissimum.*

The word (*phaz*) which we render *fine Gold*, (so called from its strength, fastness or solidity) others expound as the name of a place from whence such Gold came; and some learned conceive that *phaz* is the same with *Upbaz* spoken of (*Jer. 10. 9. Dan. 10. 5.*) Mr Broughton translates it *phex Gold*, and concludes that it is the same which is at this day known by the name of *Fesse* in *Barbary*, from whence excellent Gold is brought.

Vers. 18. No mention shall be made of Coral, or of Pearles, &c.

Job seems to bring in Coral and Pearl as lower in value then those precious stones before instanced in; and therefore speaks of them elegantly, as inferior things, not worth the remembering in this business, they are so short of it; As if he had said, *These are so far below wisdom, that they are not worthy to be named the same day.*

The text is, *There shall be no mention of Coral or of Pearles.*

*Ramoth & Ga-
ba; Excelsa &
Eminentia non
memorabantur.
Vulg.*

The Hebrew Doctors are at much uncertainty how to understand or render the Originall words. First, some take and translate them Appellatively; *High and Eminent things shall not be remembered*; For the Hebrew word signifieth any thing that is high. Secondly, others translate the former word (*Ramoth*) *The Unicorns Horn*, which is a most sovereign antidote against poyson, and in price or worth, almost invaluable. Again, A third translates, *precious skins or fures*, which we know are of high esteem. Fourthly, Most as we, translate the word *Coral*, because *Coral* doth usually grow on high upon the Rocks. *Coral* is called by the learned Lapidaries, A bud of Maritime beauty, and the delight of children, the best of Nature's buds. 'Tis a plant of Nature's setting in

in the Sea, which though while it continues in its proper place, it be green and soft, yet taken out and abiding in the Ayr, quickly changeth its colour into a beautifull red, and its softness into the compacted solidness of a stone. It is very delightfull and pleasing to the eye, resembling a plant adorned with many spreading branches. The word (*Gabis*) which we translate *pearles*, is no where else used in Scripture. But the word by which we render it is well known and of frequent use both for medicine and for ornament. The pearl or Union (so called) because the greater of them are alwayes found single in a shel, whereas the lesser, commonly called *Margarites* are found many together, the pearl I say) is nothing else but the excellent Geniture of a shel-fish congealed into a fair dyaphanous stone, and it is the birth of that fish or Scallop. The value of these stones is according to their beauty, and bigness, and roundness, greater or lesser. Some (as that famous one which *Cleopatra* Queen of *Egypt* dissolved and drunk) are worth many thousands. It is said (*Rev. 21. 21.*) That the *twelve gates of the new Jerusalem* (which *John* saw in vision) were *twelve pearles*, every severall gate was of one pearl. That the greatest glory of our spiritual state is shadowed by them, is proof enough of their beauty and glory; and yet how exceeding glorious and beautifull soever they are, they have neither beauty nor glory, by reason of that beauty and glory of wisdom which excelleth, and there is no mention shall be made, either of Coral or of Pearle, in comparison of, or in competition with this holy and heavenly wisdom. Of all which *Job* gives a further reason,

For the price of wisdom is above Rubies.

Mr Broughton renders, *Wisdomes price doth pass Carbuncles.* If a thing that is better be not of value sufficient to make the purchase, then that which is less worth is not worthy to be mentioned. Rubies are (it seems) of a higher value then Coral or Pearl, yet their price is nothing to wisdom. The word which we render *price*, comes from a root, which signifies to draw out, because the price of a thing is that which draweth it out. He that layeth down a due price for a commodity, draweth it out of any mans hand, house or shop, where it is laid up. Some read, *A little Wisdom is above Rubies.* Which still hightens the value and excellency of wisdom. Rubies are precious stones, of a red colour,

as we may read (*Lam. 4. 7.*) *They were more ruddy in body then Rubies.* The Ruby or Carbuncle, for so the great Ruby is called, hath a glory in it which resembles a flame of fire; 'tis of the colour of pure vermillion or crimson. And by how much the more fiery it doth appear, by so much the better it is. It is reported by a learned Author, that one of the Indian Kings had a Carbuncle of so great a magnitude and splendour, that he might be seen by it in a dark place, as if the Sun-beames had darted into the room. And it hath a name in the Hebrew (not that here expressed by *Job*, which is *Panimum* but *Barakath*) derived from a verb signifying to lighten, because this stone casteth forth a sparkling glory like lightning. In compliance wherewith it is called *pyropus* in Greek, from a word signifying fire, as also *Anthrax*, because it is so like a fire-coal. This stone also was the last of the first row of those precious stones which adorned the Breast-plate of Judgement, (*Exod. 28. 17.*) A stone of such value it is, that it beares the same price with the most excellent Diamond of its own weight: yet saith *Job*, and *Solomon* saith it too, (*Prov. 8. 11.*) *The price of wisdom is above Rubies;* *Job* hath said much, but he thinkes he hath not said enough in the praise of wisdom, and therefore goes two steps further in the next verse.

Vers. 19. *The Topaz of Ethiopia shall not equall it, neither shall it be valued with pure Gold.*

The *Topaz* also had the honour to have the second place in the Breast-plate of Judgement (*Exod. 28. 17.*) and is one of the twelve foundations of the glorious City described (*Rev. 21.*) This stone, the *Topaz*, is supposed to be the same, with the *Emerauld* or *Smaradge*; All which names are applied to one precious stone, of so admirable a vividity or spring-colour, that it exceeds the beauty of the fairest meadow, and feeds the eye with fresher delights, then the greenest suit that ever the Spring wore. And as this stone pleaseth the eye much, so it much cleares or sharpens the dulness of it. There are several sorts (some say twelve) of this stone reported by Lapidaries; but I shall say no more of it, when I have said, that they tell us, the *Topaz* of the Ancients was that which is now now called the *Crysolite*. And that though the *Topaz* was found in many Countries, yet the rarest and most esteemed was

The

The Topaz of Ethiopia or Cush.

Geographers distinguish of two *Ethiopia's*. One in *Africa*, which is divided into the upper and the lower. The other in *Asia*, which extended from the red Sea unto the Persian gulf, and is that *Ethiopia* which is so often mentioned in the old Testament. Of this it is said (2 *Chron. Chap. 14.*) That *Zerah* King of the *Ethiopians* came against *Asa* King of *Judah*, with an host of a Million and three hundred Chariots. And that this *Ethiopia* is intended by *Job*, is as the most received, so the most probable opinion. Yet it is not much material for us to enquire which of these is here intended, only we must take the General scope of the place, which is to shew that the best sort of Topazes shall not equal wisdom; and therefore if any place called *Ethiopia* yeeld better then other, that may be understood.

Neither shall it be valued with pure Gold.

He spake of Gold before, more then once in this business; here he returns to it again, yet with an Excelling difference. We had Gold, and the Gold of *Ophir*, and fine Gold before, but here it is pure Gold. As if he had said; Wisdom is not to be valued with Gold, no not with Gold it self; as *Job* spake of darkness like darkness it self, pure darkness (*Chap. 10. 22.*) so there is Gold that is like Gold it self, purest Gold, or Gold which is nothing but Gold, Golden Gold. *It shall not be valued with pure Gold, the purest Gold.*

Having opened these words, I shall give some observations from them in General, as laid and considered together.

First, Consider how many of the good things of nature are here heaped up, Gold, Silver, Jewells, Pearl, Corall, the Rubie, the Onix, the Sapphire, and the Topaz; here are precious things of all sorts, and of all names. And why all these? Why doth the Holy Ghost give us a view of all these treasures, and as it were open the whole Magazin of the Earths riches, by the pen of *Job* in this place. The reason of this shall be the first observation.

Natural men have an high esteem of visible Glories, of Gold and Jewells.

They who live by sight, and not by faith, cannot beleive there

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is any glory like to that which appears in what is seen. *Believers look not at the things which are seen, but at the things which are not seen* (2 Cor. 4. 18) *unbelievers look not at the things which are not seen, but at the things which are seen. Faith is the evidence of things which are not seen; sense hath no evidence of any thing beyond what it sees. And therefore the best things seen, (such are Silver and Gold and glittering Gemms) are the best delights of the most of the children of men, the desire of their eyes, and the joy of their hearts; after these their soules run, and to them they cleave: nor had it been to Jobs purpose, if these rarities, Gold and Silver, &c. had not been of high esteem with men, to have spoken of them here. And though it cannot be denied, but that the lusts and pride of men have set the greatest price upon these things; (The covetous man is all for Gold and Silver; proud men and women are all for precious stones and jewels) yet it must be granted that they have also a great intrinsecal worth in them; they are serviceable as well as delightfull, and yeeld an excellency to the eye of reason as well as to the eye of sense. Indeed most men exceedingly over-rate them, and earthly-minded men not only esteem them highly, but adore them superstitiously as a God, or as their chiefest good. VWhen the *Israelites* would make themselves a God, they made it of Gold, *A Golden calf*; so *Moses* at once complained against and prayed for them (*Exod. 32. 31.*) *Oh this people have sinned a great sin, and have made them Gods of Gold.* And as they (in this gross way of Idolatry) made them Gods of Gold, so nothing is more common then (in a close way of Idolatry) to make Gold a God. All they doe so, who give it those valuations and affections which are due and proper to God only. Thus the covetous mans Gold is his God; and every man whose mind is either delighted vainly, or lifted up inordinately, either in the possessing or wearing of Gold and Silver, puts them in the place of God. Now, what higher esteem can man bestow upon any thing, then to esteem it as God, who is higher then all things, and the maker of all things. A Godly man useth these things, but he doth not admire, much less adore them. He takes and interprets them as they are, the sports of nature, the delights of sense, the trills of humane folly, and at best, the helps of humane frailty: But that which he properly and truly seekes, and loves, and embraceth, and rejoyceth in, is infinitely better then all these.*

these. But because most men over-value them, therefore the Spirit of God puts a slight upon them, in comparison of wisdom, thereby to convince all men that wisdom deserves our utmost respect, seeing these things, which men so much respect, and which bear so great a weight at the common beam, are yet lighter then vanity in this ballance of the Sanctuary.

Secondly, observe ;

Man is so weak and dark in his understanding, that he cannot discern the worth of wisdom, nor of any thing that is spiritual, but as compared with and set off by those things which are natural Ludibria sensus *and obvious to our senses, yea but toys and trifles for our senses sum. to play withall.*

The reason why the Spirit of God gives so many instances in the best treasures to be found in natures store-house, is, because our dulness knows not how to apprehend the excellency of that which is divine, nor how to value it abstractly, or in it self, but by considering how much it excells those things which are most valued by our selves. **A little, the least grain of Grace and holy wisdom is better in it self, then a mountain of Gold, yet few see the goodness of it, but in its preference before Gold.** And therefore, though there are many uses, for which, and ends why God made Silver and Gold, yet this may be reckoned a special one, that their worth and natural excellency might be as a soyle to set off the beauty and lustre of that which is spiritual.

For, As when the Lord had finished the work of Creation, he brought and set all the creatures in their Original beauty before Adam, that having viewed them well, and given them names according to their natures, he might see there was not one among them all worthy of himself, or meete for his society, and that then his desires might be drawn out to embrace *a help meete for him* (Gen. 2. 20.) So the Lord sets before the posterity of Adam, all the good things of this world, that finding their desires still hungry and unsatisfied, they may be led further, and convinced, that if things of greatest worth here below, cannot satisfy them, then they must look out for somewhat that is above, and better. That's also one reason why Christ is so often shadowed in the Gospel by sensible objects, by bread and cloathing, by light, and the light-bearer. The Sun in the firmament ; that so,

we in them perceiving how useful and necessary Christ is for the supply of all our wants, might be excited to a following after, and a closing with him. And indeed we should either not at all, or not so fully perceive either his excellency or our own necessity, were we not instructed in both by such resemblances. That's also the service, which all those Gospel-Parables doe unto our faith. Now as we see our need of Christ more clearly, by comparing him with those things which we most need; So we come to a better understanding of the transcendency of that wisdom by which God doth administer the affaires of this world, by preferring it before the best things which we behold and enjoy in this world.

Thirdly, Forasmuch as Job doth so often repeat the same negation in such variety of words and expressions, telling us;

First, That *Wisdom cannot be gotten for Gold.*

Secondly, That *Silver shall not be weighed for the price of it.*

Thirdly, That *It can not be valued with the Gold of Ophir.*

Fourthly, That *Gold and Crystal cannot equal it.*

Fifthly, That *the Exchange of it shall not be for Jewels of fine*

Gold.

Sixthly, That *Coral and Pearl shall not be mentioned with it.*

Seventhly, That *the price of it is above Rubies.*

Eighthly, That *the Topaz of Ethiopia shall not equal it.*

Ninthly, That *it shall not be valued with pure Gold.*

Hence Observe;

Man is not easily perswaded, or convinced of the excellency of the wisdom of God.

Job had never multiplied so many words, but that he knew man would not take up this truth in a word. If the Iron (we work with) be blunt, and we do not whet the edge, then must we put to more strength, saith Solomon (Eccl. 10. 10.) And so, if that which we work upon, be hard, we must put to the more strength, and give the harder strokes before we can make an impression upon it. They are slow to receive a truth who must have (as the Prophet speaks, Isa. 28. 10.) *Precept upon precept, Precept upon precept, line upon line, line upon line.* And doth it not argue that man is very slow to receive this truth, when so many strokes are given, so many specialties instanced in, and made use of to perswade him of

Maximam habet Epitaphi tot verborum & phrasarum accumulatio.

of it? *Man is as backward to take up high thoughts of the wisdom of God, as he is forward to have high thoughts of his own. Our little is much in our own eyes; And Gods Great, yea, infinite, is but little in our eyes.*

Fourthly, From the large and graduall Catalogue or Inventory of these precious things here given in.

Note;

God hath made some things in nature more excellent then others.

Gold and Gemms have not only a reputed worth, from the phancies of men, but an inherent one beyond iron and common stones. The creatures are disposed into several formes, and have as their specifical differences, grounded in their nature and kinds, so their gradual differences, grounded in their better qualities and properties, though they be of the same kind. *Job* speaks of Gold four times in this context, and every time with some addition of Excellency. We have here, first Gold alone (v. 15.) secondly, the Gold of Ophir, (v. 16.) thirdly, Fesse or fine Gold (v. 17.) fourthly pure Gold (v. 19.) which though they differ not in nature, yet in degree they do. So among grain or corn, not only doth wheat differ from rie or barley, but wheat differs from wheat in goodness. Not only doth one stone differ from another, as a peble from a Pearl or a Topaz, but one Pearl or Topaz differs from another. Not only as the Apostle saith (1 Cor. 15. 40.) *Are there Celestiall bodyes and bodies terrestrial, and the glory of the celestial is one, and the glory of the terrestrial is another:* But among the celestiall bodyes, there are several gloryes. As the Apostle exemplifies in the following verse (v. 41.) *There is one glory of the Sun, another glory of the Moon, and another glory of the Stars, for one Star differeth from another Star in glory.* And the learned Astronomers have observed six differences in the glory of the Stars. This is an experienced truth in the highest species or sort of visible creatures, *Man*; for not only do all men differ from beasts, as all have the same endowment of reason; but one man differs from another in a better improvement of reason. God hath made one man to differ from another in wisdom, in parts, in power, in riches; man differs from man in internalls, and in externalls, yea, not only is there a difference among men, as natural and civil, but as spiritual and holy.

Not only doe all Saints or persons regenerate differ from the most accomplished meer rationall men in the world, but one Saint differs from another in goodnes, and in grace, that is, in the degrees and eminency of grace and goodnes. Among Saints, some are Starrs of the first magnitude, others are Starrs of an inferior magnitude, they shine not with the same beames and brightness of holiness in the firmament of the Church.

Fifthly, Note ;

God gives a power to some one Country, or Climate, to produce the same things in greater perfection then others doe.

Not only is some Gold more excellent then other in the same place ; and some precious stones more precious then others of that kind in the same Country. But the Gold and stones of this or that place or Country, are better then are found in any other ; the Gold of Ophir is better then any other Gold ; and the Topaz of Ethiopia, then the Topazes in other Countries ; the Oriental or East-Indian Pearles, are more beautiful then the Occidental or West-Indian are. This is a farther argument of the wisdom of God, who hath so ordered it, that every part of the world hath somewhat in it of a peculiar excellency beyond other parts of the world. One country excels in this, another in that, that so every Nation might have somewhat to endear it to other Nations, and to entice traffick thither.

Sixthly, Observe ;

God hath given us not only such things as serve for the necessary uses of this life, but for honour and ornament.

Gold and Jewells are more then necessities ; we might have lived with bread for our food, and with wooll and flax for our cloathing. But God hath provided for us with a liberal hand. He hath given us not only that which is good, but store of it ; And he hath not only given us great store of that which is good, but he hath given somewhat which is excellent, and beautifull ; He hath made all his creatures for our comfort, and not a few for our content ; He hath made all the creatures for our use, and not a few for our delight ; Only he hath made none of them for our lusts ; It is our own sin which makes them so. And we have much cause to lament, that what God hath given at most for our honour
and

and ornament, for our content, and delight, is so often employed in the service of lust, and hung out as a flag of pride and vain ostentation. How often is our table our snare? How often doe those things which (in their original constitution) were for our good, become to us an occasion of falling? How sad is it that man should dishonour God with that, which there was no reason (as to us) why God made it, but for the honour of man? How sad is it, that we should grieve and burden God with that, which there was no reason (as to us) why God made it, but for our delight and ornament? O ungrateful man, who thus requites the bounty and munificence of God!

Seventhly, Observe;

The best and most precious things in this world, Gold and Silver, Pearles and precious stones, are not comparable to divine wisdom.

That wisdom in and by which all things were made, must needs be better then all things that are made. That wisdom which orders and governs the whole world, must needs be better then the best things of the world under its order and government. The very name of wisdom sounds high, nor doth any thing set man so high in the esteem of those who are wise, as true wisdom doth. The wisdom of man in a right administration of justice and humane affaires, is more excellent then Gold. Yea, Solomon prefers the wisdom of a vertuous woman in ordering her family beyond the rarest Jewels, (Prov. 31. 10.) *Who can find a vertuous woman, for her price is far above Rubies; And why? He tells us (v. 11, 12.) The heart of her husband doth safely trust in her, so that he shall have no need of spoyle, she will doe him good and not evill all the dayes of her life; she seeketh wool and flax, and worketh willingly with her hands.* And if the wisdom of a woman discovered and exercised in the discreet and industrious government of her household, is to be valued above Rubies, how glorious is the wisdom of God in Governing his Great House and Household, The whole World? And if the wisdom by which God orders the motions of this world, excelleth Gold and Silver and precious stones, then how excellent is that wisdom of God which he infuses into man for the due ordering of his heart and life in holiness and righteousness, of which Job speaks at the last verse of this Chapter? How much

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is the Grace of God, the riches of his grace in Christ to sinners to be valued above Rubies? That's the treasure of which Christ speaks (*Math. 13. 44.*) *The kingdom of Heaven is like unto a treasure hid in the field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that that field.* That man makes a good bargain, who parts with all his treasure to purchase the field of treasure; who parts with all that he hath, to buy that which is better then all that he hath. Again (*vers. 45.*) *the kingdom of Heaven is like unto a Merchant man seeking goodly Pearls; who when he had found one Pearl of great price, he went and sold all that he had and bought it.* This Pearl of great price is a portion or an interest in Christ, and Gospel-Grace. They are wise and happy Merchants who get this Pearl whatsoever it costs them. This was the Judgement of Solomon the wise, or rather of a wiser then Solomon, the Spirit of God by his pen, (*Pro. 3. 13, 14.*) *Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better then the Merchandise of silver, and the gain thereof then fine Gold; she is more precious then Rubies.* The aim of our whole lives should be at the gain of this wisdom, that is, spiritual wisdom, at the gain of Jesus Christ, which is infinitely better then the knowledge of all secrets, and in whom are hidden all the treasures of wisdom and knowledge. And in this the poorest Saint may be comforted. They that have Christ, have that which is better then Gold or Silver, then Saphires or Rubies. What's the man with a Gold-ring, to the man with a gracious heart? What's a man rich in Gold, to a man rich in Faith? There is nothing worth the mentioning or remembering, when once the grace of God in Christ, is mentioned and remembred. And as the riches of this world are but dung and dross to wisdom and holiness; so they make no man either wise or holy. If a man were invested with the riches of both the Indies, he could not purchase wisdom to find out the bottom reason of the works of God. We are apt to think, rich men, wise men, as if riches had an aptness to make men wise, or as if they who have riches enough must needs be wise enough. Such was their sence who said, *Have any of the Rulers beleived on him?* But as Christ himself, so our daily sad experience, hath taught us, that riches are no advantage to, but a hindrance rather of our spiritual enjoyments; They put clogs

clogs upon us, rather then give us wings, either in seeking or finding eternal happiness.

Earthly things never befriended any man for Heaven. We may, I grant, as Christ adviseth rich men, (*Luke 16. 9.*) *make to our selves friends of the Mammon of unrighteousness*, if we our selves are spiritually wise; but the Mammon of unrighteousness never made any man spiritually wise; yea, as most men get riches by their folly, that is, by sinning against the rules of righteousness towards man, so their riches makes them more foolish in neglecting the duties of holiness towards God. And that's the reason why Christ saith, (*Math. 19. 24.*) *It is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.* The more we have of this world, the less we mind the world to come, unless we have learned that wisdom (which the world never taught any man) to cast it out of our minds. That earth which we tread under our feet, gets up into our hearts, and makes them more earthly then the earth it self is, till God fill our hearts with Grace, and so makes them heavenly. No man could ever keep the Moon (that is, things temporal and changeable) under his feet (as that Woman the Church, called a great wonder in Heaven, is described in the Revelation, Chap. 12. 1.) till (as that woman was) *he is clothed with the Sun*; and that's a cloathing which as all the riches in the world cannot purchase, so the rich men of the world seldom prize. Some are so poor, that they are undone temporally, and many are so rich, that their riches, both as to the getting of them, and as to the using of them have undone them (as an occasion) eternally. And therefore Christ to wesh how little any are beholding to their riches for their wisdom (if they have any) saith to the rich man (*Luke 12. 20.*) *Thou fool, this night shall thy soul be required of thee: Then whose shall these things be which thou hast provided?* That's one great poynt of folly, to provide many things for we know not whom; and yet there is a greater poynt of folly which that rich man was, and many thousands more have been and are guilty of, That while they provide many things for they know not whom, they have no knowledge to make provision for themselves; but as they came naked into this world when they were born, so they goe naked out of this world when they dye, dying hopeles, because Christless and Graceless.

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Wherefore to close this whole discourse about the precious things of the earth, I shall give in these brief Corollaries.

First, *doe not seek wisdom where wisdom is not to be found.* The depth saith plainly *it is not in me*, and the sea saith plainly *it is not in me*; therefore do not seek it either in the deep places of the earth, or in the bosome of the sea; that is, *seek it not in any worldly attainment, or enjoyment.*

Secondly, Seeing the best things of the earth are not to be compared with wisdom, then seek and pray for wisdom above all earthly things; for true wisdom to understand and know (so far as God revealeth his secrets to the creature) the secret of God in his dealings with others, especially what lessons and instructions he gives us in his providential dispensations to our selves. *To be quick-sighted and quick-sented about the works of God, to have an understanding in them, is a high price of spiritual wisdom.* This wisdom (as Solomon speaks, Prov. 4. 7.) *is a principal thing, therefore get this wisdom, and with all thy gettings, get this understanding.*

Thirdly, Seeing the best of earthly things bear no weight, and are of no price in comparison of heavenly, let not earthly things draw us off from the pursuit of heavenly. Let not Silver outweigh wisdom in our ballance, nor the Gold of Ophir be valued above it; *Let things stand in our rate-book as they stand in Gods.* The most of men are of a reprobate mind, highly valuing what God slighteth, and slighting that which God most highly values. They are of a prophane spirit like Esau, who (as the Apostle rebukes his folly, Heb. 12. 16.) *for one morsel of meat sold his birth-right.* Such bargaines and exchanges are daily made by the wisest of meer worldly men. They know not how to approve of things that are excellent (as we are advised to doe, Phil. 1. 10.) or, (as we put in the Margin) *of things that differ*, that is, of things that differ in excellency; How often doe such read *Jobs* text backward in their Books; as if Gold were to be valued before wisdom, and the price of Rubies were above it; as if that were no match for the Topaz of Ethiopia, or were less precious then the Onix or the Saphire. *As they are wise men indeed and happy who know the true causes, so also are they who know the true prizes and value of things.*

JOB 28. Vers. 20, 21, 22, 23, 24.

Whence then cometh wisdom, and where is the place of understanding?

Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

Destruction and death say, We have heard the same thereof with our ears.

God understandeth the way thereof, and he knoweth the place thereof.

For he looketh to the ends of the earth, and seeth under the whole Heaven.

Here is a repetition, yet no tautology; a repetition, yet no vain repetition (which Christ forbids in prayer, *Matth. 6. 7.*) but an excellency of speech. When in Scripture the same things are often said, they are such as cannot be said too often. The Apostle tells the *Philippians* (Chap. 3. 1.) *To write the same things to you, to me indeed is not grievous, but for you it is safe.* And this he did not for any scarcity of words or matter, with which himself was pressed, but that the matter might take deeper impression upon others.

Vers. 20. *Whence then cometh wisdom? And where is the place of understanding?*

Job having once before passed an enquiry all the world over, for the place of wisdom, and not finding it, reneweth his enquiry the second time in this place, and at last findeth it. We have the question laid down at this 20th verse; *Whence then cometh wisdom? and where is the place of understanding?* This question is resolved two ways. First, Negatively (v. 21, 22.) *Seeing it is hid from the eyes of all living, &c.* Secondly, Affirmatively (v. 23.) *God understandeth the way thereof, and he knoweth the place thereof.* The reason of which affirmation is given (v. 24.) *For he looketh to the ends of the earth, and seeth under the whole Heaven.* The explication and illustration of it follows (v. 25, 26, 27.) *To make the weight for the wind, &c. Then did he see it, and declared it, he pre-*

pared it, yea and searched it out. Thus we have the parts and method of *Jobs* profound discourse upon this great point, I shall now touch upon them in their order. *Whence then cometh wisdom? and where is the place of understanding?* This verse is the same with the 12th, already opened, and therefore I shall not stay upon it; And the next is almost the same with the 13th, and therefore I shall make but little stay upon that also.

Vers. 21. *Seeing it is hidden from the eyes of all living, &c*

'Tis hid, first, from the eye of the body; and thus all wisdom is hid from the eyes all men: wisdom is not a corporeal object, and therefore falls not under the eye of sense, men may look long enough with that eye, and never get a sight of it. Secondly, 'tis hidden from the eye of a created understanding, the eye of mans mind, even his intellectual eye seeth not this wisdom of God. The natural understanding of the most understanding man could never reach it. There are some things that we know not, because they cannot be known by us; they are in themselves too mysterious for mans apprehension: other things are not known by us, because they are concealed and hidden from us. (Col. 3. 3.) *Our life is with Christ in God.* Our spiritual life is an hidden life. It is hidden from the sensitive eye of all men, and from the understanding of all worldly men; Only it is not hidden from the eye of a beleiver, he is able by faith to see that life, which is a secret to all men living in the world besides. And as this life is hidden from the sight of worldly men, so from the malice of the Prince of this world; He would devour our spiritual life, as he did the natural life of *Adam*, were it not hidden (which his was not) in a Mediator. And as our spiritual life is thus hidden from the Devil, and from most men alive; So the wisdom here spoken of by *Job* is hid from the eye of all living, even from the eye of the Saints, and holiest men alive. The work of the Spirit in man, and the works of providence for man, are a great mysterie. The original word here rendered *Hid*, implies an intentional hiding, or the keeping of a thing secret, on purpose that it may not be seen. Wisdom like a chaste and modest virgin (the same word signifies a virgin and to be hid) is either 'shut up close at home, or goes veiled abroad, from the eyes of all beholders. The old Egyptians who wrapt up their religion in darkest

sha-

עלם absconditus, occultatus
revelatus.

shadows, were wont to place the picture or statue of a *Sphinx*, before or at the entrance of their idolatrous Temples; thereby intimating that the learning or wisdom of their sacred or rather superstitious worship was a secret or a riddle to the vulgar. And the Temple of *Minerva* among the Heathens (who was their Goddess of wisdom) had this inscription upon it; *I am all that existeth, is and shall be, and no mortal did ever open or look within my vest or hood.* If Heathens did esteem the wisdom of Idols and dunghill Deities so unseen a secret, may we not think that the wisdom of Jehovah, the true and living God, is hid from the eyes of all living? And (as it follows in the next clause)

Is kept close from the fowls of the ayr.

This, may seem to diminish or lessen the sence (though it is indeed an heightning of it) For who would wonder that wisdom should be hid from the *fowls of the ayr*, who have not so much as the use of reason. Who would expect that what is hid from men, should be known to birds? This scruple will soon be removed in the explication of the text. The word which we translate *is kept close*, signifieth to keep a thing close, upon a twofold account; First, that it be not discovered; Secondly, that it be not hurt or molested. Here 'tis used in the former sense, Wisdom is kept so close, that the fowls of the ayr cannot discover it.

But, what or whom are we to understand by the *fowls of the ayr*. There is a fourfold interpretation of these words.

First, Some by the *fowls of the ayr*, understand the Devils, or wicked spirits: As if Job had said, This wisdom of God is hid not only from the eyes of all men living upon the earth, but even from all the Devils in Hell. And we find in Scripture allusion, that evil spirits are called *fowls of the ayr*. It is said in that Parable (Luke 8. 5.) *A sower went out to sow his seed: and as he sowed some fell by the ways side, and it was trodden down, and the fowls of the ayr devoured it.* These fowls of the ayr are expounded (v. 12.) to be the devils; *Those by the way side are they that heare; then cometh the Devil, and taketh away the word out of their hearts; &c.* Wisdom is hid from these fowls of the ayr, from the Devils; who though they are so full of knowledge, that they are called *knowers* or *cunning Ones*; yet if you would goe for counsel to, or consult with the Devil (as Saul did when he went to

*Sa'ul, quasi
Sanguis gna-
rus peritus.*

the Witch at Endor (1 Sam. 28.) to find out the providential wisdom or secrets of the works of God, they may (as they have dealt with many) befooled and cozen you, but they cannot inform you.

*maerum na
propense collo
& acuate im-
trespicio.*

Secondly, Others by the fowls of the ayr understand, the good *Angels*, who may not unaptly be called *fowls of the ayr*, by reason of their swiftness, they being also in that respect often, in Scripture, described with wings. These good Angels are wonderfully stored with wisdom and with knowledge, and are as it were anxiously prying into the mysteries of divine wisdom (1 Pet. 1. 12.) *Which things the Angells desire to look into.* The Angels stooped down to look into the secrets of the Gospel. The word there used signifieth a prying into that which is veiled over and hidden out of sight, a looking (as we say) wishly at it, wishing to see the rarities of it; And 'tis well conceived that the Apostle Peter in that place alludeth to the Cherubims, which were formed with their eyes cast down towards the Mercy-seat in the Holy of Holies (Exod. 25. 18, 19, 20.) as it is said (for there also this word is used, John 20. 5.) The Disciples who came to the Sepulchre, stooped down to see the place where Jesus was laid. Or (which reaches the Emphasis of the word as well) it refers to their gesture and posture, who when either shews or persons of note pass through the street, put their heads out at a window to observe what and who goes there. The Angels being thus studious, and as it were curious to inspect the manifold wisdom of God revealed in the Gospel, and receiving also much light and information about it intentionally by that light which shines forth in the Church (as the Apostle speaks, Eph. 3. 10.) Now to the intent that unto the principallities and powers in heavenly places (That is, the holy Angels) might be known by the Church the manifold wisdom of God. I say, considering that the Angels both by their own study, and also by that revelation know so much of the mystery of the Gospel; They surely know much of the mystery of providence, and yet there is a secret in that wisdom of God, which is kept close from these fowls of the ayr, the Angells. When Christ would shew how uncommunicable a secret the time of the end of the world is, he saith (Math. 24. 36.) Of that day and hour knoweth no man, no not the Angels of Heaven, but my father only.

Thirdly, That is not to be passed by with silence, that in the fowls

fowls of the ayr here spoken of, respect may be had to the superstitious practise of the Heathen; who as they were wont to consult with their Aurispices or cunning men, who gave them answers concerning things to come, both publick and private, of good or bad success in their Wars, of the state and changes of Kingdoms and Nations, of Cities and families, as also of particular persons by certain signs appearing to them in the intralls of beasts offered in sacrifice to their Idol Gods. Of which abominable divination we find mentioned in the Prophet (*Eze. 21. 21*) when *Nebuchadnezzar* intending a War both with the *Jews* and the *Ammonites*, was resolved which to attempt first by opening the belly of the sacrifice, and looking into the liver; so they sought resolution in doubtfull cases of importance from their *Augures*, by the chattering and flying of birds, whether on the right hand or on the left, whether high or low, whether cross and overwhart them, or directly against them, as is notoriously known to all who have any acquaintance with the *Roman* Histories and customs. These Heathenish *Augurs* had a great opinion that these birds had a kind of foresight of events by some natural instinct, beyond all men, so that by them they looked for informations and predictions by certain tokens, which through their vain credulity and curiosity they had phancied to themselves. And possibly the Spirit of God might at once point at and rebuke that wickedness, in saying *Wisdom is kept close from the fowls of the ayr*. They (how much soever men did Idolize them) do neither know what shall be hereafter, nor the reason of any thing that is. These three interpretations have each of them a fair probability in them; And are not dissonant either from the scope of *Job* in this place, or from any other Scripture truth. Yet

Fourthly, I rather pitch upon that, which as it hath more plainness in it, so it comes up every way as fully to the General sence of this context. That when *Job* saith, *Wisdom is kept close from the fowls of the ayr*, his meaning is only this, That as it is hid from the eyes of all men living and conversing on the face of the earth, so if it were possible for a man to live in the ayr and converse as near Heaven as the birds and fowls do; yet he should not be able to find out the secrets of providence. Not only they who live at as great a distance from the throne of God, as earth is from heaven, but if any of the sons of men were admitted as

Simplicius est quod neq; in imo neq; in summo animali natura videatur sapientia. Nam quid volucrum oculis cum sapientia quatenus ea vox significat cognitionem rerum sive divinarum sive humanarum.
near God.

near to him, as the highest flighted fowls of the ayr, yet even they would remain strangers to this sort of wisdom.

These two verses already opened, being of the same mind (as was toucht before) with the 12th and 13th verses of this Chapter: I shall only give this one Observation from them.

God hath purposely hid some things from the knowledge of all men.

We read (*Deut. 34. 5, 6.*) that when *Moses dyed the Lord buryed him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulcher unto this day*; for though the valley where he was buried be expressed by undoubted or well-known circumstances, yet considering the largeness of the valley where he was buried, and that the Lord without the help or privy of any man laid him up there, the particular place of his sepulcher could not be known. Now, As the Lord hid the body of *Moses*, and would not let his burying place be known, least (as some conceive) the children of *Israel* (among whom his name was so renowned, both for his conduct of them out of *Egypt*, and for the many miracles which the Lord wrought by his hand) should take an occasion to commit idolatry there, as they did afterwards with the *Brazen Serpent*. So likewise the Lord is pleased to hide and bury the knowledge of some things quite out of our sight, lest it should prove an occasion of drawing out some of our corruptions, or hinder the exercise of some of our graces. It is said (*Math. 13. 44.*) *The kingdom of Heaven is like unto treasure hid in a field, &c.* But the knowledge of that treasure (which is *Jesus Christ* and salvation by him) is not hid from the eye of all living, nor is it at all hid with an intention that it should not be sought for or found. But 'tis hid that seeking we may find it; for so it followeth in the same Parable; *which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field.* God hath hid the treasures of spiritual wisdom that they might be found; but he hath hid the treasures of his providential wisdom that that may not be found. The Prophet saith of God himself (*Isa. 45. 15.*) *Verily thou art a God that hidest thy self, O God of Israel, the Saviour.* God (being a Spirit) is invisible in his own nature, He cannot be seen, and therefore in that respect needs not hide himself from the sight of man; which

which is a great conviction of the sinfulness of Idol-Makers, and Idol-worshippers, as Moses warned the Jews (Deut. 4. 15, 16.) *Ye saw no manner of similitude on the day that the Lord spake to you in Horeb, out of the midst of the fire. Take ye therefore good heed unto your selves, that ye corrupt not your selves, and make you a graven image, the similitude of any figure, &c.* And that the Prophet may have some aim at this, in the words now cited, *Thou art a God that hidest thy self* (even in the spirituallity of thy nature) may have a probable ground from the opposition which he makes in the next (or 16th) verse. *Verily they shall be ashamed and confounded all of them: they shall goe to confusion together that are makers of Idols.* Now God hideth himself in the invisibility of his nature, so in the secrecy of his works; God doth, as it were, artificially hide his workes, though not in the matter of them, yet in the causes and reasons, in the designs and purposes of them. For thus the Prophet speaks, in a holy astonishment at the depths of Gods dispensations towards that people. Or again, God doth hide himself from his people two wayes; first, by withdrawing his comfortable presence and powerful assistance, as if he would take no more care of, or do any more for them. Secondly, the Lord hideth himself from his people by drawing a curtain of secrecy and concealment over that which he hath already done or is in doing, so that his Judgements and intentions in them are unsearchable and past finding out. Therefore as the vain curiosity of man appears in prying into these secrets which God hath kept close, so his rashness and madness in censuring of or murmuring at (which is also a censuring of) those wayes and workes of God, which his dull eyes cannot see, nor his shallow brain apprehend in the divine reasons and reaches of them.

There are two great vanities in men in reference to knowledge.

First, a neglect to know what we ought, and what is our duty. There are many things which God hath revealed and set open to all living, which few care to look into. There is a wisdom which God hath not only given us leave to search after, but cryeth to us from day to day to search after it, (Prov. 1. 20, 21.) *Wisdom cryeth without, she uttereth her voice in the streets, she cryeth in the chief place of concourse, in the opening of the gates, in the City she uttereth her words, saying; how long ye simple ones will*

will ye love simplicity? and ye scornors delight in scorning, and fools bafe knowledge? And (v. 23.) I will make known my words unto you. Thus wisdom cryeth, and cryeth her most precious wares in the open streets and greatest throngs of men, there she cryeth her wares more precious then the Gold of Ophir, yet none, that is, few or none, regard them more then trash, or braided ware. She uttereth her voice, she uttereth her words in the opening of the gates, at which all pass, there she is known and utters words more excellent then Jewels of fine Gold, yet she can get no utterance, meets with no considerable market for them, as appears but too plainly in that most wrathful and threatening account, which she gives of the reception and entertainment which both her self and her counsels found among the children of men, (v. 24.) Because I have called, and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, &c. As if she had said, you have even laught at, or made a scorn of the counsel which I brought and offered you, and therefore I shall but serve you in your kinde, to laugh at the calamities which shall be brought and laid upon you. How sad is it to see, that men will not receive wisdom revealed, And this (as Christ hath asserted, Joh. 3. 19.) is the condemnation, that light is come into the world, and men loved darknes rather then light.

Secondly, The vanity of man appears, *as in a dull neglect of what is revealed, so in an eager pursuit of what is lockt up and hid-den; as in refusing the light for the love of that moral darknes, sin, so in pressing after that light which God hath compassed about with the mystical darknes of secrecy, intruding (as the Apostle speakes significantly to this poynt, Col. 3. 18.) into things which they have not seen, yea into those things which cannot be seen, because God hath not revealed them; and whence comes this intrusion? The next words of the Apostle shew us whence: even from pride of spirit, or from being vainly puffed up by their fleshly mind. There's flesh in the understanding, as well as in the will and affections of man, and in the flesh there is pride, and 'tis pride which makes men so busie and bold, so boldly busie, as (unasked, yea forbidden) to intrude themselves into the things they have not seen. This was the distemper of Christs own Disciples, who, when they had admiringly shewed him the buildings of the Temple,*

ple, told them that beautifull fabrick should be utterly destroyed (*Mat. 24. 2.*) *Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down.* They were not satisfied with knowing what Christ told them, but enquire further (*v. 3.*) *tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world.* It did not content them to know what should be, unless they might also know when it should be, with the immediate symptomes and presages of those great revolutions. They thought when the Temple ended, the world must end too, and their Master must appear in glory; and therefore they urge him to inform them of the very nick of time, when these things should come to pass. And we find, that Christ did condescend far to their importunity in giving them many signs both of the destruction of the Temple, and of the end of the world, yet would not tell them the special time of those things, but concludes his discourse with a lock upon that secret (*v. 36.*) *Of that day and hour knoweth no man, no not the Angels of heaven but my father only.* As if he had said, *I perceive ye have a mind to know what the Angels know not, yea (as he adds, Mark 13. 32.) what the Son, or I myself know not at this time, or according to my present state of humiliation.* Even good men have sometimes a stronger desire to know the times, then to redeem the time; as also to know what concerns others, then what concerns themselves. The Apostle Peter was not satisfied, that Christ had told him how himself should be dealt with in his old age, but puts that curious Question (*John 21. 21.*) *And what shall this man do?* (meaning it of John the beloved Disciple, who leaned on his masters breast) *Jesus saith, if I will that he carry till I come, what is that to thee?* As if Christ had said, *That's none of thy business, to inquire what this man shall doe, thou shou'dst rather be preparing for what I now told thee, thou must hereafter suffer.* Usually they (I do not say Peter did so) neglect what is revealed, who are most inquisitive into those things which God hath kept secret. And though God corrects this humour in man by putting a bar in his way, and shutting the door upon him, yet man will be forcing it open. As our first parents, so all their posterity are apt to be tempted with the forbidden fruit of the tree of knowledge. The Lawyers were charged by Christ for taking away the key of knowledge (*Luke 11. 52.*) But there is a know-

ledge the key whereof God himself hath taken away; and yet though the key be gone, what working is there at the door to get it open. I would only say to such, remember, it is a great point of ignorance, to attempt the knowledge of those things which God would not have us know; but not to know them is no point of ignorance. It is ignorance, not to know that which is our duty, but not to know that which is not our duty, is *nescience* only, not ignorance; And quietly to rest in this *nescience*, is not our fault, but our wisdom.

But some may ask, why doth God hide so many things from the sons of men, and reserve them to himself alone? why are not all the locks opened and veiles taken away, which holds us in so much darkness? Is it not much honour to know much, and the more any man knowes is he not the more fit to honour God?

I answer, first, God keeps many things veiled from us, that he might keep us humble; he knows there is much pride in our hearts, and that our pride is apt to encrease with our knowledge, yea, that if we knew some things, our pride would be intollerable. *Eliab, Davids* elder brother, charged him falsely, when he said (1 Sam. 17. 28.) *I know thy pride and the naughtiness of thy heart.* But the Lord chargeth us most truly, when he saith, I know your pride, and that your hearts are so naughty, that a little more knowledge may make you a great deal more proud. (1 Cor. 8. 1.) *Knowledge puffeth up*, that is, knowledge in the head alone, or knowledge without a due ballance of grace and holiness in the heart, puffeth up; and is not only a temptation to pride, but the very matter of it: yea, we have seen some so puffed up that they have been quite blown away with knowledge. *Paul* himself was endangered by it; though he was so holy a man, yet his knowledge, as himself confesseth, had almost over-set him (2 Cor. 12. 7.) *Left I should be exalted above measure, through the abundance of revelation, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.* He speaks it twice, *lest I should be exalted above measure*; a godly man, yea, the highest of godly men, a *Paul*, when he is led into the secret of God, is in danger to be lifted up in himself. All his other graces run a hazard by his knowledge. And if *Paul* had need of a corrective, of a messenger of Satan to keep him humble, what need may others have? Many are exalted above measure by
what

what they know, but few keep to the measure of what they know ; many are puffed up by what they know, but few are edified or governed by what they know. And if the knowledge of those things which are useful and profitable for us, doth often run out more to our pride then to our profit, what would the knowledge of such things do as are not for our use or profit ? The knowledge of the best and holiest things doth not make us better, or more holy by it self, but the knowledge of some things is very apt to make us worser and more unholy. The Lord will hide none of that knowledge from us, which hath a natural tendency to make us more holy, or more humble; But when he sees, that we would only wound and hurt our selves by the knowledge of such and such things, then he hides them from us. As a father hides a knife from his child, not because he loves the knife better then his child, or would deny his child any thing that is good for him; But because the child may soon doe himself a mischief with the knife ; So the Lords hides some things out of our sight, that we might not do our selves a mischief.

Secondly, He doth it, because though he is exceeding ready to satisfie our necessities, yet he will never feed our curiosity ; there and there only he cuts us short. His heart is enlarged to us in giving, and he would have our hearts enlarged in desiring and asking any supply of our wants ; but as he forbids us to ask, so himself will not give (unless in wrath and sore displeasure, as he gave the *Israelites* Quails, I say unless in wrath he will not give) us any thing to feed our wantonnesse, or meat for our lusts. *Paul* writing to the *Thessalonians*, tells them of a knowledge which they have no need of, (*1 Thes. 5. 1.*) *But of the times and the seasons Brethren, ye have no need that I write unto you.* As if he had said, I know ye are looking, yea longing that I who have written to you, that the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first ; having (I say) written to you of these things, I know ye will be expecting that I should write somewhat to you about the time when these things shall be ; But all that I shall write to you about the times and seasons is only this, that of the times and seasons ye have no need at all, that I should write unto you ; and as it is besides my duty, so I am not at leisure to write of needless matters. *Paul* shunneeth not do declare all the

counsell of God to the Church of *Ephesus* (Acts 20. 27.) But times and seasons are no part of that counsel which he declared. He declared the whole counsel of God, both concerning faith and repentance, concerning eternal life, and the way to it, even the whole mystery of Christ crucified. But he had no commission to declare the counsel of God concerning the time or season when Christ should come to be glorified on earth, nor doth he take upon him to have any acquaintance with that secret.

Thirdly, Our not knowing the secrets of the wisdom of God in some things, occasions us more fully to give him the glory of his wisdom in all things. For, if when we cannot see a reason of what he doth, we can sit down quietly and conclude, *the Lord is holy and just in all he doth*, this is the greatest acknowledgement of his holyness, wisdom, and Justice; And if, when we know not the time when he will come to do his great workes on earth, we are yet alwayes preparing for his coming, and waiting for him from heaven (which is the true posture of a beleiver, 1 *Thes.* 1. 10.) then we honour him ten thousand times more then we could doe by knowing the year or day or hour of his coming. *Our faith honours God more then our knowledge.*

Vers. 22. *Destruction and death say, we have heard the same thereof with our eares.*

Usitatum est in scripturis ut abstracta ponantur pro concretis. ut perditio pro perditis, mors pro mortuis. Sanct.

Here's some kind of a report brought in concerning wisdom by a pair of strange intelligencers, *Destruction and death*: But how doth *destruction* here, or *death* receive a fame? And how doe either of them or both of them say, *we have heard it*?

I answer, first, it is usual in Scripture to put the *abstract* for the *concrete*; and then by *destruction and death*, we are to understand those who are destroyed and dead. So the meaning is, *The destroyed and the dead say we have heard the same of it*. But how can the dead say it? I answer, Hearing and speaking are attributed in Scripture, not only to those persons who once lived and are dead, but to those things which are meerly liveless or never lived, either a life of sense or reason, to the Heavens and to the Earth (*Isa.* 1. 2.) to the Trees of the wood, (*Isa.* 14. 7, 8.) and the corn in the valleyes, or valleys of corn (*Psal.* 65. 13.) This is a high yet an unusual strain of Rhetorick, both in the holy Scriptures, and humane Authors. Much more is it usual to attribute acts of life and

and reason to them, who once lived in the sphere of reason, though now among the dead. And so when Job brings in *Destruction and death*, saying, *we have heard the same thereof*; It is as if he had said; *If you go and enquire of the dead, even of all that have heretofore lived upon the face of the earth, but now are dead and gone, all that they can give in answer to this great enquiry, amounts only to thus much, which indeed is very little, we have heard the same thereof with our eares.*

Secondly, Some by *destruction and death*, understand the wicked, that are not only dead but damned, men cast into the lowest pit, and buried in utter in everlasting destruction. These while they conversed in the world, met sometimes with discourses and reports of the unfearchable judgements and wisdom of God, the impressions whereof are not quite worn out, no not in hell. And therefore, enquire of and examine them, and they will bear witness, that they have heard of such a thing, but further they cannot say.

Perditio & mors i. e. perditio homine & deo mortui.
Janſan.

Thirdly, Others, by the word *destruction*, understand all that are in hell, and by *death*, all the Saints departed and in heaven. And so we have the dead of both states in this text, good and bad, blessed and miserable. Inquire of either, and what will they answer; *We have heard the same thereof.*

Aquinas in locum.

Fourthly, The three sorts of rational creatures are supposed to be spoken of by Job in this context; and the worst of them in the last. As when he saith, *Wisdom is hid from the eyes of all living*, he intends it of mankind; when he saith, *it is kept close from the fowls of the ayre*, he intends it of the Good Angels; And when he adds, *Destruction and death say, we have heard the same thereof*, he intends it of the Devils, or evil Angels, who being furthest removed from God, by reason of their desperate wickedness, have only heard a bruit or a rumour of wisdomes excellency, but have no knowledge at all of it.

Lastly, I rather close with that interpretation which asserteth that by *destruction and death* we are to understand, all things created and past; As if he had said. *As this wisdom is not now known in the present age, so neither was it by any heretofore.* So that if neither they who now live, nor they who lived in former times, but are dead and gone, knew it, then it is altogether unknown, or none at all know it. And the utmost report that any could make

make of it (though some could make that report more perfectly then others) *was this, We have heard the same thereof.*

The text is, *We heard the hearing of it*; The act of hearing is by a figure put for the word or matter heard. As (*Rom. 10. 16.*) *Faith comes by hearing* (that is, the grace of faith is wrought by the Spirit in the act of hearing) and, *Hearing by the word of God*, that is, the matter heard, both by which and in which this faith is wrought, is the word of God. We have the like manner of speaking (*Ob. 1. 1.*) *We have heard a hearing, or (as we render) a rumour from the Lord, &c.*

Audivimus famam ejus, sc. tantum, famam; q. d. nunquam posuimus cognoscere aut assequi eam.
Jun.

Again, When we say, *destruction and death, have heard the same thereof.* The word *same*, may be taken two wayes. First, for an honourable report; so *same* commonly signifies, and famous men are honourable men. Secondly, *Fame* implies no more then a dubious or uncertain report. Thus when a man heareth only some peice of news, or an imperfect account of a matter, he may be said to *hear a fame of it*. In this latter sence (I conceive) we are chiefly to understand it in this place. Go to the dead, go to the damned, or destroyed, and all that they can say, is no more then this poor little or nothing, that they have heard a fame, a rumour of a strange power of God in turning things up-side down, and of as strange a wisdom of God in disposing the affaires of this world, which way himself pleaseth, yet in wayes which to mans reason are past finding out. In the first sence there is a great truth; The workings of God with the children of men are very famous, there is an honourable report made of them in the world, and shall be to the end of the world. (*Psal. 44. 1.*) *We have heard with our eares, our fathers have told us, what works thou didst in their dayes, in the times of old*; that is, as we have heard a most certain, so a most honourable report of the mighty workes and glorious deliverances, which God brought about and commanded in the former ages. We have heard how he hath destroyed the enemies of his people, and stretched out his hand for their salvation.

But considering the works of God in the several circumstances, wherein they are done, and in the reasons why they are done; especially why done in such a time, why in such a manner, why by such meanes, why by such persons, why upon or against such persons, as here in *Jobs* case (who though he were a righteous person,

yet

yet he had much done upon him, and against him, by the wicked and unrighteous, consider (I say) and lay all these things together) and then, 'tis little that we know of the wisdom of God in his works, *we only hear the fame thereof*, but attain not to a full understanding and comprehension of it. This being taken for the interpretation of this verse, it holds forth the same truth with the former two, and therefore I shall pass it by, without raising any distinct observations from it. The whole being but a proof and confirmation by another sort of witnesses, namely, all such as are gone out of this world, of one sort or other, That they know nothing certainly of the wisdom of God, but this, that certainly, there is in him such an all-disposing and over-ruling wisdom.

Thus far Job answers his own questions Negatively; *whence then cometh wisdom? And where is the place of understanding?* seeing it is hid from the eyes of all living, and kept close from the fowls of the air; Destruction and death say, *we have heard the fame thereof with our ears*. But in the next verse he speaks in the Affirmative.

Vers. 23. *God understandeth the way thereof, and he knoweth the place thereof.*

After he had found nothing but ignorance and insufficiency all the world over, as to this thing, and had taken the crown of this glory from off the head of men and Angels, of the living and the dead, he enforms where and with whom this Glory resteth.

God understands the way thereof, and he knoweth the place thereof.

Some expound this, as the answer of destruction and death, which having said, *we have heard the fame thereof*, seem to say further, If ye would know more of us, this is all we can say; *God knows*. But I rather take the words as spoken by Job. As if he had said; *After all our inquiries and interrogations, the result of all is this, God hath reserved to himself the reason of all; He understandeth the way thereof*, that is, whence it cometh, and whither it goeth; God understandeth that wisdom cometh out from himself, and goeth into man according to the measure of his appointment and the pleasure of his will. Gods understanding of the way of wisdom is his nature. All the understanding which man hath of it, is from the free gift and grace God.

Again,

Again, When he saith, *God understandeth the way thereof*, we are to take it exclusively, God alone understandeth it; For *Job's* purpose is not to teach or instruct his friends how to find out this mystery; but blames them for taking upon them the knowledge of that, which God hath kept to himself, the secrets of his providence, whether towards himself or any other. This wisdom fills all things, yet is not comprehended of any, It is with God, It is in God, It is God; And therefore none but God can so much as pretend any thing to it.

Once more, When *Job* saith, *He*, that is, *God understandeth the way thereof*, we must take it of a perfect and exact understanding; others may have some guesses and glimmering light about it, but he only understands it perfectly. And whereas it followeth

He knoweth the place thereof.

We are not to conceive, that there is any place properly taken, where wisdom is laid up. But the meaning is, He knoweth the place of it, that is in himself, yea that it is himself, God knowing himself is his knowledge of the place of wisdom, or, He knoweth that the place of this wisdom is no where else but in himself, and nothing else but himself. The wisdom of God, is the wise God; the understanding of God, is the understanding God. The reason and wisdom by which the whole world is governed, is the wisdom of God, or rather God himself is that reason and wisdom. God is the exemplar, he is the fountain of wisdom: our wisdom is but a ray, but a beam, but a spark, but a drop. There will be further occasion to speak of this divine wisdom at the 27th verse, where *Job* speaks thus of God in reference to wisdom; *Then did he see it, and declare it, he prepared it, yea and searched it out.*

Here in the next verse, *Job* subjoyns the first part of the demonstration or reason, why God knoweth the way thereof.

Vers. 24. *For he looketh to the ends of the earth, and seeth under the whole Heaven.*

As if he had said; God must needs understand the way of wisdom, *For he looketh to the ends of the earth*; Not as if God did look out of himself to behold this wisdom; For himself is every where, even to the ends of the earth. And so the argument is taken from the infinite extension of the wisdom of God; *He surely*

*Deum est origo
sapientiae & lo-
cus intelligenti-
ae & quia ipse
seipsum perfe-
ctus novit, sub-
dit, & ipse no-
vit locum illi-
us. sc. seipsum.*
Aquin.

*Distingue inter
sapientiam quae
est exemplar et
finis, & eam
quae est umbra
ac medium. Illa
est apud deum
& deum. Haec
est a deo in no-
bis radius illi-
us sapientiae*
Coc.

*Explicatio sa-
pientiae dei ab
infinitate ejus
in omnia loca.*
Jun.

Surely hath the comprehension of all wisdom, He knoweth the place and way of it, that seeth under the whole heaven, and looks to the end of the earth. But thus the Lord doth, therefore he understandeth the way thereof, and knoweth the place thereof. And while Job asserteth this glory of God, he vindicates himself from that unglorious charge of Eliphaz (Chap. 22. 14.) Thou sayest how doth God know? can he judge through the dark cloud? thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven. Here Job answers for himself, I say, God looketh to the ends of the earth, and seeth under the whole heaven; and if this be an article of my faith, then surely I never made any such simple or sinfull doubts and queries, How doth God know? can he judge through the dark cloud? Nor did I ever make any such Atheological conclusion, || this; Thick clouds are a covering to him, that he seeth not; For I say, He looketh to the ends of the earth, and therefore he looketh quite over it, and thorough it, into the wayes and motions of every man.

Looking, which is an act of sense, is metaphorically ascribed to the mind, to the understanding of God; whose looking is nothing else but his understanding. And the word signifieth, not a bare looking, but a looking with consideration and care. The Lord doth not give a glance (as we say) slightly looking over the world, but he looks with a careful eye upon each thing, to the ends of the earth, as if he had but one thing to look to, or look upon in the whole earth. The word is used (Isa. 66. 2.) To this man will I look (saith God) even to him that is poore, and of a contrite Spirit, &c. As if the Lord had said, Though I am so high and great, that heaven is my throne and the earth is my footstool, yet I will have regard to and take notice of a poor humble-hearted sinner, I will look to him and tend him (such is the emphasis of the word) as a Nurse-keeper looks to, and tends a sick or weak person lying pained and disordered upon his bed. Thus The Lord looketh to the ends of the earth,

נבט Per me-
taphoram ab o-
culis ad intel-
lectum trans-
fertur, signifi-
cat, curaret con-
suerare.

And seeth under the whole heaven.

He doth not only see in heaven, but under the whole heaven, and he seeth every thing every where, with an exactness, yea with a kind of curiosity, as the Hebrew word imports. We have that special signification of it upon record (Gen. 16. 13.) when Hagar being hardly dealt with by Sarah, fled from her face (v. 6.)

וידע Videre,
etiam curiose
inspicere.

an Angel found her and bid her return and submit her self to be^r her Mistress. And she called the name of the Lord, that spake unto her, Thou God seest me; for she said, have I also here looked after him that seeth me? Wherefore the well was called Beer-labai-roi, that is, the well of him that liveth and seeth. She repeats that act of God seeing her three times. First, she called him, Thou God seest me; Secondly, him that seeth me; And thirdly, she called the well, The well of him that liveth and seeth me. God ever liveth, and he ever seeth, and he seeth every person. Hagar a servant as well as Sarah her Mistress, and he saw her in her flight from her Mistress, as well as in her abode with her Mistress. A sparrow falls not to the ground without him, (that is, without his observance and sufferance) and the very haire of our head are all numbered (Math. 10. 29, 30.) Birds fly freely, yet fall by a divine dispose, not as the fowler pleaseth. This providential sight of God is particular and to a hair, he seeth the whole universe as precisely as any individual, and he seeth every individual as precisely as if he had but one individual to see to. When Abraham had passed that hard exercise and tryal of his faith, the offering of his son Isaac (Gen. 22. 14.) He called the name of the place Jehovah-lireh, as it is said to this day, in the mount of the Lord it shall be seen. The Lord will see, or the Lord will provide, the Lord seeth so as to provide: His is not a bare sight, his seeing is the providing for, and the right disposing of all things in his sight. The Lord seeth and provideth secretly for those that fear him, as Abraham did, and he will be seen evidently in bringing them succour and supply in their greatest straits and wants, as he did to Abraham. This name of God either in the Active or Passive signification of it, Jehovah-lireh, the Lord seeth, or, the Lord is seen, was so famous in the old Church, that it grew into a sacred proverb (saith Moses there) As it is said to this day, in the mount of the Lord it shall be seen. He seeth under the whole heaven.

Hence Note,

First, what ever is done in the world, falls under the notice and cognizance of God.

He that looketh to the ends of the earth, and seeth under the whole heaven, in the sense explained, cannot but take notice of all that is done, or comes to pass all the world over. (2 Chron. 16. 9.) The eyes

eyes of the Lord run to and fro throughout the whole earth; not that he needes to move from place to place, or run up and down from Country to Country to see what is done, for by one infinite invisible, indivisible act, he beholdeth all things in all places; but the Scripture speakes thus, to teach us the intallibility and particularity of his knowledge; even as we are said to know those things intallibly, which we have viewed upon the place: for otherwise the e is neither high nor low, far nor near, first nor last to God, all things being at once before him for ever. (Jer. 23. 23.) Am I a God at hand, saith the Lord, and not a God afar off? Some render the words as an explicit affirmation, I am a God at hand, and not a God afar off; that is, I am alwayes at hand, or ready at hand upon every call and occasion to doe my people good, I am never as a man afar off, when there is need of me: This is a truth; yet our reading an interrogation carrieth more quickness in it, Am I a God at hand, &c. That is, am I a God in heaven only, which is the place of my glorious residence, and which in common apprehension is accounted nearer to me; And am not I a God afar off? That is, am not I able to act my power, and declare my self God upon the earth, which seems further off from me, or upon those parts of the earth which to you are most remote and furthest off; as it followeth (Job. 4.) Can any hide himself in secret places, that I shall not see him, saith the Lord?

And if the Lord seeth every where, let us every where see the Lord. *Moses saw him that was invisible.* This thought, the Lord seeth, will compose and keep us from doing what the Lord cannot endure to see. Did we but keep this common principle warm upon our spirits, *The Lord seeth under the whole Heaven*, how heavenly would our lives be! and seeing the Lord seeth, as, *under the whole Heaven*, so into the hearts of all men, how should it deterre us, even from heart-sins, and the closest hypocrisie!

Again, the Lord in seeing all things, disposeth all things. As his hand set up all in order at first, so his eye hath kept all in order ever since, and will do for ever. That which some expound of *David's* promised care over others (*Psal. 32. 8.*) as it is also expounded, so it is most true of Gods providential care over *David* and all others his faithful servants; *I will instruct thee, and teach thee in the way that thou shalt goe; I will guide thee with mine eye; or (as we put in the Margin) I will counsel thee, mine eye shall*

be upon thee ; that is, to guide thee in all thy undertakings. And as Gods eye is the guide of persons, so of things, his sight is influential, and turns the whole world about. Further, take these conclusions concerning the sight of God.

First, The Lord beholds all things distinctly ; not in gross only, or in a lump ; he beholds the least as well as the greatest ; he looks upon every parcell, and opens the whole pack and bundle of humane affaires.

Secondly, He beholds every thing and person perfectly, fully, quite through ; His is an intensitive and most attentive view.

Thirdly, In seeing he governs every thing effectually, and workes it to his own ends ; He over-rules the purposes of men to his own purpose ; He guideth the whole creation with his eye ; which way he lookes, he makes that look too, which way he is pleased to move, that shall move too ; *He is a ruling eye.*

Fourthly, He seeth all things together, not successively, or one thing after another. *He that is all eye seeth all at once, all as one.* (*Acts 15. 18.*) *Known unto God are all his works from the beginning of the world.* He knew his works before they were wrought, and so he knows ours. He knowes them in their causes ; He doth not only know what is, but what hath been, yea what shall be, at one view, and that in himself. *He declareth the end from the beginning* (*Isa. 46. 10.*) that is, he seeth what the end or issue of every thing will be, not only when we begin or undertake it, but from the beginning of all things, yea before any thing had a beginning. *Is and was, and is to come, are alike to God, who (strictly) neither was nor is to come, but ever is.* Man seeth all that he seeth successively, and by succession. Man cannot see all that is together, neither can he see any thing at all that is not, or hath not been. Man may see backward by hyllorie, and he may see forward by prophesie ; but of himself he cannot see a day before him, no nor what shall be on the same day (*Pro. 27. 1.*) *Boast not thy self of to morrow, for thou knowest not what a day may bring forth.* Every day is in travel, and bringeth forth some birth, but we know not how or what to name the child, whether good or evil, whether Benjamin or Benoni, joy or sorrow, till we see it brought forth. As God only looketh to the ends of the earth, so he only seeth the end of all things which shall be done upon the earth, and he seeth all these things and their ends together, and that from the beginning.

Hence

Hence take two Inferences ; The first serving for the instruction and consolation of all who know and feare God ; and the second for conviction and terror to the wicked.

First, Seeing all things are under the eye, care, and super-intendency of God, let the people of God be quiet and at rest in all the motions of this world. Thus *David* chatechiseth his own soul (*Psal.* 48. 5.) *Why art thou cast down O my soul ? and why art thou disquieted in me ? hope thou in God, for I shall yet praise him for the help of his countenance.* As if he had said, God who looketh to the ends of the earth, will surely look to me, and he who seeth under the whole heaven, will see to and take care of me. His countenance will help me, or he will so far countenance me and my cause, as to give me help. One beam from his pleased countenance, one gracious cast of his eye who seeth all my disquietments and the causes of them, will work my establishment ; the establishment of my heart against inward trouble, and the establishment of my estate against that which is outward. And again he speakes as to the general state of the Church (*Psal.* 46. 1, 2.) *God is our refuge and strength, a very present help in trouble, therefore will not we fear though the earth be moved, &c.* And see how God represseth all tumultuatings of spirit in the greatest worldly tumults and vicissitudes (*v.* 10.) *Be still and know that I am God.* Men are not God, they cannot see what to doe, nor doe what they see ; But I who am God can see under the whole heaven what is doing, and what to doe, and I can doe whatsoever I see needfull to be done. Therefore be still, be not ye hurried either with discontents at what is doing, nor with fear of what may be done, For, *know I am God, I look to the ends of the earth,* and what I say must be done, and what is just for all men and best for you who are my people shall be done. Here's the true ground of courage, and of quietness : They that feare God, have no reason either to be afraid, or to be discontented. He that looks to the ends of the earth, is their friend and their father ; therefore he will look to them and see that all shall goe well with them, or end well for them. When nothing appeareth to us but confusion, we may rest assured that all is in the most proper and rightest method for us, because he seeth under the whole heaven, who sitteth in heaven and judgeth rightly of all things, and righteously of all persons.

Secondly,

Secondly, This truth may cause the wicked and unjust to tremble; the Lord seeth what they are doing, and that their end is coming. (*Psal. 10. 13, 14.*) *Wherefore doth the wicked condemn God?* (he can give no more reason for doing so, then for saying what followes) *He hath said in his heart, Thou wilt not requite it. Thou hast seen it, for thou beholdest mischief and spite to requite it with thy hand.* The wicked slight the Lord, as if he either did not see what they doe, or would doe nothing to them whatsoever he seeth; but the Psalmist was of another opinion or faith, rather, in both particulars; He knew, God saw them, *Thou hast seen it* (saith he) and he knew God would not take what he saw at their hands, but would reckon with them for it; Therefore he adds, *Thou beholdest mischief and spite* (that is, how mischievously and spitefully they act) with a purpose to requite it with thy hand. As the Lord seeth what they doe, so he seeth it for this very end, to requite them according to their deeds. And because the Lord seeth these things to requite them (as he once said, *I have seen, I have seen, or I have surely seen the affliction of my people that are in Egypt* (*Exod. 3. 7.*) And, as he said (*2 Kings 9. 26.*) *I have seen I have seen, or surely I have seen yesterday* ('tis as fresh in mine eye as if it had been shed but a day agoe) *the blood of Naboth the Jezreelite and of his sons*, because, I say, the Lord seeth these things, mischief and spite to requite them with his hand.) Therefore as it followeth in the same verse of the tenth Psalm; *the poor commiteth himself to him, He is the helper of the fatherless.* He sees how helpless the fatherless are, and so he becomes their helper. This principle, *The Lord looketh to the ends of the earth*, should remove wickedness out of the earth, and 'tis an assurance that he will rebuke all the wicked of the earth. For he beholdeth mischief and spite, that he may requite it with his hand, what heart or hand soever is filled and defiled with it.

J O B 28. Verſ. 25, 26, 27.

*To make the weight for the winds, and he weigheth
the waters by measure.*

*When he made a decree for the rain, and a way for the
lightning of the thunder.*

*Then did he see it, and declare it, he prepared and
searched it out.*

J O B having pursued his search for wisdom, and proposed the question, (*Where shall wisdom be found?*) Throughout the whole Creation found no answer, but a disclaimer from men and Angels, from the depth and from the sea, from the living and from the dead, till his thoughts arrived at and sat down in God himself; as was shewed from the former verse; *God understandeth the way thereof, and he knoweth the place thereof; For he looketh to the ends of the earth, &c.*

In this context *Job* proceeds to give proof, that, *wisdom is with God*; and he gives a great and noble one of it, from that compoſure and wonderful order in which God set the world at first by his creating power, and hath ever since disposed of and preserved it in by his providential or governing power. In confirmation whereof, he gives an Induction of some special eminent instances of the works and workings of God in nature, (which are to be understood, by a *Synechdoche*, as including the rest) all joyntly and lowdly sounding out the praises of his unſearchable wisdom.

And *Job* makes instance in those works of nature which seem to lie most out of the disposeure of God, and about which his wisdom (in vulgar opinion) is little engaged, or do'h least, The motion of the winds, and waters, the fall of rain, and the furious going forth of lightning and of thunder. He begins with the winds.

Verſ. 25. *To make the weight for the winds, &c.*

There is a twofold making of the things of this world, first, originall, by creation; secondly, occasional, by providence: We may understand both here, though the current of the text seems rather to carry it to the latter.

The

*Tota creatura
per partem sig-
nificatur.
August.*

משקל

שקל

Libravit, ponderavit, hinc sicclummonera certi ponderis et omnium ponderum regula.

The word which we render *a weight*, is used in the verb Metaphorically, to signifie the most serious and intensive consideration, of any matter or business before us. We commonly say when any thing of difficulty or importance is proposed to us, we will *weigh*, that is, consider it. That special coyn among the Jews, so often mentioned in the old Testament, *the shekel*, is so called from this word, which signifies to *weigh*, because that being such a known weight, was the rule of reckoning the weight of all things ponderous and commonly weighable among them.

To make a *weight*, notes art and industry; and to make a *weight* for the windes is such a peice of art as never entred into the head, nor was acted by the hand of man. We properly weigh only heavy bodyes; Winds move very heavy bodyes, but themselves are a very light body, light to a proverb; And where shall the scale or baillance be found into which that vast subtil and diffusive body may be gathered and therein poysed. This only is the Lords doing, and (as many other things which he doth) 'tis marvellous in our eyes, and a mystery to our understanding. He makes a *weight* for the windes; that is, he orders and delivers them out as by weight.

There is a threefold reading of this clause.

First, Some translate, *To make a weight for the Air.*

Secondly, Others, *To make a weight for the spirit or breath.*

Thirdly, As we, *To make a weight for the wind.*

The Hebrew word is indifferently applyed to all three. And these three may concur in one sentence; The wind is that breath or spirit which moves in the ayr. Or, The wind moves the ayr, and is the breath or spirit of it. And the Lord makes a *weight* as much for the ayr, as for the wind in the ayr. So some render the sense of the place, *He maketh the ayr to keep its due proportion, and likewise the water.* This element, the ayr, is of it self so thin and fluid a body that it passeth into all places, penetrateth or gets into all bodyes, and will not suffer any (*vacuum* or) emptiness in nature, yet, even this the Lord weigheth. But I rather take it for that impetuous Meteor which moves in the ayr, *The wind.* And when 'tis said, *God makes a weight for the winds*, The meaning is, he orders them as exactly as if he weighed them. And that may be called the weight of the windes, which turns and sets them this or that way, to this or that, or to other coast of the

אֵר אֵר שְׁפִירָה
וְנִשְׁנָה, וְנִשְׁנָה
אֵר אֵר שְׁפִירָה
וְנִשְׁנָה, וְנִשְׁנָה
אֵר אֵר שְׁפִירָה
וְנִשְׁנָה, וְנִשְׁנָה
אֵר אֵר שְׁפִירָה
וְנִשְׁנָה, וְנִשְׁנָה

Fecit aërem
servare suam
proportionem
et aquam simili-
liter. Vatabl.

the earth, or poynť of the heaven. As that, which enclines or turnes mans mind this or that way, to this or that thing, is rightly called the weight of it, (whence both Moralists and Divines say, that *Love is the weight of the soule*, because love is that which inclines us to this or that thing; which way soever our affections goe, the mind goes and action follows) so that which carryeth the wind any way is the weight of the wind. And usually the inclination of all things, whether they be light or heavy to their natural or proper place, is called the weight of them. Thus when Job speaks of the weight of the wind, we are not to understand it literally, as if the windes were formally weighed, but the weight of the windes is that bent which through the power and appoyntment of God the windes have to blow from or to any corner of the world, sometimes with greater sometimes with lesſer force and violence. The Scripture speaks but of four windes, East, West, North and South. These the ancients called Cardinal windes; After ages distinguished them into eight, others into twelve. But our modern Navigators have distinguished them in thirty-two, according to so many points in the Sea-card or Compass; every one of which hath its weight, that is, a secret propension or impulsion, carrying it forth its own way. The Latine Etymologists, derive the word which signifies wind from a word signifying force, (or which being joyned with the former doth more fully declare the nature of it) from a word which signifies to come; because the wind cometh forcibly or with an impetuous vehemence. The material cause of the winds (as Philosophers teach) is a hot and dry exhalation arising not only out of the earth, but out of the waters, out of the Seas and Snows, which being so thin that it cannot be condensed into a cloud, quickly becometh wind. This light wandring and unconstant creature the Lord doth so regulate, as if all its motions were not only bounded, but counterpoysed and weighed. To this text in Job some conceive that passage hath relation mentioned in the booke of Wisdom (which though it be Apocryphal, yet is stored with many excellent truths) *God hath ordered all things in number, weight, and measure,* (Wisd. 11. 17.) The Lord maketh a weight for that which hath no weight. *He maketh the weight for the winder.*

Hence Observe;

S f

The

Usitatum est ut rerum omnium siue levium siue gravium inclinatio ad naturalem suum pondus vocetur. Sanct.

Corpus pondere seu animus amore certum quocumque fertur.

August. l. 11. de civi: dei cap. 18.

Pondus ventorum est naturalis propensio ut ferantur quo dei sapientia decrevit. Fecit ventis pondus, et dedit eis inclinationem motus ut scirent moveantur quandoque ad hanc partem quandoque ad illam. Aquinas.

Ventus a vehementia quod significatur agitatio vehemens; vel rebus a ventis, quod hinc inde veniat omnia perflans.

Galen. Meteorol. 8.

The motion or inclination of the windes this or that way, is from the speciall designation or disp[os]e of God.

Naturalists ascribe the efficient cause of the windes to the Sun and other heavenly bodies, or to the cold of the middle region of the ayr, which repelling or thrusting back that ascending exhalation, causeth it to glance slantingly and violently through the ayr. Again, Astrologers ascribe the motion of the windes to special Planets; The East-wind they ascribe to the Sun, the West-wind to the Moon, the South-wind to *Mars*, the North-wind to *Jupiter*; But the truth is Jehovah, the living God, is the supream cause and director of them all; he made the weight for the winds in creation, and he hangs on the weight for the windes in providence every day. The Scripture describeth the Lord *flying upon the wings of the wind* (Ps. 18. 10.) and *walking upon the wings of the wind* (Ps. 104. 3.) He who made all creatures may make what use he pleaseth of any creature. The winds are elegantly said to have wings, because of their swiftness; And the Lord is said to fly or walk upon the wings of the winds, to shew that as he declares his power by them, so they are continually acted and governed by his power. In the stronger and more violent motions of the wind he may be said most properly to fly, and in those more gentle and temperate motions of the wind to walk upon their wings. There are many distinct acts of God spoken of in Scripture concerning the wind. First, he is said to create it, that is, to give it a being (*Amos. 4. 13.*) *Loe he that formeth the mountains and createth the wind.* Secondly, he is said to prepare the wind, that is, to make it ready for any particular service (*Job. 4. 8.*) *And it came to pass when the sun did arise, that God prepared a vehement East-wind.* Thirdly, he is said to command the wind, that is, to give it actual commission to serve his purposes. And this command is twofold; first, for the raising; secondly, for the stopping or allaying of the windes. The former (*Psal. 78. 26.*) *He caused an East-wind to blow in the Heavens, and by his power he brought in the South-wind.* And again in that most Rhetorical description of a storm at sea (*Psal. 107. 23, 24, 25, 26.*) *They that goe down to the sea in ships, that doe business in great waters: These see the workes of the Lord, and his wonders in the deep; for he commandeth, and raiseth the stormy winde, which lifteth up the waves:*

waves thereof; They mount up to the heaven: They go down again to the depths, their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Then follows the second part of the Lords commanding power over the winds, (v. 29.) He maketh a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them to their desired haven. The fiercest and wildest meteors as well as the tamest and gentlest creatures must acknowledge and shall feel the Lords sovereignty over them. (Psal. 148. 8.) Fire and hail, snow and vapours, stormy wind fulfilling his word. When we see the winds goe forth in raging stormes, they goe upon Gods errand. When Jonah rose up to flee unto Tarshish from the presence of the Lord, the Lord sends a messenger, a pursuivant after him, to arrest and attach him, and what was it? read (Chap. 1. v. 4.) But the Lord sent a great wind into the Sea, and there was a mighty tempest in the Sea. The wind is sent as a servant to doe his Masters will; The Lord (as that Centurion in the Gospel) saith to one wind goe, and it goeth, to another come, and it cometh, to a third, do this and it doth it. He commands the wind to cleanse and fan the ayr, and it cleanseth it (Jer. 4. 11.) He that saith to his people and to Jerusalem, a dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, can command the wind to fan and cleanse. He commands the wind to bring rain, and it bringeth it, (1 Kings 18. 45.) or to drive rain away, and it driveth it (Pro. 25. 23.) He can command the wind to dry up the waters, and they are dried up (Gen. 8. 1.) The Lord can command the wind to divide the waters of the Sea, and they are divided (Exod. 14. 21.) He can command the wind safely to waite whole Navies of Ships over the Sea, and they doe it, as frequent experience teacheth; and if he command, the winds will quickly wrack and sink the mightiest Navies. (Psal. 48. 7.) Thou breakest the ships of Tarshish with an East-wind. For all these and many other services, the winds are at Gods command, and as 'tis said (Psal. 135. 7) He causeth the vapours to ascend from the ends of the earth, he maketh rain, he bringeth the wind out of his treasures. The Lord hath a Magazine of windes, which he can lock or open, shut up or let out in favour or in wrath, in mercy or in judge-

judgement, as he pleaseth. *Agur* puts this question among many others (*Pro. 30. 4.*) *Who hath ascended up into heaven or descended? Who hath gathered the wind in his fists? tell we who? what is his name, or what is his sons name if thou canst tell me?* God hath the wind in his own keeping as a man hath that which he holdeth in his fist; when he openeth his fist the windes issue forth, and return not, till he call them in again. When *Christ* saith to *Nicodemus* (*John 3. 8.*) *The wind bloweth where it listeth, his meaning is,* that the wind is not at all under the power of man, either to send it out or to restrain it; all the power in the world cannot bridle the wind, it bloweth where it listeth for all us; but it doth not blow where it listeth in regard of God, but where and when and as he listeth. *Christ* indeed intends that speech of the spiritual wind, or of the holy Spirit, who is as wind both in the freeness of his motion, and in the force of it; as 'tis said of that wonderful gift of the holy Ghost, (*Acts 2. 2.*) *Suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting. This wind can blow with such force that none can resist it, and it bloweth always with such freedom, that it bloweth only where it listeth; which is true also in the sense explained of the natural wind. And that which followeth, hath a truth in it also in reference to the natural wind, Thou hearest the sound thereof, but knowest not whence it cometh, or whether it goeth. For though we know the general place from whence the wind cometh, East, West, North or South; yet no man knoweth the special or determinate place, either whence it taketh its rise and beginneth its motion, or where it sitteth down or concludes it.*

Yet more distinctly, take the exactness of the Lords care and the fulness of his power in disposing of the winds in, these three particulars.

First, God appointeth where or in what coast the wind shall blow. There are some places of the world where the wind blows constantly one way (as Navigators have long observed) and some are called *stated or settled anniversary winds*, which rise and blow always at such a time or season of the year. Such is the *Etesian* wind, and such the *Cheledonian*, arising at the first coming of swallows. Yet these are stated by a law of God upon nature. He hath bound them by a decree to hold their way and keep their time with-

*Statos five anni
versarios vocat
ventos qui sin-
gulis annis cer-
to tempore re-
deunt, Et stat
tempore spirare
solent. Tales
sunt Etesiae.
a re: Mete-
orolog.*

without variation for the service of his own providence towards the sons of men. But as to most parts of the world the wind receives new lawes for the change of its motion, almost, every day; and, not seldom, for many changes of its motion in one day, yea so discriminating are the Lords appointments to the wind, that there is oftentimes a storm in one Country and a calm in another, a tempest in one sea and a prosperous gale in another at the same instant. In one Country and Sea there's a large wind, and in another at the same time not a breath to move a leafe, or in the least to strain a sail. Some have more wind then they know what to doe with, while others must lye at hull and can do nothing for want of wind. What the Lord spake by the Prophet *Amos* concerning the rain (*Chap. 4. 7.*) *I caused it to rain upon one City, and caused it not to rain upon another City* is as true concerning the Lords sovereignty in disposing of the wind, He causeth it to goe forth and blow in one Country, and he causeth it not to goe forth nor blow in another Country; as not a drop of rain falls, so not a breath of wind blowes any where but by the leave of God first obtained, or but by his rule and direction.

Secondly, as the place and the coasts, so the quantity and degree is at his dispose; how much shall goe out, and with what strength, how large or how scant the wind shall be is from his word. It is said (*Exod. 14. 24.*) *The Lord caused the sea to goe back by a strong East-wind.* The Lord did not only order from what poynt of heaven that wind should blow, or that it should be an East-wind, but he ordered the strength and force of it in a due proportion to that miraculous dispensation. The Lord did not only send out a wind, but a great wind into the sea after *Jonah*, which made a mighty tempest (*Chap. 1. 4.*) and he prepared not only an East-wind, but a vehement East-wind to afflict him, (*h. p. 4. 8.*) He indeed made a weight for that wind which pressed him sore; and he makes the weight of every wind more or less, according to the work it is sent about.

Thus as he directs from what poynt of the heavens the wind shall blow, so in what degree, whether it shal be much or little, whether a storm or a calm: And he can with one word turn the calm into a storm, and the storm into a calm. We read that there arose a great tempest in the Sea, insomuch that the Ship (wherein Christ and his Disciples were embarked) was covered

vered with the waves ; and the Disciples were so affrighted, that they came to Christ (being asleep) and awoke him, saying, *Lord save us, we perish.* Then (saith the text, *Matth. 8. 26.*) *he arose and rebuked the wind and sea, and there was a great calm.* He spake to the winds as a Nurse to a froward child, *peace, be still,* and so it was ; so that *The men marvelled, saying, what manner of man is this that even the winds and the sea obey him ?* The most enraged windes cannot stand before the rebukes of God ; and if once he rebuke them, their rage is down. God layes his law upon the most lawless creatures, even then when they seem to act most lawlessly, and to have broken all bounds of moderation.

Thirdly, The Lord orders when the wind shall rise, and how long it shall continue in any corner. He appoints how long the East-wind shall blow, and how long the West ; how long it shall lodge in the North, or in the South, is limited by a divine command. Now, as the winds acknowledge the sovereignty of God by obeying him, so man should much more acknowledge the sovereignty of God over the winds, when he sees them obedient. They especially who have great business upon the waters and with the winds (Merchants and Marriners) should take notice of this power of God, and honour him in the reverential acknowledgement of it. The Heathens who parted the world to their Idol gods, had a god for the winds ; For even they had this notion that the winds were under the dominion of some supream power. This honour they gave to *Aeolus*, who as they blindly believed bound and shut up the winds at his pleasure. And shall not we honour the true and living God, by depending upon him and praying to him, for the binding and unbinding of the winds, for the withholding or allaying of storms ? When the Merchant hath his ship broken and wrackt, let him say, the Lord hath done it ; or *he breaks the ships of Tarshish with an East-wind* (*Psal. 48. 7.*) And when his ship comes safe home to harbour, let him say the Lord hath done it ; *For he bringeth them to their desired haven* (*Psal. 107. 30.*) Some goe to Witches for winds, and others when a storm is up, say, *there's conjuring abroad.* I know the Devil hath great power in the ayr, and he can doe great things in that Territory ; *he is the Prince of the power of the ayr,* (*Eph. 2. 2.*) He can raise stormes and doe mischief at sea or land, he overthrew the house where *Jobs children were feasting by a great wind* that

*Lucentes ven-
tos tempesta-
tesq; sonoras,
Imperio primum
ac vinclis ac
carcere frenat.
Virg. Aeneid.
lib. 1.*

that came from the wilderness (Chap. 1. 19.) yet this is only a derivative and permissive power; God hath the supream power there; and we should own him in it. The sorcerers in *Moses* time could doe miracles; but it was by a limited power, the Lord checkt it when he pleased. And therefore (as one of the Ancients speaks) *The power of the Magicians failed in lice*; God stopped them there, to shew that he could have stopped them in the first. And though they did not confess the finger of God till then, yet the hand of God was in all. And whatever storms and tempests are raised by the devil, he therein acts the counsel of God (though not at all intentionally) more then his own malice. As the Devil, together with the Magicians and sorcerers, his servants, were confounded and could not make a lowse, when God took away their commission, and restrained their power; so neither can all the Devils in hell, nor Witches upon earth, make a breath of wind to move a feather, if the Lord doe but hold up his finger and supersede their power. *There is no greater argument of spiritualnesse, then to honour God in naturals.* He is an holy man indeed that is holy in dealing about civil things; and he is a spiritual man indeed that sees God in natural things; *He maketh a weight for the winds,*

Magorum potentia deficit in muscis.

And he weigheth the waters by measure.

The word signifieth to weigh in a ballance. The Prophet (*Isa.* 40. 12.) setting forth the glorious power and greatness of God, saith, *He weigheth the mountains in scales, and the hills in a ballance.* Here we have a like argument of his power, *He weigheth the waters*; And (as was touched before, upon the former clause, *weight for the winds*) The word here also used to weigh, signifies not only to take the weight of a thing in a ballance, but by any way or means to attain the due knowledge of it. Weighing, in a metaphorical or allusive sense, is an act of the understanding, 'tis the highest and noblest act of the understanding, even our internal discourse concerning the worth and truth of any proposition or action, upon which we make up a judgement either *pro* or *con*, affirmatively or Negatively. So the word is used and applied by *Hannah* in her song of praise for that son who was as much the fruit of prayer as of her womb (*1 Sam.* 2. 3.) *Talk no more so exceeding proudly, let not arrogancy come out of your mouth:*

*Appendix:
sunt ex Hebraeo
qui exponunt
pro apta-
vit, concinna-
vit direxit; sed
malo ut sonat
pro appendere.
Merc.*

*Assi preparan-
tur cogitationes
Vulg.*

mouth: for the Lord is a God of knowledge, and by him actions are weighed. God hath a weight and a ballance for all the workes of man; and he weigheth them to a grain; yea he weigheth not only our workes, but our words and thoughts; so some render that place, with a change also of the verb. To him *Thoughts are prepared*, that is, he sees what they are, before they are, to him they are prepared before they are prepared by us. But rather as we render; *by him actions* (the issue of thoughts) *are weighed*; that is, he sees what they are, and what they are worth, whether they be vain light and foolish thoughts, or holy serious and reverential thoughts. He weigheth them, and as their weight is he accordingly rewards them. The Lord brings in the Jews charging him as if he had not weighed his own actions; so he bespeaketh the Prophet (*Ezek. 33. 17.*) *The children of thy people say the way of the Lord is not equal: but as for them their way is not equal*: Thus he retorts it upon them. The word is the same used here by Job; *Ye say the way of the Lord is not weighed*; As if the Lord had acted at random or at a venture as men often doe. The wayes of those who doe so are unweighed wayes, they are not equal (as we translate the metaphor elegantly and clearly to the scope of the text) that is, they are not just or right. And though he that doth not weigh his actions, may possibly doe that which is right, yet he doth not choose that which is right. *There is no election without consideration.* But to the point in hand, we see both in common and Scripture language, that to weigh a thing is to take an exact account of it, whether we speak of weighing in a proper or in a tropicall acceptation. As therefore when in other places the Lord is said to weigh Actions, whether his own or the actions of others, it enforms us, that he hath a very distinct and perfect knowledge of them; so here, when he is said to weigh the waters, the meaning is that he keepeth that fluid and boisterous element to as strict termes of order, and to as due a decorum with his own will and command as if he weighed it out by the ounce, or drop by drop.

He weigheth the waters.

What waters? We may extend this work of providence to all sorts of waters. *Moses* made a distribution of waters into those below and above (*Gen. 1. 7.*) *And God made the firmament, and divided*

divided the waters which were under the firmament from the waters which were above the firmament, and it was so. The word rendered firmament, in the Hebrew signifies an expansion, or a thing spread out and extended like a tent or Curtain; and so those higher heavens where the stars are fixed or move, are called the Firmament (at least in vulgar sense) above which there is no water; but the firmament there spoken of by *Moses*, is the out-spread ayr from the earth to the cloudes, in which as in great heavenly vessels, upper waters, or waters above the firmament, are contained, as the lower waters, or waters under the firmament are contained and kept in earthly vessels, or channels of the earth.

He weigheth the waters by measure.

A measure is most proper for water; but to weigh waters by measure, may seem improper. Numbers are told or reckoned; Heavy things are poysed or weighed, and liquids are commonly measured. But *Job* ascribes both weight and measure to the waters. *He weigheth the waters by measure.* We measure things of two sorts; first, such as are of a continued quantity; Thus we measure lands and houses and cloath of all sorts. Secondly, such things as are of a discrete quantity and bodies aggregated, thus we measure grain and seedes of all sorts, and thus we measure water and all sorts of liquids. Time also hath a kind of measure; and so it is expressed in the 7th Chapter of this book at the 4th verse; where *Job* bemoaning his restless condition, speaks thus; *When I lye down, I say, when shall I arise, and the night be gone?* The Hebrew is (as we put in the Margin) *when will the evening be measured?* To weigh any thing, implies an exact observation of it; and to measure any thing, implies an exact observation of it; But when both these are joyned, as here God is said both to weigh and measure the waters, or to weigh them by measure, this implies the utmost imaginable exactness, yea in this thing an unimaginable and unconceivable exactness, of observation.

Hence Note;

The waters are in the hand and power of God.

He keeps as strict a hand and warch over them in all their motions, as if he weighed them to a grain, and measured them to a drop. The winds and the waters are very unruly creatures;

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yet

yet they are under rule; the Lord orders and commands them both. *Agur* (which text was toucht upon in the former part of this verie) puts the question about them both, while he was making an humble confession of his faith (*Prov. 30. 4.*) *Who hath gathered the wind in his fists? Who hath bound the waters in a garment?* Here are windes and waters, the former gathered, the latter bound to obedience. The word and power of the Lord, or his powerful word and decree, are the fists into which the wind is gathered, and the garment in which the waters are bound. The Prophet puts a paralel question, and to the same purpose, (*Isa. 40. 12.*) *Who hath measured the waters in the hollow of his hand?* When he enquired, who? he did not at all doubt, who? His very question is a determination that no creature but God alone hath done it. And to shew the Lords sovereignty over the waters *David* saith in a direct affirmation (*Psal. 29. 10.*) *The Lord sitteth upon the flood: yea the Lord sitteth King for ever. This flood* upon which the Lord sitteth may be understood two wayes; and so also may his sitting upon it; The Flood upon which the Lord sitteth, may be understood,

First, Plainly and properly for the inundation and confluence of many waters which make a flood. The Lord sits upon this flood, not only when 'tis calm and quiet, but when it swells and rageth, when 'tis most turbulent and unruly.

Secondly, *The flood* may be taken figuratively or mystically (so I conceive the Psalm is chiefly to be expounded throughout, though there be a clear and a glorious truth in the outside and proper termes of it, but I say, the flood upon which the Lord sitteth, may be taken figuratively) for the people and Nations of the world, when they gather together as a flood: upon this flood or confluence of many waters the Lord sitteth, and his sitting there implyeth two things; First, his fixedness and stability, He is as sure upon the flood as upon a rock, he sits fast, he is immoveable upon that which is moveable; and sits upon that which cannot stand, a flood of people. Secondly, his sitting notes his state and sovereignty; he sits upon the flood as Lord and Governour upon his throne, or in a chayr of state, and gives out the rule according to the pleasure of his own will. This exposition of the waters, and of sitting upon the waters too, was given to *John* in vision (though in a far different case) by the holy Angel (*Rev. 17.*

15.) And he said unto me, the waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations, and tongues. And (v. 18.) the woman which thou sawest is that great City, which reigneth over the Kings of the earth. The woman the whore of Babylon sat upon the waters, that is she ruled kingdomes and people and nations. And as she had a sovereignty over them, so she was confident of her stability, for (Chap. 18. 7.) She said in her heart I sit a Queen, and am no widow, and shall see no sorrow. Thus the Lord sitteth indeed upon the floods, he sitteth upon the proper floods, his power and sovereignty is over and upon all seas and waters throughout the whole compass of the world: and he sits upon the figurative floods, upon nations and people, to rule and govern them. There (as the Psalmist speaks) he sitteth a King for ever.

That, God sits upon the natural waters is a comfortable consideration to us all, to those especially that have to doe upon the waters, and whose business is upon the Seas. And as tis good for good men, that floods and waters are at the command of God, so it may be a terrour to the wicked. Eliphaz assures Job (Ch. 5. 23.) that if he were godly he should be in league with the stones of the field, and the beasts of the field should be at peace with him. The godly also are in league with the winds, and the waters of the sea are at peace with them. But woe to the wicked and all ungodly men, for they having no league or peace with God, yea being at enmity against him, cannot be at peace with windes and waters, but have reason to fear lest the Lord give them commission every moment (as executioners of his wrath) to destroy and swallow them up. They who have not God to friend have no assurance to have the creatures (which are Gods host) to friend.

Secondly, it is a great comfort also to Saints and godly men that the Lord sitteth upon the myltical or figurative waters, multitudes and people and nations. David putteth both these together, or rather expounds the one by the other (Psal. 65. 7.) Which stillest the noise of the seas, the noise of their waves, and the tumult of the people, that is, the Lord stilleth the people when they fluctuate and tumultuate like the waves of the sea, roaring and making a noise in a mighty tempest. The stormes which rise in the spirits of the multitude, are often more terrible and have more dreadful effects then any storm at Sea, and is not this sweet to

remember that the Lord can still those tempests with a cast of his eye, or a word speaking, *He can rebuke the company of speare-men, the multitude of the bulls, with the calves of the people, as David elegantly expresseth the roaring rage and brutish folly of the many* (Psal. 68. 30.) and deliver his, as David confesseth God had delivered him (Psal. 18. 43.) *from the strivings of the people.*

Further, there are three things not only considerable but wonderful in the natural waters.

First, their greatness and vastness, the Sea is called *the great deep*, and as it is deep, so 'tis large, so large, that the boundes of it have not been fully measured nor discovered to this day. When Job expostulates about Gods severe dealing with him, he makes two queries (Chap. 7. 12.) *Am I a Sea, or a Whale that thou settest a watch over me?* The Sea is the hugest part except the earth of the inanimate lower creation, and the Whale without exception of any, is the greatest of the animate; and as these are greatest so most forceable and dangerous, which is the special reason why Job adds *that thou settest a watch over me.*

Secondly, The situation of the waters is also wonderful, the superficies or surface of the Sea swelling spherically (as some Naturalists both dispute and assert) higher then the surface of the earth, at least in some places. So that as there are waters above our heads, a sea, a vast Ocean in the ayr wrapt up in clouds which hang and move over us; So many of those waters which are below, doe (as it were) hold up their heads above the land; or are higher then the superficies of the earth: yet the mighty power of God more then banks and cliffs keeps them within bounds, which they cannot pass to overflow and cover us.

Thirdly, The distribution or division of the waters hath wonders in it. God hath cut out channels for the waters through and about, the whole earth; he hath distributed it into springs under the earth, and by rivers and rivelets upon the face of the earth. (Psal. 104. 10.) *He sendeth the springs into the valleys, which run among the hills.* And he hath every where made the Sea full of Ports and Creeks and Bayes and Havens fit for the reception and safety of shipping.

Lastly, take one instance more of a divine government over the natural waters. They are not encreased or diminished in any special place without the measuring power and wisdom of God.

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He causeth his wind to blow, and the waters flow (Ps. 147. 18.) that is, they flow beyond their ordinary course and marks; and again he causeth his wind to blow, and they return to their wonted course and channel. We find this most clearly expressed in that meditation upon and description of the mighty powerful providence of God (Ps. 104. 6, 7, 8, 9.) *Thou coveredst it* (that is, the earth) *with the deep as with a garment; the waters stood above the Mountaines.* *At thy rebuke they fled; at the voice of thy thunder they hasted away; they go up by the Mountaines, they go down by the valleys to the place which thou hast appointed for them: Thou hast set a bound, that they cannot pass over, that they turn not again to cover the earth.* Unless the Lord did restrain those mighty waters, and keep them as it were under lock and key, under his own power and command, they would quickly turn again like an enemy and cover the earth. All these acts of providence about the waters are but the exposition of *Jobs* text, *He weigheth the waters by measure.*

Vers. 26. *When he made a decree for the rain, and a way for the lightning of the thunder.*

Job having spoken of the wisdom of God in winds and earthly waters, proceeds to speak of the wisdom of God in sending the waters of heaven, or rain-waters upon the earth.

As before 'twas said he made a *might for the wind*, so here 'tis said, *he made a decree for the rain.* The word which we render *decree*, signifies, in the root, *to write or engrave*, and thence to make statutes and decrees, because they use to be written or engraven, and so to remain upon record for future ages. So that, it imports two things; first, the authority of a law; secondly, the permanency of a record. Such an authoritative and permanent decree hath God for the rain.

I will not stay here upon any Philosophical discourse about rain, either how that Meteor is generated and formed, how issued and sent forth, either about the conception or birth of it. There will be a more fit occasion offered in this book to open those workes of Nature, or rather of God in Nature, if he shall please to lengthen out this work so far.

He made a decree for the rain.

As the Lord according to his absolute and uncontrollable sovereignty,

pn a ppr
Pingere, scribere,
re, cum auctori-
tate decernere,
statuere; proprie
sculpere stilo
ferreo; hinc sa-
mitur pro sta-
tuere vel legem
dicere, quod sta-
tuta & decreta
sculperentur ad
futuram rei
memoriam.

raignity, hath made decrees and ſtatutes concerning man, the chief of all earthly creatures, both as to his end and all thole meanes which lead thereunto; ſo he hath made a decree concerning all other creatures, even the meanest creatures, by which they are regulated in all their motions toward man; and among the reſt, he hath made a decree for the rain by name.

Hence Note;

Natural rain is under a divine law.

The rain is formed and falls from heaven upon the earth by ſtatute, even by the ſtatute of the great God of heaven and earth. The rain is under a decree in a fourfold reſpect. Firſt, for the time, when it ſhall begin to rain, (*Gen. 7. 1.*) Secondly, for the continuance, how long it ſhall rain (*Gen. 7. 12.*) Thirdly, for the quantity, in what meaſure and degree it ſhall rain, (*1 Kings 18. 45.*) Fourthly, for the places and perſons, where and upon whom it ſhall rain, (*Amos 4. 7.*) *I cauſed it to rain upon one City, and cauſed it not to rain upon another City.* The Scripture is exceeding plentiful and frequent in giving God the Glory of this decree. *Eliab* ſpeaks as if the rain had been in his power (*1 Kings 17. 1.*) *As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall be neither dew nor rain theſe yeares, but according to my word;* But that word was not his own, but the word of God. As if he had ſaid; There ſhall be no rain but as I have declared, or as God ſhall declare by his word in my Miniſtry. Thus *David* ſings the praises of God (*Pſal. 65. 9, 10.*) *Thou viſiteſt the earth* (ſc. with rain when it is as it were ſick (of a fever through abundance of heat) and thirſty, ſo it follows) *and waterſt it: thou greatly enricheſt it with the river of God which is full of water.* But rain water is not river water, why then doth he ſpeak here of a river? I anſwer, rain is a river above, as a river is rain below. Rain from the cloudes ſtreames like a river, and doth the ſervice of a river to the earth. And 'tis called not barely a river, but *The river of God.* Which may be expounded either by that common Hebraiſme, a great and wonderful river. Or rain is called the river of God, becauſe it comes more immediately (at leaſt to appearance) from God, and is of a different riſe and original from common rivers, with this river ſaith *David*, *thou enricheſt the earth.*) And (as it follows in the ſame *Pſalm*) *Thou prepareſt them*

them corn, when thou hast so provided for it; thou waterest the ridges thereof abundantly: Thou sellest the furrows thereof, thou makest it soft with showers, thou blessest the springing thereof. All this is true of Gods dispensing rain in a proper sense; though, the Psalmist doubtless intends it chiefly of that spiritual and mystical rain or river of God, the Word and Spirit, by which the Church or people of God have their souls watered, refreshed and made fruitful, according to those prophecies, (*Joel 2. 28. Ch. 3. 18. Ezek. 47. 1. 9.*) But to return to the natural rain. The Apostle makes it one of Gods witnesses in the darkest times and places of the world (*Acts 14. 7.*) where having granted, that in times past God suffered all nations to walk in their own wayes (*v. 16.*) that is, he did not send them the powerful meanes and light of the gospel to convert them from those wicked wayes, yet he adds, God did enough to leave them without excuse; Nevertheless (saith the Apostle) He left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons. Again (*Math. 5. 45.*) He maketh the Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Thus the rain is Gods bounty, He gives it, 'tis a token of his care for his great family; he sends it, that they may have bread and be satisfied. The Prophet Jeremiah is much upon this point of providence (*Chap. 5. 24.*) Neither say they in their heart, let us now fear the Lord our God, that giveth rain, both the former and the latter in his season. He would have them know, that as rain is the gift of God, so 'tis a gift which man ought not lightly to pass by, and therefore he wonders that they did not fear the Lord, at the first coming and sight of it. Neither have they said in their hearts, let us fear the Lord that giveth rain. The same Prophet describes the rain assembling like an army at the call of God, at the sound of his trumpeter. (*Jer. 10. 13.*) When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Here we have (all which this text in Job takes in) the Lords power over and upon waters, vapours, lightnings, rain and wind. The waters gather like troopes, the vapours ascend like smoak, the lightnings issue forth, the rain falleth, and the wind riseth at his all-commanding word and decree.

And

And if the Lord make a decree for the natural rain, doth he not much more make a decree for the ſpiritual for the rain of the Goſpel? Holy doctrine is often called rain in Scripture. And the ſame word in the Hebrew ſignifies to rain and to inſtruct; Moſes puts both together (Deut. 32. 2.) *My doctrine ſhall drop as the rain, my ſpeech ſhall diſtill as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs. Rain makes the earth fruitful through the bleſſing of God, and ſo doth the word our ſoules.* He that waters the earth and makes it fruitful, that it may miniſter ſeed to the ſower and bread to the eater, doth much more water the ſoul, that it may bring forth fruit meet for his own uſe, or that himſelf may come into the Garden of the Church, and eat his pleaſant fruits. When the Apoſtle had quoted that good old law of Moſes, (1 Cor. 9. 9.) *Thou ſhalt not muzzle the mouth of the ox that treadeth out the Corn,* preſently inſers this queſtion or rather reproof from it, *doth God take care for Oxen?* The Lord doth take care for labouring Oxen, but he takes care much more, that thoſe labouring Oxen, the faithful and painful Miniſters of his word ſhould have food convenient for them. So here, doth the Lord take care to ſend the ſhowers of heaven in ſeaſon upon the earth? Surely he doth much more take care to ſend ſhowers of heavenly truth in ſeaſon and out of ſeaſon (as the Apoſtle ſpeakes) upon the ſouls of his precious ſervants. He gives order when and where and how to diſtil word-rain upon us: and as we ſhould take heed of being unthankful for, ſo of being unfruitful under it (Heb. 6. 7, 8.) *The earth which drinketh in the rain, that cometh oft upon it, and bringeth forth herbes meet for them by whom it is dreſſed, receiveth bleſſing from God: but that which beareth thorns and bryers, is rejected and is nigh unto curſing, whoſe end is to be burned.* 'Tis ſad when God makes a decree againſt this rain, and ſaith to a people as David to the mountains of Gilboa, (2 Sam. 1. 21.) *Let there be no dew, neither let there rain upon you.* But 'tis more ſad when after we have had many ſweet Goſpel dews, and ſoaking-doctrine-raines, we either bring forth no uſeful fruit, or that which is hurtful, bryars and thornes. He made a decree for the rain,

And a way for the lightning of the thunder.

Here Job gives another inſtance of the mighty power of Co:

in the workes of Nature; Lightning and Thunder.

He maketh a way for the Lightning.

The word which we render *Lightning*, comes either from or comes near to a verb which signifies *to see*, because Lightning is either so easily and quickly seen, or because it is usually seen before the Thunder is heard. Lightning is of so piercing and penetrating a nature, that if it find not, it will make its own way. Yet because this penetrating power of Lightning is from God, he is said to make *a way*, as it were a trodden path-way, or the Lightning; even the Lightning had never found its way if the Lord had not made it: or the Lord is said to make *a way* for every flash of Lightning, because though it be a most subtil and violent impression, and strikes through the whole ayr in a moment, yet it stirs not, it moves not a foot this way or that way without his order and direction.

He maketh a way for the lightning of the Thunder.

That is, for the lightning which is accompanied with thunder; for when it lightens, it usually thunders too, though sometimes we doe not hear it; or 'tis called the lightning of the thunder, because lightning is not only a concomitant, but a cause of the thunder. The word here rendered *thunder*, in the Hebrew is *voyses*. And thunder is therefore so called, because though we cannot say of it, as we say of some creatures, *That it is a voice, and more then that nothing*, (for it hath some very useful and many very terrible effects) yet such a mighty voice, such a dreadful sound goes out with thunder, that it is both elegantly and most significantly called *a voice*, yea not only by heathen Authors, but by the Scripture, *The voice of God* (Psal. 29. 3.) *The voice of the Lord is upon the waters*, *The God of glory thundreth*, *The Lord is upon many waters*, *The voice of the Lord is powerful* (or, in power) *the voice of the Lord is full of Majestie* (or, in Majestie) *the voice of the Lord breaketh the Cedars*, &c. John the Baptist was called in the prophesie (Isa. 40. 3.) and he calleth himself in the Gospel (Job. 1. 23.) *A voice*: Being asked, *Who art thou?* he answered *I am the voice of one crying in the wilderness*. And he was called *a voice*, because his office and errand was to bore the eares of the Jews with preaching repentance and preparing the way of the

inde מן
fulgur, sicut dicitur
quod videtur
antequam toni-
tru audiat,
ut conveniat
עין מן וי-
dit,
iter semi-
ta via quæ cal-
catur pedibus
via trita!

Fulguri vocum
i. e. fulguri vel
fulgoris, quod
tonitrua comi-
tari solet &
quod tonitrua
producit.
Mere,
אין פנים פיר-
פנים & via e-
minentie, toni-
tru, quod Gra-
ecis est φωνή
Διδὸν ὡς
Jovis.

Lord as it were with thunder. And besides, those rousing and awakening Preachers of the Gospel *James* and *John* the brother of *James* were surnamed by Christ himself (*Mark* 3. 17.) *Boanerges*, which is the sons of thunder. Now if these men of voice were called sons of Thunder, and the Thundering Baptist a voice, well may Thunder itself be called a voice. And it is here put plurally, *the lightning of the Thunders or voices*, because God doth (as it were) discharge many of these great Cannons neer together from the Clouds, and the artillery of heaven goeth off clap after clap. When it lightens we may say, God gives fire; and when it Thunders we here the report of it. For though the Thunder be in order of nature before or at least contemporary with the lightning, yet in order of time we see the conuscation or flashes of lightning, before we hear the sound or voice of thunder, or the Thunder, which is a voice. And the reason is, because the eye is nimbler at it's work then the ear; the eye taking in its object by a direct line, but the ear by a gyration from several Angles. Daily experience teacheth us, that when any Gun, great or small, is discharged, we see the light of the fire a distinct space before we hear the sound of the report; especially if we are at any considerable distance; and so at every stroak of an ax or hammer, we see the fall of the stroak, before we heare the sound of it. And therefore *Job* doth rightly put the Lightning before the Thunder, because though that Collision of the clouds which we call thunder be first, yet that brightness in the cloudes which we call lightning is seen first. Naturalists discourse largely of these two Meteors, lightning and thunder; The former, is an exhalation which by frequent motion takes fire like tow or stubble, and breaking the sides of the cloud flasheth with a suddain brightness throughout the ayr. The latter is, that sound or voice in the ayr which that hot and dry exhalation makes by a violent renting of the Cloud, whose thickness and coldness stops its passage, and binders it from ascending higher. Hence it hath its name in Latine either from terrifying, or from sounding and rushing, we may joyn both derivations together, because rushing with an amazing sound through the cloud, it terrifieth those that hear it. This is a Work in nature, but *Job* who was a divine Philosopher, calls it better, The work of God. He makes a way for the lightning of the thunder.

Hence Observe;

*Tonitru a ter-
rendo quod so-
nus ejus terreat
vel attoneret ru-
endo, quod cum
magnosonitu
nubis percussio
fit & irruat.
Garræ Mete-
orolog.*

Lightning

Lightning and thunder calls us to acknowledge the power and presence of God.

The heathen gave this as a Title of honour to Jupiter, *The Thunderer*. David considering this work of God invites us to adore and worship God, (Psal. 29. 1, 2, 3.) *give unto the Lord, (O ye mighty) give unto the Lord glory and strength; give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters, the God of glory thundereth, &c.* As if he had said, when we hear the God of glory thundering, or because the God of glory thundereth, we ought to give him glory, and to worship him in the holiest manner, even in the beauty of holiness, or (as the Margin hath it) in his glorious Sanctuary. Epicurus of old (as Atheists of a late date) argued, that to fear God or to have the awe and impression of a divine power upon our spirits when we see the lightning and hear the thunder, or feel the Thunderbolts, was childish vain and groundless, because Thunder and Lightning proceed from natural causes; But besides the wickedness and irreligion which alwayes lyes at the bottom, and is some times held our uppermost in these kind of arguings, it is easie to convince it of senselesness and irrationality; for may not the same effect be ascribed to God, as the Supreme or first, and yet confessed to have subordinate and second causes in nature, according to the law and rule of its production by God originally set and assigned? And seeing God is the Author of nature (as some have seen by the common light of nature) is not God as much to be feared and honoured in those things which he doth mediately by natural causes, as in those which are wrought by his immediate hand and power? and therefore though lightning and thunder be a work of Nature, yet it is not only in part but chiefly to be ascribed to God. Yea doubtless, as God ordered Nature to produce these astonishing effects for natural ends, namely, first (as the learned Meteorologists tell us) to purge the ayr and spend those noxious vapours which are apt to raint the blood and bodies of men with pestilential diseases; and secondly, to squeeze those sponges the clouds, and provoke them to give rain for the refreshing of the earth, as we see in experience Rain following the Thunder. Now I say, as God hath ordered Nature this work, for these and the like natural ends,

*Apud poetas ap-
pellatur Jupi-
ter Tonans, Al-
titondus, &c.*

ends, so also for ends sacred and spiritual, as first, to strike men with an awe of his Majesty; secondly, to stir them up to repentance; thirdly, to abate their pride and humble them; fourthly, to punish the proud and unhumbled, who warring against heaven, he proclaimes against them from heaven, and sometimes actually shootes them dead with his Thunderbolts, or blasts them with his Lightning.

But some object; If God makes a way for the lightning of the thunder; How comes it to pass that the lightning and thunder seem so often to miss or mistake their way? Whence is it that they sometimes strike good men either in their persons or goods; and that the wicked most times escape the stroke and danger of them? I answer; God hath not appointed any of his outward dispensations whether of good or evil to be the mark of distinction between good and evil men. Solomon thus determined this Question (*Ecc. 9. 1.*) *No man knoweth either love or hatred by all that is before them*: and (though all men are not alike, yet,) *all things come alike to all*; there is the same event to the righteous and to the wicked. God would have us learn to make a difference of men, by what we see of God in them, and by their walking according to the mind of God, not by what himself is pleased to doe upon them, or with them. And therefore he makes the way of the thunder lye sometimes to the house and person of the righteous, that men may not find his way, but fear and honour him both for his word and workes. Lightning and Thunderbolts do not fly at random (as bullets in a battle do not) nor strike without direction at hap hazzard him that is next, (as some heathens thought) but are guided by an unerring hand to their mark, when we are ready to say they have missed their mark. And thus much some Heathens have acknowledged, Thunderbolts (saith one of them) *goe not by chance, but by a certain guidance order and decree*; the works or workings of the Thunder are wonderful, if thou wilt but seriously consider them, and leave not the least scruple in the mind, concerning this assertion, that there is a divine power in them. The lowdness, the swiftness, the forceableness, the marvellous effects of lightning and thunder, doe all proclaim the glorious name of God. And therefore as thunder is a great work of God in Nature, so the greatest works of God in Providence have been done in thunder, or expressed by it. The Law was given in

Thun-

*Fortius idus,
bruta fulmina,
quæ nulla ve-
niant natura
ratione, censet.
Plinius.
Fato non ire
fulmina, sed
ferri. Mira
fulminis si in-
tucri velis ope-
ra sunt, nec
quicquam dubij
reinguentia
quæ in divina
insistit &
subtilis poten-
tia. Seneca.*

Thunder and lightnings, so that all the people that were in the Camp trembled (Exod. 19. 16.) God shewing at the publication of the Law, how terrible he would be to the transgressors of it. Yea when God gave a testimony to his son from heaven (Luke 9. 35.) There came a voice out of the cloud, saying, this is my beloved Son, hear him. This speaking from the cloud the Jews call (בְּקוֹל הַבְּרָכָה) The daughter of a voice, it being as it were a middle or whispering Thunder. And when a like voice came from heaven (in answer to Christ prayer, Father, glorifie thy name) saying, I have both glorified it, and will glorifie it again; The people that stood by and heard it, said that it thundered (John 12. 28, 29.) Thus also the great things which God will do in the world are given out by Thunder (Rev. 10. 3.) The seven Thunderers uttered their voices; and (Chap. 18. 19.) When the Temple of God was opened in heaven, there were lightnings and voices and thunderings. Signifying, what dreadful things God would doe, what terrible things in righteousness against the world, as also for the vindication of his own name and people.

Take two or three notes more general from these two verses, as they hold out the works of God in Nature.

First, *We should acquaint our selves with the appearances of God in his works all the creation over.*

(Psal. 92. 5.) O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not: neither doth a fool understand this. They are brutish indeed who understand not, that those things are done and disposed by more then a humane wisdom, which the wisdom of man cannot reach nor understand. Yet some cannot get out of the circle of nature for any thing which hath a cause within the compass of Nature. And because they can give some account from reason, why and how the windes blow, the waters flow, the showers fall, the Thunder and Lightning are generated and brought forth, therefore they cease to wonder, and will not take notice of God in them. But though these things have an order in Nature, yet who but God could put nature in such an order? who could make such a weight for the windes, such a measure for the waters, such a way for the lightning of the Thunder; but God himself? who appointed the windes so cool and attemper the ayr, but God? who appointed the

Nemo tam rudis est ut non intingat quoniam in ratione, constat, consilio aliquo majore sit instructum. Lact. lib. 1. Instit. cap. 2.

- the rain to moisten and refresh the earth but God ? who laid those pipes under ground which convey water to serve all the world ? and who made those channels and cisterns in which it is conveyed and kept above ground for the use of man, but God ? who commanded the thunder to rent and tear the cloudes, and the fiery Lightnings to fill the ayr, but God ? When any of these come forth for judgement, may they not say as *Rabshekeh* (Isa. 36. 10.) *Are we come up without the Lord against this land to destroy it ? The Lord said unto us, go against this land and destroy it.*

Secondly, *The least motions of the creature are under the hand of God as well as the greatest.*

When *Job* saith, *God made a weight for the winds*, we may understand it of the lightest winds, of the least puff or breath of wind, as well as of the weightiest stormes which press all down before them. And when he saith, *the Lord weigheth the waters by measure*, this care extendeth to the smallest rivelet as well as to the main or mighty Ocean ; and he makes a decree for the dewing drops as well as for the drowning showers. He makes way for the weakest as well as the strongest claps of Thunder, The crashing, hissing, whispering, puffing Thunder (so Naturalists distinguish) is of God, as well as the roaring, rousing, tearing, astonishing, killing, claps of thunder. As God is able to doe the greatest things, so the least are not done without him. And it is his honour as much that he will and doth order small things, as that he can order and dispose the greatest.

Thirdly, *Those things which are most boysterous violent and furious, are yet at the ordering and under the hand of God.*

If winds are under order, if the waters are under order, if thunder and lightning are under order, then the most disorderly things are under an order, and the most unruly must observe the rule of God. (*Psal. 32. 9.*) *Be not as the horse and mule which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee.* As those living creatures which are most head-strong and dangerous, are yet managed by men ; we have a bit and a bridle, a whip and a spur for the horse and mule, and can bind them to their good behaviour : so those inanimate creatures, which most endanger the life of man are guided and curbed

as a horse with bit and bridle by the all-powerful hand of God. The winds and thunders which exceed Lions and Beares in wildness and fierceness, the Lord can tame and make as gentle as a Lamb. Windes and thunder which are able to over-throw the tallest Cedars in *Lebanon*, and root up the strongest Oakes of *Bashan*, which shake, yea shiver the best sounded Towers, and make the Mountains tremble, these the Lord can confine and imprison in their proper places, so that a leaf of a tree shall not shake, nor a feather, nor the lightest chittledown be lifted up into or move in the ayr. *As the wrath of man shall praise God, and the remainder of wrath, (that is, so much of it, how much soever it is as is not likely to turn or be serviceable unto his praise) he will restrain (Psal. 76. 10.) so the wrath and rage and violence of winds and waters, of lightning and of thunder, shall praise God; as for the remainder of it, or whatsoever is not subservient to that great end, he will and can restrain it at his pleasure; For, he hath made a weight for the wind, &c.*

Fourthly, *Those things that are most useful and comfortable for us are in the power and dispose of God.*

What's more universally comfortable and useful then water, raine and wind. We cannot live long without the two former, nor at all without the latter. A man may live without any manner of food many dayes, but no man can live an hour altogether without ayr or wind; and when we are but strained either for wind or water, our lives are rendered very unpleasant to us. Is it not then a priviledge to the children of God, that the weight and measure and decree of all these things is made by their Father, and that they may have them for the asking?

Lastly, Here being many words to set out the wisdom and power of God in disposing these creatures, *weighing, measuring, decreeing, making away.*

Note;

The care and providence of God concerning man is perfect and instant.

What else or what less can this heape of words import? When we see a man making or providing himself with weights and measures, we cannot but conclude him a wary man in his business, and

and that he meanes not to deal or doe things rashly or by guess. That which a man weighs and measures, that which he doth by a decree and not upon a gust of passion, how punctually is it done? When the Lord shewed Ezekiel in vision (*Chap. 14. 10, 11.*) That the children of Israel should eat their meat by weight, and drink their water by measure, it notes the strictness of their diet, not as from temperance (so 'tis good alwayes to eat and drink as it were by weight and measure) but as from famine; not from sobriety as to the use, but from scarcity to the enjoyment of those outward comforts (and so 'tis a punishment to eat by weight and drink by measure.) Which, I say, implies such strictness in diet, that they might not exceed (in the least, not in an ounce, nor in a spoonful) their appointed proportion of meat and drink; they must in the one keep to the allotted weight, and in the other to the allotted measure. So then, as to doe a thing in print, so to do it by weight or measure, may be a proverbial speech for doing it skillfully and exactly. As he that walks by rule walkes safely, so he that workes by rule, workes unerringly; Now if men are exact in those things which they weigh, measure, and decree, how exact are the workes of God when he is said to doe them by weight, measure, and decree? yet these are not attributed to God as if he stood weighing and measuring; No, he hath the compass and prospect of all things alwayes before or rather in himself. He hath no need of deliberation, nor doth he ever deliberate about any work. But acts of deliberation attributed to God shew an exactness beyond all imaginable deliberation in all his works.

And if the Lord be thus punctual and exact in dispensing windes and waters, thunder and lightning, much more is he so in ordering the Nations and Governments, the states and affaires of the world. If he weigh the windes and measure the waters, will he not weigh the works and measure the wayes of the sons of men! Did not he weigh Belshazzar in the ballance and found him wanting? (*Dan. 5. 27.*) Did not the Lord stand and measure the earth? (*Hab. 3. 6.*) Did he not measure the holy City, and all that appertained to it? (*Ezek. 40. 2, 3, 4, 5. Chap. 42. 16.*) Did he not measure the Temple and the Altar, and them that worship therein, but left the outward Court unmeasured? (*Rev. 11. 1, 2.*) And was not all this to shew his utmost exactness about the matters
of

of his worship, and the concernments of his people? And hath he not made a decree which cannot be broken for the good of his inheritance?

How should all this quiet our hearts and rest our spirits in the infinite wisdom of God, whatsoever we see him doing in this world or in the Churches; for seeing, he orders the course of the world in its natural capacity by weight and measure, surely he will order the course of the world in its civil capacity, much more the course of the Church in its spiritual capacity, by weight and measure, that is in highest prudence and by an unerring providence the Lord will not fail a grain as to weight, nor a haire's breadth as to measure, in all the changes and turnings here below. Be assured the Lord is weighing, and the Lord is measuring at this day among us, say then, It is the Lord, let him doe whatsoever is good in his own eyes, and that's alwayes the best for all those that can spirituall say so.

Job having shewed how God manifested his wisdom in the dispose of these naturals; draws up all in the 27th verse.

Then did he see it, &c.

What did he see? he saw that wisdom which lay out of the sight of all creatures, which the Vultures eye never saw, and which was hid from the eyes of all living, and kept close from the fowls of the ayr.

Vers. 27. *Then did he see it, and declare it, and prepared it, yea, and searched it out.*

So then this 27th verse closeth the former point, upon which Job had long insisted; for having made an inquiry after wisdom all the creation over, and not finding it, he told us where wisdom is to be had (v. 23.) God understandeth the way thereof, and knoweth the place thereof; he gave also a reason or demonstration, that God knoweth the place thereof (v. 24.) For he looketh to the ends of the earth, and seeth under the whole heavens, to make the weight for the winds, and he weigheth the waters by measure; when he made a decree for the rain, and a way for the lightning of the thunder.

Then did he see it.

This whole verse hath a twofold reading.

First, As of a thing.

Secondly, As of a person.

Our Translation runs in the former sense, *Then did he see it.* Which is four times repeated, together with four distinct acts of God about it. Whereof the first in order of the text, is, his sight of it.

Then did he see it.

There are three queries to be answered concerning this sight of God.

First, It may be inquired about the time, *when did he see it?*

Secondly, About the place, *where did he see it?*

Thirdly, About the manner, *how did he see it?*

To the first Querie, the answer (as I touched before) is plain in the 26th verse; *When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it;* Then, that is, from the beginning of the world; yet we must not restrain it to that beginning strictly taken, as if the first sight that God had of wisdom was when he began to make the world; for he had the sight of it from everlasting, we can put no other date upon that act but *eternity*. The participle of time, *Then*, doth not denote a time wherein God began to see, or to take notice of wisdom, but it implies and imports thus much, that God had alwayes acquaintance with it, only he did not explain or hold it forth, he did not give it out, as it were, to the view of the world, till the beginning of time, when he created the world, when he made a weight for the wind, and a decree for the rain, then was the time when God saw it so, as (which follows in the text) *to declare it, then did he see it, and declare it;* that is, then did he see it to declare it, or give testimony and demonstration of it. *The wisdom of God is eternal, and therefore his sight of it must needs be eternal.*

Secondly, *Where did he see it?* or where was wisdom seen? at the 23d verse it is said, *God understandeth the way thereof, and he knoweth the place thereof;* but where is the place in which God saw it? I answer, God saw it in himself: this wisdom is in God, yea this wisdom is God, we are to throw off the least imagination that God saw this excellent and glorious wisdom, or understood it in any place or way extrinsecal or distant from himself.

By.

Illud jam tum
non pricipium
temporis quo ce-
perit esse in deo
sapientia signi-
ficat, sed cum
ab eterno eam
habuerit tum
demum expli-
cuisse, cum res
quas sapientissi-
me efficit cepit
condere. Merc.

Tunc sc. quan-
do faciebatur cre-
aturis vidit il-
lum, i. e. sapi-

By this wisdom he made all things that were made. The actual contemplation of it in himself was the production of the world, as to its being in creation, and as to its order and well-being under the government of his providence.

*entiam in seipo
inquam: un per
otius el sua sa-
piencia confido
rationem vestra
esse produci.
Aquin.*

Thirdly, It may be questioned; *How saw he it? To see in a proper sense is a sensitive act of the bodily eye; But as God is Spirit, whom no eye hath seen nor can see, so being a Spirit he doth not see with the eye. His sight of wisdom is his knowledge, fruition, and enjoyment; 'tis his most intimate acquaintance with, and possession of it. Thus wisdom expounds the sight of God by possession in the place before cited (Pro. 8. 22.) The Lord possessed me in the beginning of his way before his workes of old.*

Further, Some expound this wisdom not of the object seen, but of the medium or light by which God saw all things. And thus the text is carried in all the four parts of it; *Then did he see (all things) by it, and then did he declare (all things) by it, then did he prepare (all things) by it, and then did he search (all things) by it; that is, what ever God did, he did by his infinite hidden unsearchable wisdom.* Thus much for the clearing of Job's first assertion, *then did he see it.*

Hence Observe;

God saw all things, all the workes of wisdom, and all the wisdom of his workes, from eternity in himself.

He saw wisdom, and he saw all things by that wisdom: as *God saw every thing that he had made, and behold it was very good, (Gen. 1. 31.)* so *God saw every thing before he made it:* he had as it were, the platform, the mould, the idea of all his workes of creation, and of all his workes of providence, alwayes before him. Not that God needed to draw a platform of things to work after. When men have any great building to set up, they draw the pattern or plot of it, and keep it by them, that the whole work may go up suitably; the Lord is infinitely above such poor helps as these, he doth all things infinitely more exactly then men, who work by models and formes without them; God had the form of all that himself purposed to doe, and of all things that were or are to be done in the world in himself before they were. Thus he spake by the holy Prophet (Isa. 46. 10.) *Remember the former things of old, for I am God, and there is none else, I am God, and*

X x 2

there

there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done. If the Lord had not a clear sight of all things, from the end to the beginning, he could not make them known, nor declare the end, that is, what the conclusion or issues of all things shall be from the beginning; and when 'tis said, *he declareth the end*, we must take in all the intermediate acts and second causes which concur to the making up of that conclusion. *It is the priviledge of God alone to be able to declare the end from the beginning.* 'Tis commonly said when any great business is undertaken; *We have seen the beginning of it, but who can tell the end of it?* We have seen the beginning of wars and troubles in this Nation, and we have seen a great progress, but yet we know not what the furthest end may be; and who could believe they would have come to such an end as now they are at? but God saw the end that is now, and what the end will be to the end from the beginning; this is his glory, and this is his peculiar glory. Man cannot see what shall be done to morrow, nor can he see the end or issue of what is doing this day. Man cannot see a day before him, but God can see thousands and thousands of yeares before him; *Known unto God are all his workes from the beginning of the world* (Acts 15. 18.) Where still remember that, those wordes, *from the beginning of the world*, are not to be understood, as if the Lord began to know all things at the beginning of the world, and did not know them before the world began: but the Scripture speakes so, because, the beginning of the world, was the first or beginning of time, and so to know from the beginning of the world leads us to this consideration, that the knowledge of God, as himself, is eternal, or from eternity.

*Augustinus lib.
5^{to} de Genesi
ad literam.*

One of the Ancients brings this place of *Job*, to prove that all things, before they were or had any being themselves, had a being in the foreknowledge of God, and that they were infinitely more perfect in the foreknowledge of God, then in their created existencies, because there they are in their fountain and original. What *David* spake (*Psal.* 139. 15, 16.) concerning his body, we may take up in reference to all man, soul and body, yea in reference to all things with their issues and operations; *Their substance was not hid from him when they were made in secret, and curiously wrought in the lowest parts of the earth. His eye did see their substance, yet being unperfect, and in his book all their members*

were

were written, which in continuance were fashioned; when as yet there was none of them. God had (as it were) a scheme of all the limbs and lineaments of mans body, before his body was, before there was any one bone joynt or member, the whole was in the knowledge of God. And may we not speak thus also concerning the whole body of humane affaires, and divine providences? The substance of all these great things is not hid from God, when men are forming them in secret. There is a close contriveing and fashioning of matters in the brain of man; there is, as a conceiving, so a shaping up of this body of actions, and the other body of actions, the substance of all which is not hid from God, when as yet there is nothing of them appearing above-board unto men. The Prophet (*Isa. 29. 15.*) denounceth a woe unto them that dig deep to hide their counsell from God, and their works are in the dark, and they say, who seeth us? who knoweth us? But the Lord seeth both the substance and the circumstances of their workes even while they are imperfect; he seeth them not only when they come forth fashioned and made up, but when they are rude and unpolisht, yea, God seeth them not only when they are imperfect in the heads and hearts of men, but even before they come into their heads or hearts: when as yet there was no such thing in the remotest imagination of man, he saw them in all their shapes and colours and compleatest constitutions.

For the close of this point, we may note five properties of this sight of God.

First, it is intellectual, as God cannot be seen, so he seeth not with bodily eyes.

Secondly, This sight is full and perfect, he hath not a glimpse or glimmering representation of things, he seeth not darkly as in a glass, but face to face, the face of every thing comes before his face. As we can see only the back-parts of God, so we usually see no more but the back parts of those things which are done by men; yea our sight is often deceived, and we think to see that which indeed we see not: but the sight of God is infallible, he seeth every thing (without error) as it is.

Thirdly, this sight is universal: Gods sight is not bounded by any object, it reacheth all things, not only great but small, even the smallest, not only the fall of a Prince, but of a sparrow on the ground (*Math. 10. 29.*) not only things neer at hand, but things

afar

afar off, things farthest off are within the sight of God. And indeed whereloever any thing is, it cannot be far from God, who himself is not far from every one of us (Acts 17. 27.)

Fourthly, The sight of God is from everlasting; God did not begin to see, as he did not begin to be. And as this sight is from everlasting, so it is to everlasting, as he did not begin to see, so he doth not cease to see that which he seeth. As himself is, so he beholdeth all things by one pure act.

Fifthly, This sight of God is operative; God is not a bare spectator, his sight of things gives them their effect, as will appear further in that which followeth. So much of the first Act, *Then did he see it*; The second is,

And declare it.

Enerravit, numeravit.

The word which we translate to *declare* signifies also to *number*. I shall touch upon it in both significations, both being made use of by interpreters upon the place; first as we.

Then did he declare it.

To declare a thing notes the manifestation of it to others; and here the question is, to whom did God declare it? Some answer, he declared it to *Angels*. Others he declared it to the *first man*, and so in him as a common person and the representative of mankind to all men who should follow.

But it may be questioned again. How did God declare it?

I answer, there is a two-fold declaration of a thing; first, formal; secondly, virtual; God declareth formally when he speaks out of any matter in so many words; and there is no doubt but God did thus declare his wisdom, both to Angels and to men in the beginning of the world. He made also a virtual declaration of it by such signs and signal testimonies as made it known and plaine beyond words, or as plain as words could make it. Thus the Lord declared his wisdom, in setting up the frame of the world, and in making so many wonderful and excellent sorts of creatures, to adorn and inhabit it. All these declared, as the power of God, that he was able, so the wisdom of God, that he knew how to contrive and bring forth such a vast and stupendious fabrick, with the furniture of it. The Lord made a real declaration of his wisdom, when he made that which must needs declare, yea proclaim

Angelis. A-
quin.
Primo homini.
Cajet.
Hanc deus ipse
narravit tunc
cum admirabi-
lis rerum specti-
as humanis
oculis proposuit
quæ deum sapi-
entem esse præ-
dicarunt, qui
sciret et poten-
tem qui possi-
egregium illud
opus è nihilo
producere.
Sanct.

Figurat è nar-
ratus quia ma-
teriam præbuit

claim and trumpet out the Author of them infinitely wise. That wisdom which lay in the mind of God from Eternity, he did express, stamp, and print upon visible things in the work of creation, yea and he gives as it were a new and fresh edition of that infinite wisdom in the workes of his providence every day. Then did he declare it.

enarrandi eam, quum ipse res a deo creatas, dei sapientiam abunde eloquantur, testentur et deprecantur.
Merc.

Hence Note;

God hath made known his wisdom from the beginning of the world.

God declares himself three wayes.

First, by his Word, to the ear.

Secondly, by his Spirit, to the heart.

Thirdly, by his workes, to the eye: and these are either workes of creation, or providence. David wonders at the declaration, which is made by the workes of God (*Psal. 19. 1.*) *The heavens declare the glory of God, (it is this word) We cannot want a preacher of the wisdom of God, while we behold the Heavens) and the firmament sheweth his handy-work (such work as no hand but his could doe) day unto day uttereth speech, night unto night sheweth knowledge; that is, night and day shew the wisdom and knowledge of God in creating and ordering the motions and stations of the creature.*

Learn the wisdom of God from his workes, from what he once did, and from what he hath done ever since, and is daily doing. For even the workes of God are such a discovery of the wisdom of God, as will leave all men without excuse; as the Apostle concludes in his first Chapter to the *Romans*. Though the creatures cannot make such a discovery of God to us as will save us; yet they make such a discovery of God as will convince us, and stop our mouths for ever, if by their teaching alone we glorifie him not as God, nor are thankful, but become vain in our imaginations, and our foolish hearts are darkned. The Apostle there enforces us how sorely and severely God revenged the neglect of the declaration of his wisdom by his workes, and if so, how severely will he revenge the neglect of the declaration of his wisdom by his word, that word which he hath declared by the substantial word, his Son Jesus Christ? (*Heb. 1. 1.*) *God, who at sundry times, and in divers manners, spake in time past unto the fathers by the Prophets,*
hath

hath in these last dayes spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. And as this Christ the Son of God, is the brightness of his Fathers glory, so the light of the knowledge of the Glory of God shineth to us in the face of Jesus Christ (2 Cor. 4. 6.) That is, the wisdom, goodness, and mercy of God, which are his glory, are made known to us in the person and offices of Jesus Christ. Now, I say, if God proceeded so severely with those who did not make use of that vertual declaration of his wisdom in the creature, what will he doe to those who slight or doe not improve what he hath formally declared in the person of his Son, and what he declareth daily in the preaching of the Gospel? Then did he declare it?

Secondly, The word which we render to declare, signifies also to number, or account, and so 'tis used in this conjugation, (*Ps. 22. 17.*) *I may tell (or number) all my bones.* The bones of a man may be numbred at any time; but the bones of a man in health and full of flesh cannot be seen distinctly, and so cannot be told; therefore David as a type of Christ, spake thus, to shew how he was worn and consumed with sorrow, even so consumed, that (as we say of a macerated lean man) he might tell or number all his bones, *they* (as it followes in the same verse) *even looked and stared upon him.* Thus also did God tell or number wisdom, that is the severall wayes and acts of wisdom. He declared them arithmetically, or had an exact account of them how many they were, or how many he purposed to put forth among the children of men. God took the number of all things that he would make, and of all that he would doe; not that God needes to keep accounts as men doe; but he is said to doe so, that we may know assuredly he knowes the number of them as particularly as if he kept a book of accounts, and set down the number of them.

Hence Note;

God had a perfect account in himself from the beginning what he would doe, and what ever should be done or come to pass in the world.

He reckoned how many creatures he would make, and of what
sorts

outs, he also reckoned what should be acted in the several ages of the world, and how every thing should be disposed of; this is beyond our comprehension, but the Lord is able to comprehend all things, himself being the comprehension of all things, *All and one is* (as we say) *all one to him, who is himself more than all, yea to whom all things are as nothing.* The Scripture tells us more then once how the divine arithmetick numbers those things that are to us innumerable. The Lord saith to *Abraham*, *Lift up now thine eyes, and look now towards Heaven, and tell the Stars, if thou be able to number them;* and he said unto him, *so shall thy seed be;* that is, they shall (as to man) be innumerable or without number; but the Lord knowes the number of the Stars (*Psal. 147. 4.*) *He telleth the number of the Stars, he calleth them all by their names.* The old Astronomers could hardly tell them to eleven hundred, and the Modernes with their most artificiall glasses are as far from numbring them, as they are from governing them; but the Lord telleth them, as a Shepherd doth his flock, or a Master his family, and calleth them all by their names; which implies a distinct knowledge of them, so a putting of them into their several employments. We think the haire of our head cannot be numbred, yet Christ saith (*Math. 10. 30.*) *The haire of your head are all numbred.* Which he spake to assure his Disciples that nothing should befall them but what he had reckoned upon before. *Thou numberest my steps* (saith *Job* Chap. 14. 16.) And again, Chap. 31. 4. *Doth not he count all my steps?* Yea saith *David* (*Psal. 56. 8.*) *Thou tellest my wandrings;* God hath the number of all our actions, which *Job* calls *his steps*, and of all our afflictions and persecutions, which *David* calls his *wandrings*, because they gave him many troublesome and uncertain removes. As the Lord knowes the particular account of all that himself will doe, so of all that we either doe or suffer. He is (as we put in the Margin, *Day. 8. 13.*) *The numberer of secrets, or the wonderful numberer.* The word *Palmoni* there used by the Prophet, being compounded of *pala*, which signifies wonderful, and *Manah* to number, is most properly applicable to Christ the Word and wisdom of the Father, to whose trust all the secrets of providence are committed, and from him translated by such instruments as he raised up and sendeth forth to execute all the Fathers appointments. The Father hath numbred them to him as Mediator and King of

Saints, and he fulfils them according their number, not one of them shall be missing or shall fail. *Then did he declare or number it,*

And prepared it; That's the third Act.

*אֵת אֲרָוִן,
disposuit, stabili-
vit.*

This word also hath a twofold signification in Scripture, and both very appliable to this place.

First, as we translate, *to prepare, to fit, to dispose* a thing for such and such a business, or use, to such and such an end or designe.

Secondly, *To establish, to confirm, to settle*; and it is useful for us to consider the text under both these readings.

First, He *prepared it*, he disposed or directed it. God doth not provide before-hand, for any business as men doe, that he may have things in readines when he hath occasion to use them: as it is said of *David*, that he made a preparation for the building of the Temple, and laid up vast stores and treasure towards the finishing of that work by *Solomon*. But when 'tis said the Lord *prepared it*, the meaning is, that the wisdom of God was in a readines for all his workes both of creation and providence, even as if he had been a long time providing and preparing materials for them. The Lord who hath all things alwayes in his hand, doth not (as men) prepare things afore-hand for what himself means to doe. The signification of his pleasure is sufficient to put those things into act, which as to us and all second causes have not the least appearance of the remotest possibility.

Hence Note,

God from everlasting did most wisely order and dispose all things to and for their several ends and issues.

All things were ready to be from everlasting, though they began to be in time. They were prepared to appear, though we can hardly say there was any preparation for them, when they did appear. The Temple of *Solomon* was the more speedily set up, because as the Gold and Silver was provided by *David*, so the timber and stones were prepared before in the mountains and forests of *Lebanon*. All being ready the fabrick was quickly put together and raised. God set up this great house, the World, in six dayes, he could have done it in six houres, yea in one moment,

There

There was but a *fiat* given, a word spoken, and every thing came forth according to its kind. 'Tis so also in providentials; The Lord is alwayes ready. We read of a *great Prince*, who was called *the unready*, because he was ever unprepared for action; 'tis often so with men, they have not things at hand or at a call, but are unprepared and to seek when they should doe their work; their Instrument is out of tune when musick is look'd for, and they are so long a making ready for their business, that they lose it, and their expectants are tired instead of being relieved. But all things are fit to serve Gods design, even when nothing seems to fit it. When we see means in their rudest heaps, a very Chaos of confusion, then are they in a fitness and preparedness to serve Gods appointment and command. What one of the Ancients spake, both truly and comfortably, concerning the grace of God, *It knows no tedious preparations* (The grace of God is alwayes ready; He is ready to pardon the guilty, and ready to comfort sorrowful soules; he is so ready and prepared to shew mercy, that he prepares us (when unready) to receive mercy. Now as the grace and spiritual mercies of God) so also the external workes or providences of God, are alwayes ready, they know no sluggish nor lazy delayes; God can be as quick as he will in all his dispatches. And as the things of this world are prepared, so also are those of the world to come. The kingdom which is the portion of Saints, is a kingdom prepared. Then shall the King say unto them on his right hand, *Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world*, (Math. 25. 34.) That form of speaking *from the foundation of the world*, doth not import as if then it was prepared; for it was prepared from everlasting, it was ever ready. But as 'tis called a *kingdom prepared*, to shew the excellency of it, and as 'tis called a *kingdom prepared for them*, to shew the suitability of it to all their desires and needs; so 'tis said to be *prepared for them from before the foundation of the world*, to shew the freeness of Gods grace in bestowing it upon them. That was prepared for them, before they had any preparation in themselves for it; only the same free grace which prepared it for them before time, did in due time prepare them for it. And thus likewise the *unquenchable fire*, which shall be the portion of the wicked, is said to be a *fire prepared*; *Goe ye cursed into everlasting fire prepared for the Devil and his Angels*. God hath

Nescit tardumolimina spiritus sancti gratia.

his punishment for sinners, and his rewards for Saints in a readiness. David professeth (Psal. 108. 1.) *O God, my heart is fixed: I will sing and give praise, even with my glory*: it is the same word used in the Text, we translate, *my heart is fixed*, others render, *prepared*. A godly man would be alwayes ready to serve God, and it is most certain, God is alwayes ready to save and doe him good. Comforts and crosses, mercies and judgements, are determined; and God hath them all in store by him. The Psalmist cries out in a holy pang or passion of joy and thankfulness at the remembrance of this; *O how great is thy goodness, that thou hast laid up for those that fear thee, which thou hast wrought for those that trust in thee before the sons of men* (Psal. 31. 19.) God hath treasures of mercies for his people, ■ of snares fire and brimstone to rain upon the wicked, as the portion of their cup (Psal. 111. 6.)

Secondly, As the word signifies, to confirm, and establish, Learn,

God hath surely settled and established all the wayes and issues of his divine wisdom from the beginning to the end of the world.

And according to this establishment, he settles or unsettles all the purposes and projects of the sons of men. The Prophet reports the work of God in both (Isa. 44. 25. 26.) *He frustrateth the tokens of the lyars, and maketh diviners mad; he turneth wise men backward, and maketh their knowledge foolish*. And why so? because they divine or prophesie of things to come besides the purpose God; lyars would frustrate the truth of God, and therefore he will frustrate their tokens, and make them mad with rage to see their dreams and predictions crost. *But he confirmeth the word of his servant*, why? because he hath put a word into his servants mouth, to shew what is in his own heart to doe; he therefore confirmeth the word of his servant, because it is a confirmation of his own word, and he performeth the counsel of his Messengers, because that is the performance of his own counsel, for saith the Lord by the same Prophet in pursuance of this great and comfortable truth (Isa. 64. 10.) *My counsel shall stand, and I will doe all my pleasure*. Let men thrust and throve as hard as they will, they cannot put my counsel a haire breadth out of its place, no nor make it move in its place it, shall stand (with a non obstante) notwithstanding all their stirrings and struglings with it

or

or against it ; and let men, the greatest, the wisest of men be as much displeased as they will at what I doe, I will (and ask them no leave) *do all my pleasure.* And thus David sheweth at once the stability of Gods counsel, and the instability of theirs who either give or take counsel contrary to his (*Psal. 33. 10, 11.*) *The Lord bringeth the counsel of the Heathen to nought ;* (or, as the Margin hath it, *maketh it frustrate*) *He maketh the devices of the people* (their finest and most artificial contrivances of none) effect. *The counsel of the Lord standeth for ever, the thoughts of his heart to all Generations ;* that is, whatsoever he hath thought, shall be done in its proper time and generation. As man perisheth, so his thoughts perish too ; that which he hath been spinning out and weaving together into a plot many yeares together, may perish in a moment ; But as God himself is infinitely removed from the least shadow of turning, so much more of perishing, and so are his thoughts. The thoughts of God as God himself abide for ever. The thoughts of God are the proceed of his infinite and eternal wisdom, of which *Job* affirms, *Then did he prepare or establish it*, yea his preparation was its establishment. That's his Third act concerning wisdom.

The fourth and last act is thus expressed,

And hath searched it out.

The word notes a very diligent enquiry after or scrutinie about those things that are secret and remote. But is any thing remote from, or a secret unto God ? I answer ; There is a twofold searching ; First, proper or in kind ; secondly, improper or in figure. God doth not search properly as men do for that which they have not ; God searcheth wisdom, but he doth not search for it, he alwayes hath it, yea he alwayes is it. Men search upon three grounds ; first, to get what they never had ; secondly, to find what they once had but have lost ; thirdly, to be informed of what they know not. *David* saith (*Psal. 139. 1.*) *O Lord, thou hast searched and known me.* *God knows without searching*, but he is said to search and know, because he knoweth as perfectly, yea unconceivably more perfectly then we doe by our exactness searchings. This expression, *and searched it out*, imports not any antecedent imperfection, but the present perfection of the knowledge of God. The things that we have searched and laboured to be

per scrutatus est remota aut absrussa exploravit, inquisivit.

Per vestigatio perfectionem scientie significat. Merc.

fully.

fully acquainted with, of those we have a perfect knowledge; the Lord hath as clear a knowledge of all things as if he had searched and sifted them to the Bran. *Zophar saith, Canst thou by searching find out God?* No, but God can find out all things without searching; he that hath all the depths and heights, all the secrets and mysteries of wisdom in his own breast, needs not search after it. God often poses and puzzles us with the things that we hear and see, they are as riddles to us; but as the hardest things are easie to the power of God, so the darkest things are light, and the most intricate plain to the knowledge of God. There are some things that when we doe our best in searching, yet we cannot find. *David* was upon the cross point of providence to this which stumbled *Job*, he was troubled to see God distribute good to evil men, as here *Job* was to see evil, distributed to good men. And there being (according to the ancient rule) the same reason of contraries, it must needs be, that a man should be alike stumbled, to see evil befall good men, as to see good befall wicked men (*Psal. 73. 16, 17.*) *When I thought to know this it was too painful for me.* I thought to know it, but I was not able to reach it, until I went into the Sanctuary of God, then understood I their end; that is, how matters would end or conclude with them; I used holy means to see this, I plowed with Gods heifer to find out Gods riddle (as *Sampson* said to the *Philistines*) and so I learned the meaning of it. *David* had never been able to find out the riddle, had he not gone into the Sanctuary of God; that is enquired of God; our knowledge of the secrets of God is the gift of God, and that gift comes out of the Sanctuary. And yet there are some secrets, some private boxes in the providence of God, which though you goe to the Sanctuary, you shall never be able to find out, nor get open to you. God will keep us in the dark about some things, but there is nothing dark to God. The darkness is no darkness unto him; hidden and plain, dark and light make no difference with him, who is light, and in whom there no is darkness at all. I shall not insist further upon this point, having been led to it by other passages of this book.

Only take notice that here are many words, a heap of words, not a rude heap, but a most divinely rhetorical heap, *he saw, he declared, he prepared, and he searched it out*; and all these to one and the same purpose, to shew that the dispensations of God, though

though a secret to us, are as clearly, fully, and certainly known to him, as those things which are most familiar to us, even as the things which we see and speak of continually, or as the things which we have long prepared, yea, and searched to the bottom. The Apostle *John* to shew the certainty of Christs manifestation in the flesh in the fulness of time useth a very paralel form of speaking with this in the text (1 Eph. Chap. 1. v. 1. 3.) *That which was from the beginning, which we have heard, which we have seen with our eyes (that is undoubtedl yseen) which we have looked upon, and our hands have handled of the word of life, that which we have seen and heard declare we unto you, that ye also may have fellowship with us, namely in the same faith of the Gospel;* Here are three of the five senses called to bear their testimony to the truth of Christs incarnation, *Hearing, Seeing, Feeling*, each of the latter carrying a stronger testimony then the former, to see is more then to hear, and to feel is more then to see; and to make the truth yet more sure, both the comparatively weaker testimonies are twice repeated, and the stronger of the two, though not four times, yet more then thrice. Hearing is twice repeated, *that which we have heard* (v. 1.) and *that which we have heard* (v. 3.) and seeing (I say) is more then thrice repeated; for we have *that which we have seen* (v. 1.) and *that which we have seen* (v. 3.) and a third time we have an act of the same sense repeated by a word, which (I say) signifies more then to see, (v. 1.) *that which we have looked upon*; to see may be but a transient suddain act, but to look upon is a very fixed and deliberate act, a very pleasing and delightful act, we looked upon him as the rarest object, as the very desire of our eyes; yet this was not all: we have heard and seen, yea looked upon him, so which is yet a surer sense, *our hands have handled the word of life*. They handled or touched him, before his resurrection and after it. Now as the Apostle *John* gathers these four words together, hearing, seeing, looking, handling, to shew the certainty of Christs being (who is the wisdom of the Father) among them; so *Job* here gathers four words together, to shew the certainty of wisdomes being with God (which wisdom, I shall touch by and by, being personally considered, is same Christ in his Godhead spoken of by *John*) *He saw it, he declared it, He prepared it, and searched it out,*

Lastly,

Lastly, From the complication, and chaining together of all these acts of God about that wisdom which at first made the world, and now disposeth and orders all things in the world, take these corollaries or deductions.

First, Then, *Nothing comes by chance, or fortune.*

God hath seen and declared, he hath prepared and searched that wisdom which orders and determines all the motions of the creature; therefore he hath a hand, an over-ruling hand in all, and he will leave nothing to hazzard.

Secondly, *Own the wisdom of God in all that is done in the world.*

Though we see much of the folly of men in many things which are done in the world, yet the wisdom of God is in them too. While men shew forth their lusts, their pride, covetousness, self-seeking, yet the holiness and justice, the righteousness and goodness of God are at work too, and will appeare in perfect beauty at last through all the deformities and mis-shapeness of the workes of men.

Thirdly, *Doe not murmur at, be not impatient under any of the dispensations of God.*

There is as much presumption in our dissatisfactions at the workes of providence in governing the world, as there would be in our dissatisfactions at the work of creation in making the world: And to pick quarrels at what God doth, is not only unchristian-like, but uncreature-like as to pick quarrels at what God hath made. God hath seen and declared his wisdom alike in both workes, and therefore woe to those who dislike or would mend his workmanship in either.

Fourthly, *Then all things shall work for good to them that are good and love God.*

For nothing workes but what God hath seen and prepared, and searched out in wisdom; If a man be once assured that nothing shall pass concerning him, but what a wise and cordial friend hath seen and prepared, surely he will never fear that any hurt shall befall him; 'tis so in this case, all that is done in the world

world God hath seen and searched and prepared it; all passech through his hand and heart, therefore fear not, O ye that are upright in heart; For though ye know not what your outward portion may be, or whether your lot will fall in a fair or foul place, as to the eye of sense; yet you may certainly know, and see by an eye of faith, that your portion shall be good, and your line fall in the fairest and fittest place that the wisdom of God could chuse and pick out for you.

Fifthly, Pray much.

All is in the dispose of God; his will must be done, and his wisdom will see it done; therefore in all the petitions which you make let your ayme be more at the fulfilling of the will of God, then at the fulfilling of your own. All is already prepared and in his eye, which he will doe for you; and God will not be put out of his own purposes, nor by the prayers of his own people; therefore pray that your desires and the will of God may meet together in prayer. A godly man may pray (as *Luther* did) *O God, let my will be done, because his will is resolved into the will of God.* And though he may sometimes ask that (so *Christ* himself did, *Matth. 26.*) which it is not the will of God to give him, yet all his askings are according to the will of God; And he would have nothing at any time but what the wisdom of God hath seen and declared and prepared and searched out for him before all time; even that wisdom of which *Job* testifieth; *Then did he see it, and declare it, he prepared it, and searched it out.* I have done with this verse in the first reading.

I shall now briefly pass through it again in the second, as this wisdom is expounded personally; *Then he saw her; and shewed her; and settled her; and searched her;* so *Mr Broughton* translates. I might speak much about *This personal wisdom*, which is no other then *Jesus Christ* the eternal Son of God; So many interpreters expound this place; for as *Job* is not at all speaking of that ray or shadow of wisdom which is in man; so neither doth he treat only of that wisdom which is an attribute of God, but he treates of God *The wisdom*, that is, of that person who is specially called wisdom; the Lord *Jesus Christ*. The wisdom here created of by *Job* is, *The word* created of by the Evangelist *John*, (*Chap. 1. 1, 2, 3.*) *In the beginning was the word, and the word*

was with God, and the word was God, the same was in the beginning with God. All things were made by him, and without him was nothing made that was made.

Hence Note ;

That, *The Son of God is the eternal wisdom of God.*

This fundamental article of faith is discoursed of and asserted by Solomon at large, in the 8th Chapter of the *Proverbs* from the 22d to the 32d verse. There he declares, first, the eternity of his being to the 30th verse; secondly, the happiness of his being, (v. 31, 32.) and he doth it very near in the language of *Job*; Solomon brings in wisdom, personal wisdom, speaking thus ; *The Lord possessed me in the beginning of his way* ; A way is that whereby we goe forth, and in which we appear openly to the view of others. And so the beginning of Gods way, was the creation ; for in and by that God did (as it were) shew himself openly or made himself visible, who is in himself altogether invisible. This is the Apostles expresse doctrine (*Rom. 1. 20.*) *The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* Thus the creation was the first discovery of God ; and then, in the beginning, God possessed that wisdom which is without beginning; and which was (as the text in the *Proverbs* saith further) *before his workes of old*, that is, before his oldest workes, or before ever he had set any impression or stamp of his power and Godhead upon any of his workes. Wisdom was at home with God, for (as the Gospel speakes) *in his bosome*, before God went abroad, as being one with him. This eternal being of wisdom is asserted further (v. 23.) *I was set up from everlasting, from the beginning, or ever the earth was* ; that is, before that lump or Chaos was, of which *Moses* saith it *was without form and void* (*Gen. 1. 1.*) It was in the last times that the Son of God the eternal wisdom was sent out to us, but he was set up from everlasting. Christ hath now set up an everlasting kingdom, but he was set up as a King from everlasting. Hear wisdom affirming this eternity. *Solomon* to prove the Eternity of wisdom, or of the Son of God, having said that he was before the earth, as at first a rude heap, proceeds to prove the same point by an induction of those several parts into which the earth was divided, and the formes into which it was shapen, to all which

which, wisdom challenges precedency in time. And those particulars are very worthy to be touched upon for the illustration as well as confirmation of this great point of faith. And first he begins with depths and fountains (*v. 24.*) *When there were no depths, I was brought forth, when there were no fountains abounding with water.* Depths are those channels, those vast vessels or cisterns, wherein the waters are conveyed or contained, which otherwise, would overflow the earth, and make it unuseful both for man and beast. Fountains (as the Hebrew word elegantly implies) are those eyes by which the Seas look out here and there among the hills. And such is the fathomless depth of many waters, such the continual flowing of some fountains, that they may seem to have flowed continually, even from everlasting; yet there was a time when there were no depths, all things being wrapt up in that unconceivable deep of Gods infinity. There was a time when there were no fountains, the will of God having sealed up himself to himself who is the fountain of all things; yet even before the birth either of depths or fountains by the wisdom of God, was the wisdom, the eternal wisdom of God brought forth. From depths and fountains he proceeds to the hills and mountains (*v. 25.*) *Before the mountains were settled; before the hills, was I brought forth.* Of which he saith, that they were settled, or (as the Hebrew elegancy hath it) *drowned*, because the rootes and bottomes of them are laid so deep out of sight that they cannot be discovered, as a drowned land cannot. Having spoken of the earth in its rude unformed masse (*v. 23.*) he mentions the earth again as separated and formed (*v. 26.*) *While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world;* that is, the open fields, plains and champions, which are fitted for corn and grass, for tillage, or for travel; these he calleth *the highest part* (or head) of the dust of the world, where indeed all the dust is raised, and most of the businesse which concernes mans life, are transacted and done. Now as in these former passages, Wisdom or the Son of God shewed the existence of his person eternally before the creation, so in the 27th 28th 29th verses following, he declares his presence as, yea and efficiency in the whole work of creation, and he in them makes mention of four parts of that mighty work; first, of the heavens; secondly, of the ayr; thirdly, of the waters; fourthly,

of the earth. *When he prepared the Heavens, I was there: when he set a compass upon the face of the depth* (the heavens compass about all the inferiour bodies both of water and earth) *when he established the cloudes above* (that they should not break nor dissolve into rain, but by his order) *When he strengthened the fountains of the deep,* (that is, when he gave a law to the waters underground, not to issue themselves immoderately, but only for the use and benefit of man) *When he gave to the Sea his decree, that the waters should not pass his commandment.* Here he specifies the waters upon the earth, to which (they being so vast and unruly a body) he by an unalterable decree set lists and limits, lest they should over-whelm the dry land, and all the inhabitants of it. Lastly, he speaks of the establishment of the earth, *when he appointed the foundations of the earth,* (that is, made it so firm that it should remain perpetually unmoveable as it were upon its bases) *then I was by him, as one brought up with him;* as if he had said, *I the eternal Son was ever with the eternal Father, and I was daily* (or day day, that is, continually) *his delight, or delights,* for the Hebrew word is plural without a singular, as the Latine word *deliciae* is. *Nothing can make up a fit delight for God, but the contemplation of his own wisdom, power, goodness, essence, and perfection, and that is the perfection or a plurality of delights. Rejoycing* (or, as the word imports, sporting) *always before him. The Son is the joy of the Father, and the Father is the joy of the Son;* and yet the Son hath another joy, as it followes in the text; *rejoycing in the habitable part of his earth, and my delights were with the sons of men,* that is, taking pleasure in the whole work of creation, but especially in the sons of men, both as they were all at first formed and fashioned in *Adam*, and in him bearing the stamp of Gods image in their original righteousness and integrity, as also foreseeing that blessed estate to which they should be restored after the fall, by his own manifestation in the flesh, in which, both by doing and suffering he was foreordained to accomplish the work of mans redemption, and to conform by a new creation all his redeemed ones to himself; yea, to make them one with himself through the mighty operation of his Spirit. Thus we see a large proof of the priority of wisdom or of the Son of God before all creatures, and of his joynt work with the Father and the Spirit in the framing, making, and establishing of

of all things. And this is the same truth, which is often asserted in the new Testament and writings of the holy Apostles, especially in that (Col. 1. 16, 17.) *For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principallities, or powers, all things were created by him and for him; and he is before all things, and in him all things consist.* He is also called *The beginning of the creation of God* (Rev. 3. 14.) Not the passive beginning or he that was first created, but the active beginning or he by whom the creation was begun. This personal wisdom is truly and properly the only begotten Son of God, as himself testified (John 5. 18.) *therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also that God was his father, making himself equal with God.* πατέρα ἑαυτοῦ
ἐλπίστος θεοῦ.

First, He is Gods own Son (Rom. 8. 32.) His Son, not only as Socinians say, because his conception way by the holy Ghost; but he is the Son of God by an eternal, unspeakable generation; nor is he

Secondly, The Son of God only, as they teach, because he was set apart in a special manner for the work of mediation (John 10. 36.) *Say ye of him whom the father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God.*

Nor is he called the Son of God only in the third place, because of that special love that God bare unto him (Math. 3. 17.) *And loe, a voice from heaven, saying, that is my beloved Son, in whom I am well pleased.*

Nor is he the Son of God only in the fourth place, because of his resurrection, in which he was mightily declared to be the Son of God (Rom. 1. 4.)

Neither fifthly, is he the Son of God only, because of his high exaltation, (Heb. 5. 5.) as Socinians grant. But Christ is the Son of God, because begotten of God from everlasting. He is the Son of God by Nature, as believers are his sons by adoption and grace, or by the grace of adoption. *Him God saw, and by him God did declare and prepare and search out all things.*

This Doctr ine of the eternity of personal wisdom, or that Jesus Christ is the eternal Son of God, is the pillar of our Christian faith. And Christ himself intending to instruct his Disciples in this

this fundamental truth, proposeth two questions to them; First, what opinion others had of him, (*Math. 16. 13.*) *Whom doe men say, that I, the Son of man am?* The Disciples answer (*v. 14.*) *Some say, thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets.* When Christ heard of these various apprehensions which were abroad concerning him; he presently asks his Disciples a second question (*v. 15.*) *But whom say ye that I am?* Peter in the name and as the mouth of the rest gives answer (*v. 16.*) *Thou art Christ the Son of the living God.* Christ was so highly satisfied with this answer, that first he pronounceth him blessed (*v. 17.*) and secondly, declares, that this confession is the Rock upon which the Church is built, and assures him, that against this Rock the Gates of Hell shall never prevail (*v. 18.*) The understanding must be set right, as well as the affections about the things of God, and not only to know that there is a Christ, but also to know who Christ is, is of absolute necessity to salvation.

Job having shewed that there is an unsearchable wisdom in the works of God, and that they were wrought by this unsearchable wisdom, least it should be thought that man is shortned in point of wisdom, and kept in the dark, therefore he proceedes to shew, that as first, there is a natural wisdom common to all men; and secondly, a divine wisdom proper unto God; so thirdly, there is a spiritual and heavenly wisdom, that is common to all Godly men. And unto man he said, *Behold the fear of the Lord, that is wisdom, &c.*

JOB Chap. 28. Vers. 28.

And unto man he said, behold the fear of the Lord, that is wisdom, and to depart from evil, that is understanding.

IT hath been shewed in the opening of this Chapter, that Job discourseth of a threefold wisdom.

First, That which is convenient in the finding out the secrets of Nature, the Gold and Silver, the Iron, and the precious Stones, which are stowed and stored in the bowels of the Earth.

Secondly, That wisdom which secretly, yet efficaciously orders and disposeth all the affaires and changes of this world.

Thirdly, That wisdom which consists in the worship and service of God, whether internal or external.

The first sort of wisdom is common to and attainable by all men, whether good or bad, holy or prophane, who have but the light of Nature and the use of Reason.

The second sort of wisdom is God, or reserved to God himself alone.

The third sort of wisdom is peculiar to the Saints, to those who are holy and beleiving, and that's the wisdom discovered in this verse.

Vers. 28. *And unto man he said, Behold, the fear of the Lord, that is wisdom, &c.*

As if he had said; O man, though thou art shut out of the secrets of God, though thou art not able to dive into the depths of those mysteries of providence, or give an account of those various dispensations which thou seest here in the world, yet thou needest not complain that thou art at a loss for wisdom; doe not think, because thou hast not this piece of wisdom, that therefore there's no wisdom left for thee; thou mayest be wise enough, even wise to salvation, though thou hast not the compass of this sort of wisdom. Behold the fear of the Lord, that is wisdom, &c. That's the general scope and tendency of these words.

And

And unto man he said.

Some read, *But, unto man he said.* It is an indefinite speech, and is therefore in this place (being in a necessary matter) rightly understood, universally: *unto man*, that is, *unto all men*, and so it stands in opposition to a threefold restriction.

First, not to the first man only, as some expound, restraining the words to the person of *Adam*, who was first created; as if this were the first lesson that ever God taught man in the person of the first man *Adam* (that word which was the proper name of the first man, is become *appellative* to his posterity) 'Tis doubtless a truth that God said unto *Adam*, as soon as created, if not expressly yet equivalently, *The fear of the Lord, that is wisdom*; And 'tis as true, that the Devil by his Agent the Serpent preached other doctrine to *Adam*, he taught *Adam* to get wisdom by casting off the fear of the Lord; or assured him that he should be wise, if he would not fear to transgress the commandment of the Lord. *The Lord hath said indeed, thou must not eat of this tree of the knowledge of good and evil, and he hath scared thee with a threatening, that in the day that thou eatest thereof thou shalt dye the death; but saith Satan, eat, and thou shalt be as God, knowing good and evil.* Yet I conceive this interpretation too narrow for the text, if taken precisely or exclusively; this lesson, *That the fear of God is wisdom*, is extendible to all mankind, and therefore;

Secondly, *These words, To man*, are opposed also to this or that particular man, of *Adams* posterity; *God did not say this unto one, or two, or to a third or a fourth, as if it were a doctrine for some men, but he said it to man, to men universally, The fear of God, this is wisdom.*

Thirdly, He said it *unto man*, that is, not to this or that sort of men, but to men of all sorts. He hath not said this to the rich, or to the poor alone; not to the great, or to the small alone; he hath not said this to Masters alone, or servants alone; he hath not said this to parents alone, or to children alone; but he hath said it to man, even to all the sons of *Adam*, of what sort or condition, of what quality or degree soever. Sometimes this phrase, *The children or sons of Adam*, is put by way of difference or speciality for men of low degree, or for inferiours (*Psal. 49. 2.*) Give

care all ye inhabitants of the earth, both low and high. The Hebrew is, *Sons of Ish*, that is, thoe that are high and mighty, and *Sons of Adam*, that is, thoe that are low and mean. Yet ſome Doctrines which ſerve properly for one man, or for ſome one ſort of men, will not ſerve for nor ſuite another man, or ſort of men: there are ſome commands peculiar to the rich, and ſome to the poor; ſome to Magiſtrates, and ſome to ſubjects: what God enjoynes one of theſe he doth not enjoin the other; but when God ſaith, *The fear of the Lord is wiſdom*. This leſſon is given (*Le-Adam*) 'Tis for man. 'Tis a Catholick Doctrine, not only in regard of the truth of it, but of the uſefulneſs and extent of it. He ſaith it to Parents as well as to children, to Maſters as well as to ſervants, to the rich as well as to the poor, to the Magiſtrate as well as to the ſubject.

But though it be a Doctrine fitted to the capacity of all ſorts of men, yet we find it more emphatically applied to great men, or more eſpecially calculated for the meridian of Magiſtracy; to Magiſtrates, to men in power, who ſhould be the beſt of men, and chiefeſt in wiſdom, as well as in authority, God ſaith, this is your wiſdom to fear me, and ſtand in awe of my dreadful Ma-jeſty. When *Jethro*, perceiving the burden of government too hea-vie for the ſhoulder of *Moses* alone, adviſed *Moses* to divide it, he gave this among other characters of men fit for that office (*Exod.* 18. 21.) *Thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, and having covetouſneſs, and place ſuch o-ver them, to be rulers of thouſand, &c.* By how much Magiſtrates are liſted up above the fear of men, and by how much all other men ought to fear them, by ſo much ſhould they be carried out more then other men in the fear of God. *David*, who was the chief Magiſtrate in *Iſrael*, layes this down as the rule of Magiſtra-cy (*2 Sam.* 22. 1, 2.) *He that ruleth among men muſt be juſt, ru-ling in the fear of God.* That man was a ſtrange peice of Magiſtra-cy, of whom it is ſaid (*Luke* 18. 4.) that he *neither feared God, nor regarded man*: That Scripture is a parable of the unjuſt Judge, and of the diſtreſſed widdow, begging for redreſs of her wrongs, and deliverance from the oppreſſion of her adverſary, but he had no regard to her trouble, only her clamour and impor-tunity troubled him. *They who are in power and fear not God will have very little regard of men*: therefore this is a Doctrine for

the highest in authority. *They who have the greatest name among men, have the greatest reason to fear the name of God.* That name which is to be feared by all men, ought especially to be feared by them whom all men fear; so then, though this be not a Doctrine for some men, or for some sorts of men only, yet it chiefly belongs to those who are above other men.

And unto man he said.

Who said it? the Lord himself said it, he is the Author and principal teacher of this Doctrine; all holy Doctrine cometh from God as the Author, and he is the teacher of it; if not by his own mouth, yet by the mouths of his Messengers and Ministers. *Job* doth not say unto man, *I say, fear the Lord this is my counsel unto man*, but (unto man He, that is, the Lord, said) *the fear of the Lord, that is wisdom*: the Lord himself is the publisher of this truth.

But how did the Lord say it? we may expound it three wayes.

First, He said it in the beginning of time to the ear of the first man, who soon after hoped and attempted to get wisdom by disobeying him, which is to cast off this fear.

Secondly, The Lord hath said it to the eye of man, in process of time, causing it to be written in his book, and kept upon everlasting record; this Golden sentence is a Scripture treasure, *The fear of the Lord that is wisdom.*

Thirdly, The Lord hath said it to the heart and conscience of man; he hath said it, and said it often by his Spirit; he hath made many to own this Doctrine, to see and walk in the power of this truth, to doe all under the command of this truth; the fear of the Lord is upon them in all they doe or say (and unto man he said)

Behold, the fear of the Lord that is wisdom.

The word *behold* is set before this Divine sentence, to awaken attention, and rouse up the sleepy spirit of man: when this Doctrine was preached by God, he as it were sounded a trumpet before it, and called mankind to see as well as to hear this truth.

Behold, the fear of the Lord.

But what is this fear of the Lord? we are not to understand it
of

of that fear which the Lord feareth, for in a strict sense the Lord whom all must fear, feareth nothing; **he is infinitely above all fear.** We read indeed, the Lord sometimes expressing himself, as having a fear for us, but he is never afraid of us. Thus Moses represents the Lord almost resolving, and yet fearing the issue of what he had resolved upon concerning his people (*Deut. 32. 26, 27.*) *I said I would scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the Enemy.* How did the Lord fear the wrath of the Enemy? was he afraid of the Enemies or the people of Israel lest they should enter upon his Dominions, or hurt him in his estate? did the Lord thus fear the wrath of the Enemies of his people? not at all! he never feared any Enemy, he never feared any such fear; but when he saith, *were it not that I feared the wrath of the Enemy,* He feared it for his peoples sake, or he feared it, not as if the wrath of the enemy could hurt him or impede his happiness, but lest they should have an occasion to darken the glory of what he should doe righteously in afflicting his people, as if not his justice but their power had done it, or least they should over-doe it, and as he speaks (*Zach. 1. 18.*) *when he was a little displeased, they should help forward the affliction.* As his meaning is clearly explained in the wordes which follow in *Deuteronomie*; *Least their adversaries should behave themselves strangely, and least they should say our hand is high, and the Lord hath not done all this.* As if he had said, *If I give my people up to their enemies, they will insult and trample on them without mercy or measure, and say, where is now their God? or 'tis not God, but we, who have brought them down; Of this blasphemy against himself, and tyranny over his people, the Lord himself was afraid; he is sometime afraid for man, but he is never afraid of man. He is sometimes afraid (to speak after the manner of men) to put an occasion into the hands of wicked men to vent their malice and their lusts, but he is never afraid of any detriment, which the highest actings of their malice and of their lusts can doe to him. And as for this text in Job, it speaketh not of any fear at all which the Lord (in any sense) feareth, but of a fear wherewith the Lord is to be feared. And thus in a twofold sense, it is called the fear of the Lord.*

First, Because he is the object of it, or the person to be feared.

Genitivus ob-
jecti & effici-
entis.

Secondly, Because he is the giver of it; it is he alone that workes this fear, and puts it into the hearts of his people. For **the true saving faith is a faith of the operation of God** (Col. 2. 12.) so also is true Gospel fear. And as there is a kind of faith which is but a humane faith, a faith received by tradition, or wrought by the example and perswasion of man; so there is a fear which is not the fear of the operation of God, it is a fear wrought either by humane compulsion, by the laws and commandes of men, or at best by the appearances and revelation of the wrath of God against sinners, not by the operation of the Spirit of God in turning the heart from sin. But this holy fear is called the fear of the Lord, because the Lord workes it, as he promiseth to doe in the Covenant of grace; *I will put my fear into their hearts, and they shall never depart from me* (Jer. 32. 40.) **Slavish fear makes us run from God, holy fear keepes us close to God; that fear which comes from God will not suffer us to depart from God. Holy fear is the fear of the Lord, both as he is the object of it, and as he is the Author of it.**

The fear of the Lord that is wisdom.

The fear of the Lord is not wisdom formally, for so wisdom is one thing, and fear is another: but the fear of the Lord is wisdom virtually, or as some speak, it is the way to wisdom, or a meanes leading to it.

But what kind of wisdom is this fear? he doth not mean, first, the wisdom of Philosophers, nor secondly, the wisdom of the Politicians and Princes of this world; for usually the fear of the Lord is a stranger to, or very seldom found among them. **Their great design is to be feared as if they were Gods, who are least acquainted with the fear of God.**

So then spiritual wisdom, holy wisdom, the wisdom of Saints, wisdom to salvation, only that wisdom which lookes to and provides for an Eternal Interest, is the fear of the Lord. And unto man he said, *Behold, the fear of the Lord that is wisdom.*

Again, Fear is not to be taken here exclusively, as if it were solitary and alone, without the society of other graces. This fear cannot goe alone; where any one grace is, there are all graces in the seed, and matter of them: for though all graces doe not act a-

like

like in every Saint, yet all graces are in every Saint; there is a formation of every grace, though not an equal operation of every grace, at least not an apparent operation of every grace alike in every regenerate person. Some one grace operates so strongly in this or that person, that it carrieth the name of all; in some faith operates so eminently, that they are renowned only for their faith; in others fear operates so powerfully that they are taken notice of only for their fear: in a third sort, patience hath such a perfect work, that they are recorded only for their patience. In Abraham faith was chief, and therefore he is called faithful Abraham (Gal. 3. 9.) He is not there called faithful, because true to the trust committed to him by God; as Moses is said to be faithful in all his house (Heb. 3. 2.) but because he trusted so strongly to receive that which God had promised him. Job's patience was so wonderful, that, as if he had no other grace to be remembered or reported, it is only said, Ye have heard of the patience of Job (James 5. 11.) Obadiab was so much in the exercise of holy fear that all his graces are expressed by that one, (1 Kings 18. 3.) Now Obadiab feared the Lord greatly, and all that he professed of himself as to Godliness, was no more but this (v. 1, 2.) I thy servant (said he to Eliab) feared the Lord from my youth. Now as Abraham had all graces as well as faith, and Job all graces as well as patience, and Obadiab all graces as well as fear; so all graces concur to the making up of true wisdom: yet because holy fear is so special an ingredient in true wisdom, and the opinion which the wisemen of this world have of it, is that 'tis a very simple thing, and almost inconsistent with wisdom, therefore the Spirit of God, not to exclude or disparage other graces, as Faith, Love, Self-denial, &c. But to give a reputation to this which is so subject to disrespect, or (as the Apostle speaks in another case (1 Cor. 12. 23.) that what we think lesse honourable, upon that he might bestow more abundant honour; He hath put this crown of honour upon the head of holy fear, The fear of the Lord that is wisdom; he doth not say, feare is wisdom, but the fear of the Lord that is wisdom. And therefore that we may distinguish the point and Doctrine a little more clearly,

Note first,

There is a fear which is not our wisdom.

Job speaks of a particular and signal fear (*Behold, the fear of*

usque dicuntur, non tam qui fidem datam servant, quam qui credant dei promissis. Bez. in Math. 6. 31.

of the Lord that is wisdom) He doth ^{not} bestow this elogium or high commendation upon fear in general ; but restraines it, to the fear of the Lord, or to holy fear. Some fear is base and ignoble, 'tis folly, madnes, 'tis torment and vexation : But the fear of the Lord that is wisdom : and it will not be unprofitable a little to open that, and to shew that there is a fear, yea several sorts of fear which are unworthy of a wise man, much more of this excellent stile or title, to be called wisdom.

First, There is a meer natural fear, which at best is put a passion, and mostly it proves a perturbation ; if good things be present, they cause joy, and if absent, sorrow ; evil, as present, causeth sorrow, as absent, fear ; this is not the wisdom here spoken of ; *Natural fear is nothing else but a trouble of mind arising from the apprehension of some approaching evil, or impendent danger ;* This is an unseparable companion of mans nature ever since man sinned, man cannot shake it off ; and I may say of it, though it be not alwayes sinful, yet, as things stand now with us, it is alwayes an effect of sin, as sickness is ; to be sick is not a sin, but it is an effect of sin ; to be ashamed of doing evil is not a sin, but it is an effect of sin ; to be sorrowful is not a sin, but sorrow is an effect of sin ; so there is a natural fear which is not a sin, but yet it is an effect of sin ; a therefore Christ himself when he took upon him our nature, and was cloathed with our flesh, he was not exempted from natural fear, but as it degenerates into and is mingled with sinful fear. Man who is himself degenerate, seldom feares naturally without fearing sinfully (sin mingles with our holy actions, much more and more easily with our natural passions) But *Christ knew no sin*, though he knew fear ; when he was retired in the Garden at prayer, the text saith (*Mark 14. 33, 34.*) *He began to be sore amazed, and to be very heavy, and saith unto them that is, to his three Disciples) my soul is exceeding sorrowful unto death.* Thi Natural fear, with such like unpleasant affections, Christ submitted to take up, when he took flesh, being made like unto us in all things, yet without sin. And if Christ who was so holy that he knew no sin then much more may we and the holiest of Saints, who are yet sinful, fall under the surprisals of this fear. When Jacobs messengers returned with a report of his brother Esaus march toward him with four hundred men, the text saith (*Gen. 32. 7.*) *Then Jacob was greatly afraid and distressed.* And
again

again at the 11th verse, he prayeth, *Deliver me from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, and the mother with the children.* We find Moses in a fit of fear upon a like account (*Exod. 2. 14.*) He having sought to reconcile the two *Israelites* that were fallen out, saying, *Why doe ye wrong one another seeing ye are brethren?* one of them said unto him, *Who made thee a Prince and a Judge over us? Intendest thou to kill me as thou didst the Egyptian?* and Moses feared, and said, *surely the thing is known.* And presently he fled upon it, not daring to abide the danger of that discovery. *Samuel* was a man eminent for Godliness and integrity, yet we read that he was in fear (*1 Sam. 16. 2.*) when God bid him goe and anoynt *David* King in the room of *Saul*, he startled at the employment, and said, *if Saul hear it, he will kill me;* as if he had said, should I adventure upon this service, and anoynt *David* openly, I shall endanger my life to the wrath of *Saul*. All these holy men were afraid at the appearance of danger, and I suppose, sinned not in fearing. Seeing we may charitably conclude, that they feared not so much (if at all) because they were afraid to dye, as because they desired to doe yet more service for God, and his people with their lives.

Secondly, There is a fear which is not only a fruit of sin, but sinful fruit. Such is all fear (how great soever the danger is) when 'tis immoderate and distrustful. 'Tis not sinful to feare danger so, as to use lawful meanes to avoid it; but 'tis alwayes sinful to feare danger, either so much as sinks our spirits under it, or makes us utterly despair of avoiding it. Such was the fear of the *Israelites* (*Exod. 14. 11, 12, 13.*) who though they had been newly delivered out of *Egypt* by the mighty hand of God, yet when they saw *Pharaoh* behind them, and the red Sea before them, they presently gave themselves for lost and dead, and could neither think nor speak of any thing but their graves, nor preparingly (as all, at all times, especially at such times ought) but despairingly, which none, in their sense, at any time should (*v. 11.*) And they said unto Moses, *because there were no graves in Egypt hast thou taken us away to dye in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt, it had been better for us to serve the Egyptians, then to dye in the wilderness.* Words so full of unmanly fear, and ungodly infidelity, that nothing

thing can be said worse of them then they are. Therefore *Moses* rebukes their cowardise and distrust (*v. 13.*) *Fear ye not, stand still, behold the salvation of the Lord;* as if he had said, for shame be not thus afraid, did God but *'tother day deliver you out of the hand of Pharaoh and his Egyptians,* by working ten wonders, yea miracles, and can ye not beleive that he will (if need be) work one more to keep you out of their hands? Such also was the fear which King *Abaz* was arrested with, upon the report of an hostile invasion intended against him, (*Isa. 47. 2.*) *It was told the house of David, saying, Syria is confederate with Ephraim;* and his heart was moved, and the hearts of his people were shaken as the trees of the wood are moved with the wind: Therefore the Lord dispatched the Prophet to him with this message; *Go, meet Abaz, and say unto him, be still and be quiet, fear not;* away with this fear, it is sinful. Such also was the fear of the Disciples (*Math. 8. 26.*) as soon as the storm was up, their feares were up, and they were in as much hazzard of being over-set with their own boisterous passions, as the vessel was with the windes. They forgot that the Lord High Admiral of all the Ocean, and Commander of those winder, was aboard the Ship. For though they applyed to Christ to keep them from sinking, yet their faith was much sunk, as his answer imports; First, rebuking their feares, and then the winds, *Why are ye fearful, O ye of little faith:* thus he rebuked the tempest within, and then the tempest without; first, he calm'd their hearts, and then the Sea. The lesse acquaintance any have with God, the more acquaintance they have with this fear, and the bondage of it. And the Heathen, who were altogether ignorant of God in Christ, were so deeply affected, yea tormented with it, that, as some of the Ancients enform us, they worshipped it as a God. This fear is so far from being our wisdom, that it is our folly, our shame and sin. Yet

Thirdly, There is a fear more foolish and sinful then this, called superstitious fear. If a Hare cross their way, if a mouse gnaw their cloaths, if the salt at table fall towards them, if they bleed three drops at the nose, they account these ominous presages of some sad disaster, and so are miserably discomposed with feares of it. Yea there is a very vain and wicked humor in some to know their own (as they term it) fortunes; and therefore not resting in the will of God concerning themselves in his providences and

and provisions for them, they will needs be prying into secrets and attempt to know, what God hath no where revealed. To satisfie this ungodly curiosity, some venture to consult with witches and wizzards, with Sooth-sayers (as they call them, though indeed *False-sayers* or *Ly-sayers*) and Astologers (which kind of Artisans (and I look upon it as a sad signe of Apostacy from the power of Godliness) are much traded with in these dayes.) And from these their clients hear sometimes very unpleasing predictions, and are told that they shall have many crosses, that the Heavens doe not favour them, that they were born under the aspect of some malignant Planet. These uncomfortable bodements fill their heads with many distracting cares, and their hearts with perplexing feares, which afflict them alwayes with a sense of that (which if truly forespoken) they can but once or at last feel. We have a clear instance of this in *Saul*, who having heard his own fatal overthrow foretold by that counterfeit *Samuel*, The devil in *Samuels* appearance and mantle. The text saith (1 Sam. 28. 20.) *Saul fell straight way all along on the earth, and was sore afraid, because of the words of Samuel.* We read the like reports in *Suetonius Herodian*, and other Historians, of the dismal distractions of some of the Roman Emperours, *Severus*, *Adrian*, *Domitian*, who consulting with men skillful in these curious but hellish arts, were told either when they should dye or what calamities they should meet with in their lives. Thus also were many of the Heathens distempered and drunk with feares, when they had applyed to their cozening Oracles, which were indeed the Devil Prophets. Some of our modern Writers testifie, that in their travels into the Eastern Countries, they found the Inhabitants miserably tormented upon the rack of these superstitious feares; yea, giving so much credit to their foolish Diviners, that whatsoever they foretold was taken for granted, and that the issue would assuredly answer their predictions; so that if they were foretold of sickness, they would be sick with conceit, and dye as they were foretold. Their opinion was so fixed, and their sinful faith so strong, that it often pull'd upon them the evil apprehended, and verified the uncertain judgings of their wizzards with their own destruction.

All of these sorts (as the Psalmist saith, *Psal. 53. 5.*) *Feared where no fear was;* and so (as *Solomon* tells us, *Pro. 10. 24.*) *That which they feared came upon them;* And God the living and true

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God,

God, concluded concerning these, Adorers of Idols, or dunghill gods, as he did in somewhat a like case against his ancient people turning to Idolatry (*1/a.66.4.*) *I also have have chosen their delusions, and have brought their feares upon them.*

Now as the best of these feares, hitherto toucht upon, is but natural, some sinful, and others diabolical, and so at furthest distance from that fear of the Lord, in the text, which is *our wisdom*; So

Fourthly, We may goe one step further in the negative, to shew that there is a fear of the Lord, which is not our wisdom, the wisdom intended here by *Job*. For though God be the object of it, though it may be called a fear of God, yet 'tis not such a fear as God calls his people to, or a fear purely according to the mind of God.

But what is this fear, or how may we distinguish it from the fear of the Lord which is our wisdom?

I answer, 'Tis that fear of the Lord, I mean, which is commonly called *slavish fear*; when we fear God only as a Judge, and as a revenger, such a fear of the Lord is not strictly our wisdom, though possibly, it may be a meanes, or at least an occasion to lead us to that which is. Of this fear the Apostle speaks (*Rom. 8. 15.*) *Ye have not received the spirit of bondage againe to fear*; that is, to fear like slaves or malefactors, as formerly ye did. And again, (*1 Joh. 4. 18.*) *There is no fear in love, but perfect love casteth out fear.* What fear doth perfect love cast out? the next words resolve us; *Because fear hath torment.* He that feares God slavishly, is tormented in every duty he performes to God. When he prayes he is tormented, when he heares he is tormented, when he doth but think of God he is tormented. And that first, in the very act of the duty, he hath no suiteableness to it, no comfort in it. Secondly, as to the issue of the duty, he doubts whether ever he shall have an answer, or any benefit by it. But the fear of the text (which is our wisdom) is in love, love mingles with it, and is conatural to it. The more we love the Lord as his children, the more we fear him; and the more we fear him, the more we love him; there is not only a reciprocation but an increase between these two. Love hath much holy fear with it, but it hath no servile or tormenting fear in it; none find more love from God then they that fear him most. And where the pure love of

God

God moves and acts the soul in duty, there's no lodging left for base and slavish fear; or if the principle of it lodge there, yet the prevalency of it doth not, nor can it either over-power the soul, or destroy its peace.

We find frequent instance and reproofe of that tormenting fear in Scripture. We read, how, *That terrible state in which the Law was published upon Mount Sinai, did much amaze the Israelites (Exod. 20. 18, 19.) And all the people saw the thunders and the lightnings, and the noise of the trumpet, and the Mountain smoking; and when the people saw it, they removed and stood afar off, and they said unto Moses, speak thou with us, and we will hear; but let not God speak to us lest we dye. Moses (at the 20th verse) returns this answer; fear not: as if he had said, I see you are surpris'd with a wonderful fear at this appearance of God, speaking to you with such dreadful Majesty in thunders and lightnings; but lay down this fear, and I will tell you of another fear, which you ought to take up; For God is come to prove you, and that his fear may be before your eyes that you sin not.* This may seem a strange way of comforting them; to remove the fear which was upon them by telling them of a nother fear, which they were to take in. This looks like the curing of a disease by increasing it. But though *Moses* his words have the same sound in the ear, yet they are very dissonant and distinct to the understanding. We say one heat drives out another; and 'tis most true, that one fear will drive out another. When *Moses* saith *fear not*, he would remove that fear of God meerly as a revenger of sin. And when he saith, *he is come that his fear may be before your eyes*, he means it of that fear only, which would keep them from sinning; as is expresse in the text; *God is come to prove you (as his sons, not to destroy you as slaves) and that his fear may be before your eyes that ye sin not.* His aim is not to put you in a continual fear of sufferings, but that you may alwayes fear to sin. So that as the Apostle speaks about the bringing in of a better hope (Heb. 7. 19.) so *Moses* here about the bringing in of a better fear, of which we may say as the Apostle there of that better hope (or covenant of Grace, or Christ in the Covenant, who is the ground of our hope) that by it we draw nigh unto God. Slavish fear drives us from God, but of Son-like fear we may say, that by it we draw nigh to God, and delight to live alwayes nigh to God. *Samuel* goes the same

way, and useth the same method in dealing with the consciences of the Israelites (1 Sam. 12. 20.) where having reprov'd that people, laying their sins home to their hearts, and terrifying them with almost a miraculous storm of rain and thunder (when they so importunately desired a change of the ancient government, or to have a King) he steps in (at the 20th verse) and revives their fainting and fearful spirits, with this dehortation, *Fear not, ye have done all this wickedness, yet turn not aside from following the Lord.* They were afraid of the Lords Judgements, and yet it was such a fear as he saw would not serve to keep them from turning aside from following the Lord: it would cause them to run from God, not to keep close to him, therefore saith he, *fear not*; yet he adds (at the 24th verse) *Only fear the Lord, and serve him in truth, with all your heart, &c.* He even with the same breath forbids their fear, and bids them fear, *Fear not, only fear the Lord*: Now you fear the Lord, because you see how terribly he declares himself against your folly and sin; but this fear will not keep your hearts close in obedience, while you fear him only in regard of his greatness and sovereignty: therefore fear the Lord with a better fear, then that which was blown up by a storm, and those angry dispensations of God towards you.

There may be (I grant) a profitable use of a slavish fear; for as perfect love casteth out tormenting fear, so tormenting fear may be a preparatory, to the bringing in of perfect love; even as the needle (so the allusion hath been made, and not unfitly) makes way for the thread to follow it. Our trembling at the thunder of divine wrath, may render us (through the working of the Spirit in it) more ready to receive the Sunshine of Divine love; yet this is not that fear of the Lord which we are to chuse, much less to rest in, nor indeed can we take rest in it. Nor is this that fear of the Lord which Job here calls our wisdom, nor can it alone ever make us wise, either to obedience, or to blessedness and salvation. And therefore having shewed what that fear is, which is only a fruit of sin; and what that fear is, which is in it self sinful; as also what that fear of the Lord is which is not our wisdom; I shall now more directly shew what that fear of the Lord is, which is the wisdom of man, the wisdom of all men. And I shall take liberty to doe it a little more largely then is suitable.

ble to the strictness of an exposition ; for seeing this fear hath received so high a Testimony from *Job*, in saying it is our *wisdom*, and because what the woman said upon a false suggestion concerning the forbidden tree of knowledge (*Gen. 3. 6.*) may most truly be suggested concerning this tree of wisdom, holy fear, *It is a Tree to be desired to make one wise.* (True wisdom is most desirable, and therefore every thing is to be desired which makes us truly wise.) Forasmuch (I say) as this fear is so useful and influential upon the right ordering of our whole course through this world, in wisdom it will neither be improper, nor unprofitable to insist a while upon the discovery of it.

Spiritual and holy fear, that fear of God which is the wisdom of man, is taken two ways in Scripture.

First, For the pure worship of God, as was shewed in opening the first verse of this whole book ; all that I shall say of it here, is, that to fear God thus, or to worship him purely, is a high point and part of wisdom. They who mingle their own inventions with the institutions of God in worship, and make to themselves a graven Image, these think themselves wise, the only men of knowledge, as well as of zeal, about the things of God : but as the Apostle concludes of the old Gentiles, who never received the pattern of any instituted worship from God ; yet when through their natural blindness, they were led to a false worship, *They* (saith he, *Rom. 1. 22.*) *professing themselves wise, became fooles.* So, we may much more conclude, that how wise soever those false worshippers (who have received a pattern from God, and yet set up their own) doe either profess themselves to be, or how wise so ever they may be in the opinion and reputation of others, yet indeed, and in Gods account they are become very fooles. None are so foolish as they who will needs be wise above that which is written ; yea to be wise beside what is written, as to matters of faith and worship, is very foolishness. And therefore as fear comes under this first notion, the pure worship of God, so 'tis the wisdom of man. Not only are we to worship the Lord with fear, (*Heb. 12. 28.*) But the worship of the Lord is fear, while we keep close to the rule ; and I conceive one chief reason why the worship of God is called fear, is because we should be continually afraid of swerving and departing from that rule of worship which himself hath appointed. No man is wise enough to know.

know what will please God further then God reveals it. And if so, then to worship God only as he hath revealed is our wisdom, for to please him is so. And hence *David* puts both these together (*Psal. 2. 10, 11.*) *Be wise O ye Kings, serve the Lord with fear.*

Secondly, the fear of the Lord which is our wisdom, is taken more generally; for, *that holy awe which dwells upon our spirits, and regulates them under all the speakings and dispensations of God toward us, as also in all our attings both toward God and one toward another.* To worship God aright, and to walk before God in uprightness are the two poles upon which the whole body of a heavenly life is turned. And our wisdom is complicated and made up of these two feares, which though we may distinguish in notion, yet we must not sever in practise. *Solomon* reproves the neglect of this fear (*Pro. 1. 29.*) *They hated knowledge, and did not chuse the fear of the Lord.* Holiness should be our choice, not our refuge. We should pitch our Election upon that before all things in the world, not serve our turnes by it when we are forsaken and rejected of all worldly things and hopes. *David* opens a school, as a professor of this science, (*Psal. 34. 11.*) *Come ye children, harken unto me: I will teach you the fear of the Lord.* This is the Great lesson of Divine Philosophy, learn this, and you are wise and knowing enough. The Apostle (*Phil. 2. 12.*) presseth the perpetual use of it upon the best of Saints. As a Saint ought to doe all his workes in love, so in this fear; *Work out your salvation with fear and trembling; that is, work on in the wayes of salvation, till you come to the last stroke and Rutch.* Christ hath wrought our salvation, by delivering us out of the hand of all our enemies, that we should serve him without fear (of men or devils, as also without fear of refusal, or non-acceptance at the hand of God) *in holiness and righteousness all our dayes* (*Luk. 1. 71, 72.*) But though he hath wrought our salvation so that we need not feare the issue, yet he would have us work out our salvation with much fear, lest we should fail in duty as to the way and means of assuring it, and entering into it. The chief grace expressly promised in the new Covenant, the Covenant of grace, is this blessed fear (*Jer. 32. 39. 40.*) *I will give them one heart and one way, that they may fear me for ever for their good, and for the good of their children after them, and I will make an everlasting Covenant with*

with them, that I will not turn away from them, to doe them good, but I will put my fear in their hearts, that they shall not depart from me. Here is fear twice mentioned, first, as the design of the Covenant, or that which the Covenant expects from us. Secondly, as the promise of the Covenant, or that which God in the Covenant will bestow upon us. The Covenant puts it upon fear, not upon faith, *I will put my fear into their hearts*; which is not at all exclusive of faith; for we can doe nothing of duty which the Covenant requires, nor can we receive any thing of mercy which the Covenant promiseth, without faith; but, because fear might seem to be a grace lesse concerned in the Covenant then faith, therefore 'tis named rather then faith. All are ready to grant that faith will keep the heart close to God (for as an evil heart of unbelief is that by which we depart from the living God, (Heb. 3. 12.)) So faith in the heart will not suffer us to depart from God, all I say are ready to grant this) but few think that fear hath such an effect in it; And therefore Lord as he often honours faith in this, so here he honours fear, and doth not say, I will put faith, but *I will put my fear into their hearts, and they shall not depart from me.* And we find in Scripture, that those Saints which have been most eminently noted for close walking with God, are cryed up for their fear as much as for their faith. When Abraham had spent many yeares as a probationer in the school of faith, and had given notable proofes of his proficiency in that grace, and in his last tryal, the sacrificing of his son Isaac had given the highest and strongest proof of it, that ever any man before him did; yet when God himself comes to give testimony concerning that act, He doth not say, now I know that thou belevest on me; but now I know that thou fearest me, seeing thou hast not withheld thy son, thine only son from me (Gen. 22. 12.) Abraham received so many markes of special favour from God, and returned so many offices of real affection unto God, that the Scripture doubts not to call him, *The friend of God* (a most familiar title) (Jam. 2. 23.) yet when he was ready to offer God that token of his love (a greater then which he had not among all his Jewels) *His only son, his son Isaac whom he loved.* The Lord doth not say, Abraham, now I know thou lovest me, but now I know thou fearest me. So that, holy fear (we see) carried the day both against faith and love, in a business, wherein both the one and the other, even both

together did put forth their strength, even to the utmost. How glorious was fear that day, when it bare away the Garland from those two renowned graces, and was not only one of the three, but the first of the three, and the only one of the three which God was pleased to take notice of by name; *Now I know that thou fearest me.* And though the All-sufficiency and faithfulness of God call for our faith, and his goodness condescendeth to our love; yet the Greatness, Majesty, and holiness of God doe rather invire our feare, as being that affection which is most suitable in a creature toward the Creator. O God (saith David, *Psal. 68. 35.*) *thou art terrible* (or much to be feared) *out of thy holy places.* And again (*Psal. 89. 7.*) *God is greatly to be feared in the assembly of his Saints;* and why? *Because there his Holiness doth greatly appear.* And as we have most reason to fear God where most of his holiness appeares, so they who are most holy, cannot but fear him most.

More distinctly, *This fear of the Lord may be considered three ways.*

First, *In reference unto the word of God, (Isa. 66. 2.) To him will I look, that is of an humble and contrite spirit, and that trembles at my word.* When the heart is once in a trembling frame at the word of God, it will quickly come to a settled frame at the work of God; and because there is so little trembling at the word of God, there is but little settling to the work of God. Most hearers tremble and move no more at the word, then the seates they sit on, or the stones they stand upon; and so instead of being (as the Apostle exhorts, *(1 Cor. 15. 58.) Unmoveable in the work of the Lord,* they are not at all moved to it. Holy fear hath a respect to the word, as it falls under a threefold consideration.

First, As it is a word of threatening; and so the word carries (as it were) a command of fear; when God like a Lyon roares in his threatnings against sinners, they who among men are as the beasts of the field, have alwayes cause to and often cannot chuse but tremble; when the Lord speakes blood and wrath, and hell, and flames of fire, how can sinners but be over-awed? yea as they are admonished (*Psal. 4. 4.*) *Stand in awe and sin not.* Yet this fear is stirred not only at the voice of threatnings, but

Secondly, Of Commands, which are so holy and pure that the report of them may soon make those who are holiest and most pure

pure tremble before the Lord. Yea every law and command of God bears not only an impression of his holiness and purity, but of his Authority and sovereignty; who would not fear that word which comes out from the King of Kings, the King of Nations?

Thirdly, This holy fear workes also in the heart of believers at the word of promise, which though it be full of and drop down sweetness, like the hony-combe, which faith is continually sucking for the refreshing of the soul, yet fear is not a stranger to it, nor idle about it. Hence the Apostle grounds his exhortation (2 Cor. 7.1.) *Having these promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.* He doth not say, having these promises let us perfect holiness in the faith or love of the Lord (though that be true) *but in the fear of the Lord.* As the Lord is *fearful in praises* (Exod. 15. 11.) that is, he ought to be praised with a reverential fear when he hath performed the promises; so he is to be believed with a reverential fear as he gives us promises. Thus fear acts in reference to the word in this threefold consideration. The threatenings are so terrible, the commands are so holy, the promises are so sweet, that each of them alone, much more all of them together, may justly expect and suitably draw out this Divine fear. And thus to fear the Lord and his word, or the Lord in his word, is our wisdom.

Now that fear of the Lord which workes kindly at the voice of his word, especially of his threatenings, doth these three things in us.

First, It rouseth and awakens careless and secure sinners; It opens their eyes and makes them look about them, to view that black cloud of judgement, whether personal or national that hangs over their heads, and lowres dreadfully upon them. When the Lord acquainted Noah with his purpose of sending a deluge of water upon the world; it is said (Heb. 11. 7.) *He was moved with fear.* That holy man had a deep sense of that threatening, and was exceedingly affected with it.

Secondly, This fear which is our wisdom, puts us upon enquiry, what to doe that we may escape the wrath threatened. Carnal fear never made any man a good Counsellor, but spiritual fear may, and it causeth every man, who hath it, to aske good

counsel, and seek meanes to avoid an impendent danger. When the Jews at the hearing of Peter's Sermon were pricke at the heart, and stricken with some beginnings of this fear, as seeing themselves in the suburbs of hell, they presently went to counsell in the case, saying to Peter and the rest of the Apostles, men and brethren what shall we doe? (Act. 2. 37.) O give us your advise, tell us how we may prevent our eternal misery. And when Saul was smitten down (Acts 9. 6.) He trembling and astonished said, Lord what wilt thou have me to doe? There's nothing more inquisitive then fear is.

Thirdly, This fear puts us upon an application to all those means which we are advised to, for our answering the duty commanded, for our obtaining the mercy promised, or for our avoiding the evil threatned. Holy fear makes the head serious and the hand industrious; 'tis a great servant to Faith, a sharpe spur to prayer; when once Faith sees our dangers, fear hastens remedies. Despair of the end makes careless of the meanes; but fear of an evil which is coming, makes us careful either to keep it from coming, or to get above the reach of it when it is come. As Noah was moved with fear, he prepared an Arke, in which himself and family were saved from the flood.

Secondly, 'Tis wisdom to fear the Lord in reference to his workes; and these, first, his Common ordinary workes of providence; And it argues by so much a more singular holiness wrought in us, by how much we the more fear the Lord upon observation of what he commonly works (Jer. 5. 22, 23, 24.) We find the Lord not only expecting that his people should, but even wondering that they did not fear him in that respect. Fear ye not me (saith the Lord) will you not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetual decree, that it cannot pass it, and though the waves therefore toss themselves, yet they cannot prevaille; though they roare, yet can they not pass over it; But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither say they in their heart, let us now fear the Lord our God that giveth rain, both the former and the latter rain in its season. Here are two things instanced in; first, the bounding the Sea; which was so from the beginning, and is therefore a work of an old date, and as ordinary as the Sea-shoar.

shoar. Secondly, the giving of rain; which is also a common work of providence, it hath continued from the creation, and will to the dissolution of the world; yet we ought to fear and tremble before the Lord while we consider these every dayes experiences of his power and greatness. And the more spiritual our hearts are, the more will they be affected with the fear of the Lord by the sight and contemplation of these common providences. God is the more to be admired and feared in his doing that often or alwayes, which to doe but once calls both for our fear and admiration. And thus we should reason with our selves, what cannot God doe for us in a time of special need, who at all times doth greater things for us then any which we can need. Every good thing is the better by how much the more common it is, whether as to times or persons; and therefore the commonness of them should not at all (though it often do) abate our estimation of them, or our thankfulness to God for them. Yet

Secondly, We should fear the Lord more then ordinarily for and in his extraordinary providences, whether they bear the face of Judgements or of mercies. *When thy Judgements are in the earth* (saith the Prophet, *Isa. 26. 9.*) *the inhabitants of the world will learn righteousness*; that is, they ought to doe so, and if ever they will doe it, they will do it then; and I (saith the Prophet) do even Prophecie to others, and promise to my self, that then they will doe it. Now, no man can learn righteousness, or doe right indeed, but he that hath learned this fear of the Lord. 'Tis said of *Job* (Chap. 1. 1.) *That man was perfect and upright. (or righteous) fearing God.* Judgments worke fear, and fear workes righteousness. We must not sport with the Judgements of God, nor play with his Thunder-bolts, but tremble before him (*Psal. 55. 19.*) *Because they have no changes, therefore they fear not God*; that is, there's no new thing among them, no extraordinary providential turnes, no judiciary changes, their prosperity keeps a settled course; and because they find all things going on in the old course of providence, therefore they goe on in their old course of sinfulness, *they fear not God*: intimating that as such changes always should, so usually they do awaken fear: And that if the Lord would but change and rouse and tumble them about, by various troublesome dispensations (as we have been tossed in this Nation) surely they would fear him. The Saints in the Revela-

tion (Chap. 15. 4.) singing the song of *Moses* for their victory over the beast, make a very emphatical inference of this fear from the then appearance of the judgements of God upon *Babylon*; *Who would not feare thee O Lord, and glorifie thy Name, for thy judgements are made manifest.* As if they had said, thou O Lord hast given all men cause or ground sufficient to fear thee, seeing thou hast made the justice of thy proceedings against thine Enemies so plain to all men; thy judgements are great, yet no greater then they have deserved. Who or where's the man, that heares or sees these things, and doth not fear thee?

Secondly, As workes of judgements, so of mercy, should actuate this holy fear in us. Some read that (*Psal. 55. 19.*) to this sense fully, rendring the wordes thus; *With whom* (although there be) *no changes, yet they fear not God.* And so their want of the fear of God is made (not as the place was expounded even now, an effect of their having no troubles, but) an aggravation of their wickedness in the midst of such long continued and (without any interruption) enjoyed mercies. The Apostle (*Rom. 12. 1.*) beseeches the Saints at *Rome* by the mercies of God to present their bodies (which we are to understand synecdochically for their whole man) *a living sacrifice, holy, acceptable unto God, which* (saith he) *is your reasonable service*; and which service (I may say) is the purest acting of our filial fear. This is prophesied as the character of the best men in the best of times (*Hosea 3. 5.*) *The children of Israel shall return and seek the Lord their God, and David* (That is, Christ) *their King, and shall fear the Lord and his goodness in the latter dayes.* Those latter dayes will be all holy dayes, for then there will be the most plentiful powring out of the Holy Spirit that ever the people of God were under; then the goodness of God will most appear, and then men shall not only fear the Lord who is good, but the Lord and his goodness, or the Lord for his goodness; and that, not only for the goodness of his nature, but for his goodness declared and communicated to them in his workes. The good and great things that God doth for his people bespeak a kind of awe in their hearts, and the more they tast his goodness to them, the more and the more spiri ual is their fear. When *Peter* had been toyling all night, and could take nothing, yet at Christ's command, letting down the nett, he enclosed a great multitude of fishes; ('tis a word from Christ makes our

work

work successful) Now (saith the text, Luke 5. 8, 9.) *When Simon Peter saw it, he fell down at Christs feet, saying, depart from me, for I am a sinful man, O Lord; for he was astonished, and all that were with him, at the draught of the fishes which they had taken.* And at the 26th verse of the same Chapter, when Christ wrought another miracle in healing one that was sick of the Palsie, the text saith, *They were all amazed and glorified God, and were filled with fear, saying, we have seen strange things to day.* What strange things? the killing of men? no; the healing of a man; when Christ had declared as much good and mercy as power in healing that diseased person, they were all filled with fear. 'Tis a great discovery of our holiness and spiritualness, to fear God greatly, when God doth great things in mercy. That's very remarkable in the Holy Chronicle concerning the Churches (*Act. 9. 31.*) when God had wrought a strange thing, given peace to his people; How did this work in them? the text tells us, *Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comforts of the Holy Ghost were multiplied.* This was a wonderful as well as a merciful providence. 'Tis rare that the Churches have rest; and those Churches had been lately worried by Wolves and Lyons, they had been disperst and scattered by grievous persecutions. But when the Churches had rest, what was the fruit of this goodness of God to them? even this, *they walked in the fear of the Lord, as well as in the joyes of the holy Ghost.* As soon as they were freed and delivered from the fear of men, they walked more then ever in the fear of the Lord. *As all the Nations of the earth shall fear and tremble* (saith the Propbet, *Jer. 33. 9.*) *For all the goodness and all the prosperity that the Lord procurith unto his people.* So likewise shall his people themselves; though, first, upon other grounds; and secondly, in a nother manner then the Nations of the earth shall fear him. The Nations shall fear that it will goe ill with them, when God doth so much good for his people. *The prosperity of the Church is formidable to the world.* And as to the manner. The Nations fear tremblingly, but the people of God fear rejoycingly; the former fear and despair, but the latter fear and beleive.

We have seen much of this goodness of good, but little of this fruit, holy fear, hath as yet been seen among us. For first,
some..

some slight or make little reckoning of the goodness of God, where then is their fear? Secondly, others grow wanton with the goodnesse of God; first, with the doctrine of his goodness; secondly, with the acts of it; where then is their fear? thirdly, not a few harden themselves in doing evil, because God is good (*Rom. 2. 4.*) and whereas some said, *Let us doe evil that good may come of it* (*Rom. 3. 8.*) these say, *Let us do evil because good is come*; O how far are these from the fear of the Lord! I shall leave but two wordes with this sort of men; first, 'Tis very sinful not to fear the Lord and his judgements, the Lord and his wrath; much more not to fear the Lord and his goodness, the Lord and his mercy; 'tis very sinful not to be bettered by the goodness of God; what is it then to grow worse by it? Secondly, they who will not fear the Lord and his goodness, shall be forced at last whether they will or no, to fear the Lord and his judgements, the Lord and his wrath, in all the dreadful tokens and manifestation of it.

Thirdly, as this fear of the Lord acts in reference to his word, and workes, both ordinary and extraordinary, of mercy and of judgement; So it is exercised about all that we our selves are doing or speaking, about our wordes and workes, *Hanani* is thus described (*Nehemiah 7. 2.*) *He was a faithful man, and feared God above many*: He was a faithful man in all his dealings; faithful in his word, and faithful in his workes above many; for *he feared God above many*. *Solomon* (*Eccl. 9. 2.*) speaks of different sorts of men, to whom yet there is the same course or likeness of dispensations from God; *All things come alike to all, there is one event to the righteous and to the wicked; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath*. There is a twofold fearing of an oath; first, a fearing to swear, and secondly, a fearing when we swear; the first respects rash oaths, and false oaths: a godly man feareth an oath, that is, all such kind of oaths; but that's not all his fearing of an oath; As he feareth yea abhorreth at all to swear some oaths; so secondly, he feareth when he doth swear that oath which he is not at all afraid to swear; that is, when he sweareth a right and true oath, or when he sweareth in truth and righteousness. He feareth such an oath, that is, takes it religiously, knowing that it is an Appeal to God, who is the searcher of hearts, and that it is a great part of
divine

divine worship; he considereth well what he sweareth, and keepes himself close to what he hath sworn. **Holy fear examines every work, every word, yea every thought, every single thought** (if that be possible) much more those thoughts which are brought and wrought up together into counsels purposes and resolutions. **Holy fear examines first, of what sort they are, and whence they are; it examines secondly, whether they are going, and what they tend to; Holy fear is the soules keeper, and it hath a very quick and jealous eye upon all our wayes; it observes what goes in and comes out; it is full of enquiries, about what we have done, and about what we are doing, yea about what we purpose to doe. He that feareth God cannot think what he lists, nor speak what he lists, nor doe what he lists: he findes himself under a law, and is freely subject to it. This is that fear of the Lord, of which the Lord saith unto man, The fear of the Lord, that is wisdom.**

Hence we may infer.

That Moral honesty without the fear of the Lord, is not our wisdom.

A meer Heathen, yea an Atheist may doe honest and vertuous things, even with a love to vertue. For there is a beauty and an amability in just and righteous actions to the eye of natural reason; but no Heathen can, much less can any Atheist doe that which is good and honest in the fear of the Lord. And until a man doe good and avoides evil in this fear of the Lord, all the good he doth, and the evil he avoides, will not prove him a truly wise man. Some vertues may be acted without this fear, but no grace can: and the best of those actions which are done without this grace, will at last be found but shining sins, and beautiful iniquities. And therefore *Solomon concludes (Ecc. 12. 13.) Fear God and keep his Commandements, for this is the whole duty of man;* As if he had said, if any man should keep the commandements, and not in the fear of the Lord, he hath done but half (at most) of the duty of man, and nothing at all as a gracious man.

And because this holy fear is so precious in it self, and so rarely found among the children of men; I shall first discover, where it is; and secondly, whence it comes to passe, that 'tis so rarely found among them.

Tho.

The tree (saith Christ) is known by its fruits, and where this tree of a holy life grows, will be known by the fruites or effects of it; such as these,

First, The fear of the Lord is clean (Psal. 19. 9.) 'Tis clean, first, subjectively, or in it self; Fear is a pure christal orient grace; there's no spot in it. Secondly, 'tis clean effectively, 'tis a cleanser. Fear is a scouring, purifying grace. Let us cleanse our selves, (saith the Apostle, 2 Cor. 7. 1.) from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord. These two go still together; Fear the Lord and depart from evil (Pro. 3. 7.) Yea, the fear of the Lord is a Fountain of life to depart from the snares of death (Pro. 14. 27.) He meanes it either of sin, which is a spiritual death, or of damnation, which is an everlasting death. Again (Pro. 8. 13.) The fear of the Lord is to depart from evil. The very (formalis ratio or) definition of holy fear, consists in our averſation from that which is unholy. Once more (Pro. 16. 6.) By the fear of the Lord men depart from evil. They depart from evil by the help of this good fear; first, so as not to doe what is forbidden; secondly, so as not to feel what is threatned. When Joseph perceived his brethren suspicious that he would deal rigorously with them, he uses no other argument to quiet their mindes and assure their hearts against that fear, but only this, I fear God (Gen. 42. 18.) As if he had said, ye need not fear that I will doe you any wrong, or give you any hard measure, while the fear of God forbids me. Abraham reasons on the other hand (Gen. 20. 11.) surely the fear of the Lord is not in this place, and they will slay me for my wives sake. Nothing can stop their hands from any wickedness which they have a mind to (but the want of power and opportunity) who have not the fear of God before their eyes. The Prophet resolves all the Apostacy of the Jews from God and his law into the absence of this fear (Jer. 5. 24.) This people hath a revolting and a rebellious heart, they are revolted and gone; why so? neither say they in their heart (possibly they said and professed it with their lips) let us fear the Lord our God. Fear is the bank which keeps the black and dead Sea of sin from over-flowing. 'Tis the Golden bridle which checks our headstrong lusts, when they would either run us out of the straight way of life, or run us into the broad way of death and destruction. We may shut up this with Davids conclusion. (Psal. 36. 1.) The
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transgression of the wicked saith in my heart (that is, I beholding their transgression am as fully perswaded of it, as if they spake it out and told me so in so many words) *there is no fear of God before their eyes.* Durst any mock God with flourishes and formalities in Religion; if they feared him? Durst any provoke God to his face by real and open wickednesses, if they feared him? Durst any sin with the judgements of God fresh bleeding before their eyes, if they feared the Lord and his wrath? Durst they sin with heapes of precious mercy before their eyes, if they feared the Lord and his goodness? Durst any flatter either others or themselves with hopes of impunity in their sin, if they feared the Lord and his truth? Durst any slight their own promises, professions, protestations, oaths, or designe the entangling of others by them, rather then the binding of themselves, did they fear the Lord and his faithfulness, even the Lord who keepeth covenant and promise for ever? All these and many more transgressions of the wicked (all these ways of transgression are found among the wicked, it were well if none of them were found among those who have a name of Godliness, (I say) all these transgressions of the wicked) say, *there is no fear of God before their eyes.* Yes, doe not these say with the fool in their hearts (*Psal. 14.1.*) *There is no God to be feared,* or no God but whom foolish fear hath made.

Secondly, This fear of the Lord which is our wisdom, doth arm and antidote the soul against the power and poyson of all other fears. First, against the fear of suffering evil; secondly, against fear in doing good. These two feares fall often into one, seeing one reason why many forbear to do the good which God commands, is for fear of suffering those evils which either men threaten or they suspect will ensue. But as he that feares the Lord feareth to doe evil; so he that feareth to doe sinful evils, doth not fear the suffering of any penal evil. He neither troubleth himself aforehand with the fearful thoughts of that evil which he may suffer, nor is he much troubled (if at all) with the sence of those evils which he doth suffer. *The wicked flee* (saith Solomon, Prov. 28.1.) *when no man pursueth,* (they are afraid of conceived dangers) *But the righteous are bold as a Lion,* they are not afraid of real dangers. They are bold as a Lion; not first, with a natural boldness as a Lion; nor secondly, with a proud bold-

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ness as a Lyon, presuming and going forth upon their own strength, nor thirdly, with an ignorant bestial boldness as a Lyon who knowes not his own danger, nor is apprehensive of it; but they are bold with a spiritual, humble, well-grounded boldness as a Lion; first, in the strength of Christ for God; secondly, in the righteousness of Christ with God. *The troubles of the righteous are many; but their feares are few.* The Prophet prescribes this fear of the Lord as the best medicine against all other feares (*Isa. 8. 12, 13.*) And so doth Christ himself (*Luke 12. 4, 5.*) *I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can doe. But I will forewarn you whom you shall fear, fear him which after he hath killed hath power to cast into hell, yea I say unto you, fear him.* As if he had said, as you ought not, so if you fear God, you will not much fear man. He feares nothing else, who feares that one thing, to sin; and he feares none else, who feares that One, who is more then All, God. That which we translate, *Able men* (*Exod. 18. 21.*) the Geneva renders, *Men of courage fearing God.* Thus fear dwells with courage, and is the spring of it. A Magistrate fearing God will doe right and justice, let who will be displeased with it, or concerned in it. Most Magistrates know what is right, and some have a good mind to doe it, but there are not a few who dare not, a Lion is in the way; some are as easily brib'd with fear, as others are with hopes, or as any are with Gifts in hand. If there be any thing in the world, that deserves to be called cowardise, this is it; All that I shall say to such cowards (whether they be such as for fear forbear to doe good in wayes of righteousness towards men, or in wayes of holiness and pure Religion towards God, all that I shall say to them) is this, read and tremble at that which is written (*Rev. 21. 8.*) *Without are the fearful;* none shall come into Heaven but they who fear God, nor shall any, who throw up their known duty for fear of man.

Thirdly, *Holy fear keeps the heart tender and humble; and hence we find this fear opposed both to hardness and pride of heart.* *Blessed is the man that feareth alwayes* (*Prov. 28. 14.*) that is, who feareth alwayes to sin, and who feareth that alltimes he may be overtaken with sin, and is therefore watchful over himself) but, as it follows, *he that hardeneth his heart shall fall into mischief.* The Church complaineth sadly to the Lord (*Ista.*

(*Isa. 63. 17.*) *Why hast thou hardened our hearts from thy fear.*

As there is a natural hardness which every man brings into the world with him, and an additional voluntary, yea affected hardness (such was that spoken of in the *Proverbs*) which wicked men bring upon themselves; so there is a judiciary or inflicted hardness, which God by withdrawing his mollifying softning Spirit, leaves his own people sometimes to, and which God by leaving wicked men (as he did *Pharaoh*) to the natural hardness of their own spirits gives them up to. And as they who are hardened in the first and second, and in the last branch of the third sence, doe cast off the fear of God; so they who are but hardened according to the former branch of it, as the Church spoken of in the Prophet did, find a sensible absence of that holy awe and fear of God from their hearts. Where fear is, it softens the hard heart, and when the heart is hardened, it either puts away Divine fear, or finds the failing of it. We may say the same of pride, as the Apostles counsel imports (*Rom. 11. 20.*) *Be not high minded, but fear.* 'Tis our duty to mind those things which are above or on high, but to be high-minded, is our sin; and holy fear will either keep the mind lowly and humble, or pride and high-mindedness will keep out holy fear; *A proud man, and a man fearing God, are a contradiction.* There is pride in the heart of a man fearing God, but he that feareth God is daily bewailing and mortifying the pride of his own heart, and therefore he cannot be a proud man.

Fourthly, Holy fear enlargeth the heart (*Isa. 60. 5.*) *Thy heart shall fear and be enlarged.* Fear enlargeth the heart; first, unto duty. *Eliphaz* said rightly (though amisse to *Job* (*Chap. 14. 4.*) *Thou castest off fear, and restrainest prayer before God.* As if he had said, thou dost not care for prayer, or hast no heart to it, having cast the fear of God out of thine own heart. To fear God is internal worship, yea the external worship of God is called fear; and therefore they can have no mind to worship God, who have none of this fear, and they who have much of this fear cannot but be much in worship; for as fear enlargeth the heart to duty, so, secondly, it enlargeth the heart in duty. Natural fear shrivels and shrinks up the heart; spiritual fear opens and widens it; and the reason is, because this fear is always accompanied and espoused with faith, and faith causes joy, and joy is the dilatation of the heart; so that though fear doth not immediately or from

its own proper act enlarge the heart, yet as considered with its train and concomitants it doth. A man surprized with carnal fear, is made less then he was in all his abilities, and he seldom, in that fit, hath the use of any, but of those which discover his weakness. *The fear of man* (that is either a meer humane fear, or the fear of meer humane things, saith *Solomon*, *Pro. 29. 23.*) *bringeth a snare*; and a snare bringeth a man into straits. What can a man doe that is in a snare? In that case he is not master of himself, and therefore must act at a lower and lesser rate then himself; but Godly fear bringeth a man out of all creature-snares, and therefore maketh him more then he was for God, and for all good purposes.

Thus I have given a tast of some of the effects of this noble fear, by which we may discover where it is; and if any should enquire, which was

The second point proposed, whence it is, that this fear is so little, and workes so little in the heart and hand of man; I shall answer it in three things.

First, The fear of the Lord is cast off upon a presumption of the mercy of the Lord. As the want of faith is alwayes followed with carnal and distrustful fear; *so the abounding of presumption will not admit nor receive holy fear.* As believers plead mercy to strengthen their hearts in this blessed assurance, that their sins committed shall be pardoned, so presumers plead mercy to harden their hearts in this cursed assurance, that though they commit sin they shall not be punished. Thus the presumptuous person is described, even while he is hearing the word of the curse (*Deu. 29. 16.*) *blessing himself in his heart, and saying, I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst.* Which may be understood either specially for immoderate or excessive drinking; some when they are thirsty, never think they have drunk enough, till they have drunk too much, nor are they ever satisfied (nor then neither) till they are overwhelmed and drowned in drink; or we may expound that speech of *adding drunkenness to thirst* generally, as signifying the eager pursuit of any sin. *Desire is the thirst of the soul*; and as a godly man is said to *hunger and thirst after righteousness* (*Mat. 5. 6.*) because that's the desire of his soul; so the ungodly thirst after wickedness, and when they have done it abundantly, may well be said to *add drunkenness to thirst.*

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Secondly, As these shew no fear of God, because they have a strong confidence (though a very vain one) that God will shew mercy to sinners hereafter; so others doe it because they have a clear experience that God exerciseth much patience towards sinners at present. Because the Lord is slow to bring evil, therefore they are swift to doe it. *The Preac heris exprets in this, (Eccl. 8. 11.) Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to doe evil.* When once the heart is full, not only bent and inclined, but set and resolved to doe a thing, then 'tis far enough from any fear in doing it. And when some men have ventured to sin once, and come off (as to any sensible hurt) safe, they will venture again and again, and so often, till at last they are perswaded, there is no venture in sinning; and that there's no more (possibly not so much) of hazzard in transgressing as in obeying.

A Third sort have no true fear of the Lord, because they have no true knowledge of the Lord; they see not the danger of sin and therefore conclude there is none. We read these two put together (*Pro. 1: 29.*) *They hated knowledge, and did not chuse the fear of the Lord.* Nor can they who have not the knowledge of the Lord chuse his fear; for seeing knowledg is the guide of election, there cannot be a good choice in the will, where there wants a true light in the understanding.

I have thus far discovered what and where, or in whom that fear of the Lord is which is our wisdom; I shall now briefly shew that it is our wisdom to fear the Lord. In the former discourse the Emphasis lay upon fear, in this the Emphasis lieth upon wisdom.

That it is our wisdom to fear the Lord, David asserts with Job in so many words (*Psal. 111: 10.*) *The fear of the Lord is the beginning of wisdom. A good understanding have all they that doe his Commandements.* He calleth it the beginning of wisdom, not as if it were only the A, B, C, the first rudement, element, or principle of wisdom; for indeed it is the perfection, the head, the highest pinnacle of wisdom; And the word, in the Psalme, which we translate *beginning*, signifieth also the *head*, the chief or uppermost part of a thing; and so here, the head, the sum, the top of wisdom: as there are degrees of wisdom, so of the

פרא Caput
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summitas cujus-
libet rei. Hinc
פרא princi-
pium tempo-
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fear dignitatis.

fear of the Lord ; but there is no degree of this fear so inferior or low, but it is a beginning (at least) of wisdom ; and there is no degree of wisdom so high or perfect, but it hath its roote in or beginning from this fear. *Solomon affirms the same thing (Prov. 1. 7.) The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.* Natural fools are defective in the principles of Reason, spiritual fools are defective in the principles of Religion, in this grand principle especially, the fear of the Lord. Fools despise wisdom in every notion of it, but most of all in this ; but how much soever they despise all wisdom, and are unsatisfied that the fear of the Lord is any part of it, yet 'tis so in it self, and to the wise it appears so, upon these following demonstrations.

First, *To fear the Lord is an argument that we know the Lord, and that knowledge is purest wisdom.* *Pharaoh said, who is the Lord ? I know not the Lord.* And therefore he hardened his heart against the fear of the Lord. He never feared what God threatened, till he felt what God inflicted ; and though he felt that often, yet as soon as it was off, he ceased to fear, and so brought it on again, till at last he was utterly overthrown. *Pharaoh said to his grave and great Counsellors, concerning the Israelites (Exo. 1. 11.) Come, let us deal wisely with them, lest they multiply.* But not knowing the Lord who dealt with him by *Moses* for their deliverance, he neither feared what he had said, nor what he had done, till himself and his Egyptians were past deliverance. They who fear the Lord know him, and they who know him will not provoke him at all, but to their utmost keep peace with him, which is our wisdom.

Secondly, *To fear the Lord is an argument that we know our duty (Eccl. 12. 13.) Let us hear the conclusion of the whole matter, fear God, and keep his commandments, for this is the whole duty of man.* And is it not our wisdom to know our duty ? *Solomon saith (Pro. 14. 8.) The wisdom of the prudent is to understand his way.* What way ? the way of his duty, what he ought to doe, and how he ought to walk, as in every thing, so in every relation ; the fear of the Lord is the grand and great duty, the most comprehensive duty, the duty into which all other duties empty themselves, and therefore to fear the Lord is our wisdom.

Thirdly,

Thirdly, To fear the Lord, is an argument that we know our own interest, what is good, yea what is best for us; to know that, is our wisdom; and none but the wise, the spiritually wise, have ever attained to this knowledge, that their greatest interest lyes in the fear of the Lord. That's our best interest to which all good is assured and annexed by promise; and so 'tis to the fear of the Lord. (*Psal. 34. 9.*) *O fear the Lord ye his Saints, for there is no want to them that fear him. Who can desire to be in a better condition, then to be above or beyond the fear of want; and that's their condition who fear the Lord. He doth not say, they that fear the Lord have all things, but there is no want of any good thing to them that fear the Lord; it's possible for a man not to have many things, and yet to want nothing; and not to want is a great deal better then barely to have; and yet the fear of the Lord hath not only a promise of freedom from want, but of the best enjoyments. (*Psal. 128. 1, 2, 3.*) Blessed is everyone that feareth the Lord, that walketh in his way; for thou shalt eat the labour of thy hands, happy shalt thou be, and it shall be well with thee; thy wife shall be as a fruitful Vine by the side of thy house, thy children like Olive Plants round about thy table; behold that thus shall the man be blessed that feareth the Lord. As Haman caused it to be proclaimed (*Heb. 6. 9.*) Thus shall it be done to the man that the King delighteth to honour. So here, behold, thus shall the man be blessed that feareth the Lord; he shall be blessed in his wife, and blessed in his children, so blessed in both that the Psalmist calls all to behold it, as a rare, beautiful, yea wonderful sight, Behold thus shall the man be blessed. And yet the man fearing God shall be blessed more then thus, his blessing shall come in the best way, (*v. 5.*) The Lord shall bless thee out of Sion: his temporal mercies shall come in a spiritual way, yea he shall have spiritual blessings, He shall bless thee out of Sion; And he shall have blessings beyond his own walls: Thou shalt see the good of Jerusalem, all the days of thy life; thou shalt see thy childrens children, and peace upon Israel.* Sometimes a good man can take no content in his family-mercies, because of the Churches afflictions; he prefers Jerusalem before his chief joy, (*Psal. 137. 6.*) and while that is mourning he cannot but be sorrowing, though his own house be full of joy; and sometimes a mans own family is so afflicted, and his house so full of sorrow that he cannot but

mourn,

mourn, even when *Jerusalem* rejoyceth, and *Sion* is glad. But when a good man lookes home to his own house and sees good there, when he also lookes abroad to *Jerusalem* and sees good there too, how full is his joy ? how compleat is his blessedness ? and behold thus the man is blessed that feareth the Lord. We have store of such promises in the *Proverbs* (Chap. 22. 24.) *By humility and the fear of the Lord are riches and honour and life ; that is, they who truly fear the Lord, have a promise of riches, and a promise of honour, and a promise of life.* What an interest is here ! riches are a great interest ; some think if they can get riches enough they have enough ; others are hungry after honour, power, and dignity ; a third sort, who have both the former, have yet hungers after life, they are afraid death will remove them from their riches and honour, and to live in that fear is a continual death, but they who have riches, and honour, and life, what can they desire more ? yea, the text is Plural, riches, honour, and *lives* ; he that feareth the Lord hath a promise of many lives, of all sorts of life, Natural life, Spiritual life, and Eternal life are his, he is bound up in the bundle of lives (Pro. 19. 23.) *The fear of the Lord tendeth to life, and he that hath it shall abide satisfied.* Fear tends to life ; to what life ? it is a spiritual life ; and it hath as a tendency to the prolonging and sweetning of natural life, so an assurance or eye upon the enjoyment of eternal life. And he that hath it *shall abide satisfied* ; satisfaction is the highest interest of all ; it is possible for a man to have honour, riches, and life, yet not to be satisfied. Some who have all these at present, have yet many empty corners in their soules ; they have as much riches, as much honour, as much health as they can tell what to doe with, yet they are not satisfied, yea they know not what to doe with all these, but they that fear the Lord *shall abide satisfied* ; though they have but little in the world, though they have nothing that can be accounted honour, nothing that can be called riches, though they scarce live while they are in the world, yet they are satisfied in the loving kindness of the Lord whom they fear, and that is better not only then riches and honour, but better then life (Psal. 63. 3.) To all these add that precious spiritual promise (Mal. 4. 2.) *But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings, and ye shall goe forth and grow up as calves of the stall.* Is not then the fear of the Lord our interest, and our profit ? is it

it not the all that we can possibly have in this world, and for the next? And is it not then our wisdom? He is a wise man that knoweth his interest, and he is wisest that knoweth this for his interest. This was the counsel of *Moses* to *Israel* concerning the Statutes of the Lord which he had taught them, (*Deut. 4. 6.*) *Keep ye therefore and do them* (that is, the statutes of the Lord, to keep which is the fear of the Lord) *for this is your wisdom and understanding in the sight of the Nations, which shall hear all these statutes, and say, Surely this is a wise and understanding people.* There is nothing to be feared more then this, that we should fear any thing more then God; and there is nothing to be desired more then this, that we should fear God above all things; For that doth not only make us wise, but is our wisdom, above all things; *The fear of the Lord, that is wisdom,*

And to depart from evil is understanding.

For the clearing of these words, I shall shew three things.

First, VVhat is meant by *evil*.

Secondly, VVhat it is to *depart from evil*.

Thirdly, How our *departing from evil* is our *understanding*.

To the first Query, I answer; *there are two sorts of evil.*

First, *Evil done.*

Secondly, *Evil suffered*; or according to the most usuall termes of distinction, there is the evil of sin, and the evil of punishment. Here in the text, when *Job* saith, *to depart from evil is understanding*, we are to understand it of the evil of sin, of that evil either done, or which we are tempted to doe. And as by *evil* we are to understand sin in general, so that we may take the full compass of what we are to depart from; we may consider sin under a fivefold notion. The word being indefinite, implieth a departure from evil universally. As

First, A departure from all kinds or sorts of sinfull evil; under what title or distinction soever sin appears, we must depart from it, whether it be a sinfull evil of the heart, or a sinful evil of the hand, or a sinfull evil of the tongue, whether it be a sinfull evil in the omission of that good which is commanded, or in the commission of that evil which is forbidden. VVhen the text saith, *to depart from evil is understanding*, we must understand *evil* in this latitude, not this or that, but every sinfull evil.

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Secondly, VVe are to understand it of sinfull evill of all degrees and measures. VVe must depart not only from gross and palpable evils, but from those which are spun with so fine a thread that they are almost indiscernable, not only from open prophaneity, but closest hypocrisie, not only from those sins which lay waste our hope, which devour our faith, and make shipwrack of a good conscience, not only from monstrous sins, from sins of the first magnitude, but we are to depart from the least and lowest, the meanest and smallest sins. The least sinfull evill, and the least of it, (is too big and too bad for our company, we must depart from it. Indeed he makes conscience of no sin, who makes not conscience of all; and he is in danger of the greatest, who departs not from the least.

Thirdly, VVe must depart not only from the tract or trade, from the course and custome of evil, but from any one act, or attempt of evil. No man can excuse himself when he doth evil, by saying, I will not do it often, I will not do it alwayes, I intend not to live in it, nor to make a business of it, I will do it but this once; for (besides, that he who sins once, runs a hazzard of sinning often) *he that sins but once, sins too often by once. The best of men cannot chuse but sin often, but no man should chuse to sin, no not once.*

Fourthly, VVe must depart from, or as the Apostle expresseth it (1 Thes. 5. 22.) *Abstain from all appearance of evil*; that is, from whatsoever hath so much as a shew of sin, or wherein sin makes any the least shew. Suppose sin appear not in a full body, yet if it put out but a little finger, we must not have to doe with (it. Some shews and appearances of sin are real, some are only conceited and imaginary, and these imaginary appearances of sin are of two sorts; first, such as appear to us through our ignorance, or want of information, or, secondly, such as appear so to others, either upon the same grounds, or upon these superadded ones, their jealousies of us, or prejudices against us. First, As for the real appearances of evil, we must alwayes abstain or depart from them, upon the utmost peril of our own consciences. Secondly, As for those imaginary evils which appear to us through our ignorance as evils, though in themselves they are not, we must abstain from them while they appear so; an erring conscience binds us to doe nothing against it; *whatsoever is not of faith is sin to us,* (Rom.

(Rom. 14. 23.) though the fact or thing done be not sinful; a scrupulous conscience is a troublesome one, but 'tis better then a presumptuous one. As we must not nourish scruples or needless doubts; so we must not act against our scruples or doubtings; so that though the evil be but a meer shew, or imagination of ours, yet we must abstain from it. Thirdly, as for those appearances of evil which are so only in the imagination of others, we must often abstain from them, and rather forbear our own liberty, then offend the weak, or bring discredit upon profession. Paul would eat no flesh for ever, rather then he would offend his brother, much more would he abstain from flesh offered to Idols, though that was sinful only in the imagination of others (1 Cor. 8. 13.) nor would he take maintenance of the *Corinthians*, though he pleaded the lawfulness of it strongly (1 Cor. 9. 15.) because he would avoid all appearance of covetousness in preaching the Gospel. It is not alwayes ground enough for us to do a thing because it is lawful, we must consider in many cases whether it be seemly and expedient as to time and place.

Fifthly, As we are to depart from the appearances, so from the occasions of evil. VVhen Solomon had given that strict charge (Prov. 4. 14.) *Enter not into the path of the wicked, and go not in the way of evil men;* he presently adds (v. 15.) *Avoid it, passe not by it, turn from it, and passe away;* as if he had said, I advise thee, my son, not only not to enter the path of the wicked, but not so much as to look upon it, not only to withdraw thy foot from it, but thine eye, for that may be a provocation leading thee into it; yea I advise thee not only to avoid it when thou comest near it, but do not so much as come near it; *passe thou not by it,* keep aloofe off (as we say,) keep thy distance, *turn from it,* and make not the least stay when thou turnest, *passe away;* the least stand may be an occasion of thy fall, therefore keep thy self alwayes in motion, yea upon thy full speed, when thou art near an evil path, *passe away,* that is, pass it by, when thou passest by it. As we must depart from the evil it self, so from every thing which hath any tendency thereunto. 'Tis dangerous to goe alwayes to the furthest bound of things lawful; they that will doe the utmost of what they may, are easily engaged to doe what they may not. But 'tis much more dangerous to dally with the first overtures and occasions of things unlawful. They who keep not

off from the verges of sin, may quickly be carried to the center of it. Solomon speaking of the strange woman, whose lips drop like a honey comb, presently subjoynes (*Prov. 5. 8.*) *Remove thy way far from her, and come not nigh the door of her house;* as if he had said, do not only forbear discourse with hers but forbear the remotest sight of her. In opposition to this counsel Solomon sheweth us the folly of sinners (*Pro. 7. 6, 7, 8.*) *At the window of my house I looked through the casement, and behold among the simple ones I discerned among the youths, a young man void of understanding, passing thorough the street near her corner, and he went the way to her house;* that is, he did as it were cast himself into the mouth of danger, and envire his own ruine. And when ever we put our selves upon the occasions of sin, then, we pass near the corner, and goe the way to the harlots house. VVhen Josephs chastity was sollicit by his wanton Mistris, the text saith (*Gen. 39. 10.*) *It came to pass as she spake to him day by day, that he hearkned not unto her, to lye with her, or to be with her;* that he might avoid the sin, he avoided all private society with her.

Secondly, what is it to depart from evil? 'Tis not barely said, do no evil, but depart from it; and there is a great deal more in departing from evil, then a forbearance to do evil. As there is a wide difference between our doing of good and our delighting to do good (many a man doth that good which he doth not love, in which he hath no delight) so there is a wide difference between our departure from or abhorrence of evil, and our not doing or forbearing to doe it. Not to doe evil sheweth indeed that the hand and tongue, yea all the parts of the outward man turn from it; but to depart from evil is an argument that the heart and Spirit, that the desires and affections, even all the powers of the inward man turn from it. So then, this departure is first external, from the acts; secondly, internal, from the love and liking of it, from any pleasedness or compliance with sinful evil. Yea, the Hebrew word implieth a departing with indignation and abhorrence, and not only a departing with abhorrence, but with a purpose of revenge; as when a man departeth from an utter enemy, he doth not only leave his company, but hath a purpose to be revenged on him with the first opportunity. (I speak not to this to justify such a spirit or purpose of revenge, but only to declare the thing as it is most commonly, and as in some

Some cases it may lawfully be.) Thus, the departure from evil spoken of in the text, is not like a departing from a friends house or company whom we love & like very well, and from whom though we depart, yet it is but for a season, and with a hope shortly to see and enjoy him again. But 'tis a departing with a desire never to have to do with it again; yea with a purpose of holy revenge, to mortifie, kill, and destroy it to the very uttermost of our power. For as the wisdom of the flesh (*Rom. 8. 7.*) is not only a declining from that which is good, or from the Law of God, but enmity against God, joyned with a total and resolved unsubmission to and opposition against his righteous Law: so the wisdom of the Spirit, and spiritual understanding, is not only an avoiding of and abstaining from that which is evil, but a detestation, of it joyned with a firm resolution to subdue and break the strength of it for ever. They understand not what it is to depart from evil, who bear any the least good affection to it, how much soever they lay down or leave off evil actions. This is that holy enmity which God planted in the womans seed, that is, in the holy seed (*Gen. 3. 15.*) *I will put enmity between thee and the woman, and between her seed and thy seed*, that is, between thee and all the wicked, yea between thee and all wickedness. This enmity is not only an effect and fruit, but the security and preservation of our holiness. As our love to that which is good, so our abhorrence of that which is evil, is the highest of our holiness, and most fundamental (I mean of any thing wrought in us) to it. Suppose corruption doth so dog and cumber us, that we cannot depart from many evils in our outward actions, yet if we do maintain and keep up this hatred of the law of sin in the inner man, we are well, yet must strive to do and act better. David gives this character amongst others of a wicked man (*Psal. 26. 4.*) *he setteth himself in a way that is not good, he abhorreth not evil*. Possibly there are some, yea many evils, which the wicked man doth not act; but as he never sets himself in a good way, so neither doth he abhor, that is, inwardly depart from that which is evil.

Further, When Job saith, *to depart from evil is understanding*; in that negative, we are to understand the affirmative, our doing good. 'Tis not the fulness of spiritual understanding, barely to abstain from doing evil, or not to bring forth evil fruit. He that hath a spiritual understanding labours to bring forth

forth good fruit, and so to be compleat in all the will of God. All the negative commandements of God include their affirmatives. When God saith (*Exod. 20. 2.*) *Thou shalt have no other Gods before me*, he saith, thou shalt have me for thy God, thou shalt love me, and fear me, and trust upon me. And when God saith, *Thou shalt not make to thyself any graven image*; that is, thou shalt not use any devised worship; he saith, thou shalt worship me according to my own appointments. As we must depart from all ill worship, so we must apply our selves to God in that worship, which is according to his will. When God saith, *Thou shalt not kill*; *Thou shalt not commit adultery*; *Thou shalt not steal*; *Thou shalt not bear false witness*; *thou shalt not covet*; a departure from all these evils is not the keeping of these lawes, unless we perform the contrary acts of love and duty to our neighbours, with respect to the safety of their lives, the purity of their persons, the prosperity of their estate, and the preservation of their credit. For though not to do evil is to do good, because we are forbidden to do it; yet there is a good which we are commanded to do, besides the not doing of evil forbidden; and that departure from evil workes which is our understanding, is alwayes attended, and fruited with those good workes.

Thirdly, It may be questioned, *How it is our understanding to depart from evil?*

I answer; First, it is so formally; that is, the thing it self is an act of understanding. Every rational act is an act of the understanding, much more every spiritual act. Though grace be above nature, yet it is an act in nature, and exerts or puts forth it self, sometimes in the will, sometimes in the affections, sometimes in the memory, sometimes in the conscience, and alwayes in the understanding. *The peace of God passeth all understanding* (*Phil. 4. 7.*) that is, our understanding is too narrow to compass it, or to conceive what it is; and the grace of God passeth through our understanding, that is, whatsoever we do graciously, we do it understandingly, or in the light of our understanding.

Secondly, To depart from evil is understanding, *evidentially*, or *declaratively*; that is, *he declareth himself to be an understanding man who departeth from evil*. Nor know I how a man can give a fairer proof of his understanding then this, and that the best understanding, of spiritual understanding. For as it was shewed

shewed before, that the fear of the Lord is not only wisdom, but the best wisdom, not the wisdom of this World which God will destroy, nor the wisdom of Politicians, nor the wisdom of Philosophers, which shall perish; but spiritual wisdom; so to depart from evil, is not the natural or common understanding of man as man, but the special and spiritual understanding of Saints as Saints. And when the Lord saith, *To depart from evil is understanding*; It is, as if he had said, let men boast of the pregnancy of their parts, and wit, and understanding, as much as they will, yet there is no man truly witty or understanding, there's no man hath a true pregnancy of parts, but he, who in the honesty and integrity of his soul, departeth from evil.

From the words thus opened observe,

First, *sin is evil; sin is the evil.*

Sin is evil, and the worst of evils; he that departs from sin, departs from evil. Before there was sin in the world, there was no evil in the world; God saw all that he had made, and behold it was very good: But as soon as sin, which was the first, and is the greatest evil, came in, all other evils thronged in with it.

We may demonstrate the evil of sin, or how great an evil sin is, many wayes.

First, Sin is so bad that nothing can be said of it worse then it is, therefore the Apostle (*Rom. 7. 13.*) speaking of the evil of sin, goeth not out of its self for a title of dishonour and discommendation. (*Rom. 7. 13.*) where acquitting the Law of doing him any hurt, he chargeth all upon sin; *Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good: That sin by the commandment might become exceeding sinful.* Here are two expressions setting out the evil of sin, and both tell us that it self is the worst word it can be expressed by: First, (saith he) *sin that it might appear sin*; As if he had said, when sin appears like it self, that's the blackest and most horrid appearance of it, or there can no representation be made of it by any other thing to reach the evil of it. When sin appeares sin, then (as we say) it appeareth in its proper colours. Sin puts on sometimes such borrowed shapes and colours, as make it look somewhat handsome, but when ever it is seen in its own shape, 'tis an ugly mishapen Monster. Secondly,

condly, saith the Apostle, *That sin might become exceeding sinful.* Some render, *out of measure sinful*; not that there is any due measure in any sin, the least sin exceeds that measure of our actions which the Law requires and keeps us to: And yet as to the event or punishment of sin, we may say sin hath a measure, which when it once exceeds or goes beyond, God will no longer spare nor forbear to punish it. As we may see in the *Canaanites* and other wicked Nations, whom God spared a great while, but when their sins had surpassed such a measure or decree, and their *iniquities were full* (Gen. 15. 16.) then the Lord would bear no longer, but utterly destroyed them. But I rather take that phrase of the Apostle (*καθ' ὑπερβολήν*) as it is used in many other texts of the New Testament (1 Cor. 12. 31. 2 Cor. 1. 8. 2 Cor. 4. 7, 17. Gal. 1. 13.) to note only the excessive sinfulness of every sin; sin becomes hyperbolically, or (as we) exceedingly sinful, that is, it puts forth all its strength, when it finds a check or stop put to its course by the Commandement. The Greek is a substantive (*ὑπερβολή*) *That sin might become an exceeding sinner*; which imports a person that hath the very art and knack of sinning. So the Apostle elegantly calls *sin a sinner*, and *wickedness a wicked one*, as on the other hand, the Scripture sometimes calls, a wicked man wickedness, and a sinner sin (Psal. 107. 42.) *The righteous shall see it and rejoice, and all iniquity shall stop her mouth*; that is, all unrighteous or wicked men shall stop their mouths. Wicked men are nothing but a very masse of wickedness. Every agent puts on the nature of, and takes up the likeness of that which he is commonly and constantly at. And so the sinner is, as it were, changed into sin, and is not so much vicious as vice. As through the obedience of faith Saints are made partakers of the Divine nature, and may be called (in a correct sense) not only godly, but godliness, not only holy, but holiness; so through disobedience and unbelief, sinners have not only a sinful nature, but are transformed into the nature of sin, and may justly be called, not only sinners, but sin. Thus we see, that as the sinner is sin, so according to the strictness of the text in the Romans, *Sin is a sinner, an exceeding sinner*. But our reading is abundantly full to shew the evil of sin, which saith, *Sin through the Commandement becomes exceeding sinful*, and that the disease of it doth increase by that which at first was prescribed for its prevention, though never for its cure,

Secondly,

The law.

Secondly, The greatness of the evil of sin may be seen in the Author of it; *sin is the work of the evil one, the work of the Devil*; and what but evil, and the worst of evils, can proceed from the evil one? he that committeth sin (saith the Apostle John, Eph. 3. 8.) is of the Devil, for the Devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the Devil. But what are the works of the Devil, which the Son of God came to destroy? I answer; the Devils works are of two sorts; first, he works against us; secondly, he works in us. His works against us, is a designe to destroy us, he hath stratagems, wiles, and devises to undoe us for ever: as he plotted and hoped to ruine all mankind at once in our first parents, so he is every day trying to do it from man to man. Now Christ the Son of God was manifested to destroy those workes of the Devil, and to frustrate or overthrow all his designes against us. Secondly, The works of the Devil in us, are all those lusts and corruptions which the Devil stirs up, and then draws out to the acting of any wickedness. And all those sins which are done by man may be called the Devils works, not only because he provokes us to work them, but because they are such as himself works. Sin is the Devils proper work, and therefore this text in John saith, *The Devil sinneth from the beginning*. He not only sinned at the beginning, but he sinneth from the beginning. He from that day to this, hath been in a continued act of sin; as he promotes sin in all others: so he is an uncessant practiser of it himself. He cannot turn his hand to any other work; he can doe nothing but sin, and advance sin, or be the executioner of the Lords righteous vengeance upon sinners. There is some evil that God doth, the evil of punishment is his. *Is there any evil in the City that I have not done*, saith the Lord? (*Amos 3. 6.*) that is, is there any trouble or affliction in the City that I have not sent? the Lord taketh these evils upon himself, and freely owneth them; I have done them (saith the Lord) they are my works, they are the works of my holiness and righteousness, as well as of my wrath and indignation. These evils are Gods creatures, as he speaks (*Isa. 45. 7.*) *I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things*. But as for the evil of sin, though God hath a hand in ordering and bounding it, yet he hath no hand in doing it; that's the Devils work; 'tis his

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work upon a twofold account (as was toucht before) First, as that which he is alwayes doing; secondly, as that which he desires and endeavours all should doe; he is turning every stone, and oyling all the wheels of mans corruption, that they may be carried on. How evil is that which is the work of the Devil, that evil one!

Thirdly, The evill of sin appeares, as it is the cause of all penal evils; how evil is that, as done, which is productive of all evils endured. Sin hath sword, and famine, and pestilence, and death, yea and hell in the belly of it. (*James 1. 15.*) *When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.* Lust is first a mover unto sin (*v. 14.*) *Every man is tempted when he is drawn away of his own lust and enticed:* secondly, lust is the mother of sin; we have it first teeming, *lust conceives;* secondly, we have it in travel, *it bringeth forth sin;* sin the daughter is as fruitful as lust the mother; for when that is grown to maturity, or (as the Apostles word is) *when 'tis finished,* it conceives also, and beareth a strange abortive, a pure privative, its issue is *still born,* yet not so much dead, as death. *Sin when it is finished, bringeth forth death.* The first motions of sin, or sins unfinished deserve death, though sin fully acted and finished be that to which death is chiefly ascribed, with respect to the event, as also to the evidence and conspicuousness of it. And as this Scripture, by an elegant similitude of a pregnant woman, makes death the child of sin; so that of the Apostle by another elegant similitude of a just Master, makes death the wages of sin (*Rom. 6. 23.*) *He that commits sin is the servant of sin,* and sin will pay all its servants (it hath no better coyn among all its treasures) in this black money called Death; which is so great a penal evil, that it includes and is put for all other penal evils. When the Prophet had foretold the Jews what dismal cloudes of wrath and judgement were ready to break and shewre down upon them, he also tells them from what vapours those clouds had been collected and embodied (*Jer. 4. 18.*) *Thy wayes and thy doings have procured these things to thee.* What wayes? thy sinful wayes. Thy doings; what doings? thy evil doings, as appeareth plainly by the next words, *this is thy wickedness, because it is bitter, because it reacheth to thine heart;* that is, all the evils, troubles, and sorrows that are ready to fall upon thee, are nothing else but thy sins; sin procureth the greatest evils, therefore sin is the greatest evil.

Fourth

Fourthly, the evil of it appeareth yet more ; because as it doth procure and is the meritorious cause of all punishments or penal evils, so it self is the greatest punishment. We commonly distinguish between the evil of sin, and the evil of punishment, yet the truth is, sin it self is not only a punishment but the worst of punishments. (*Hos. 4. 17.*) *Ephraim is joyned to Idolls; there is his sin: but how will God punish him? he doth not say, I will bring a sword upon him to cut him off, or divide him from his Idolls; but, let him alone; this shall be his punishment, he shall go on in his sin: he loves Idolls, let him take his fill of them. So the Lord concludes against Jerusalem (Ezek. 24. 13.) Because I have purged thee (that is, I have use much meanes to purge thee, I have given thee many strong purging medicines) and thou wast not purged (that is, thou didst not repent nor turn from thy sin) thou shalt not be purged from thy filthiness any more; that is, I will use no more meanes to purge thee, but leave thee in thy lusts and grossest humours: but know that while I leave thee to rest in thy sin, my fury resteth upon thee, as it followeth in the close of the same verse.* The old Gentiles having abused the light of nature, what was their punishment? it was no outward evil, nor stroke of vengeance upon their bodies or estates; for the Gentiles lived in much worldly prosperity; what was it then? the text answers (*Rom. 1. 26.*) *For this cause God gave them up to vile affections; and (v. 28) As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to doe things that are not convenient; he did not give them up to endure things which were grievous, but to doe things that were not convenient. What those things were is clear in the 29th verse; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envie, &c.* The Lord let their lusts loose upon them, and laid the reins of their brutish affections in their necks, without the least check; this was their punishment. They are in a bad condition whose affections are not renewed; what then is their condition whose affections are not so much as restrained? when any man is given up to be as wicked as he will be, he is within one step (and that's to hell) as miserable as he can be. Some may think, this surely is a fine world, when God leaves a man to do what he list, and to run his own course without controule whether he list, or as Solomon speakes to the young man (*Eccl. 11. 9.*) *to walk in the ways of*

his own heart, and in the sight of his own eyes, that is, to act whatsoever seems good in his own eyes. But as Solomon there gives the young man a cooler, *Know thou, that for all these things God will bring thee to Judgement*; so I may say, know thou, O man, That to be suffered thus to take thy ways is a judgement. As thou shalt be judged for these things hereafter to eternal sufferings, so thy present sufferance in these things is a spiritual judgement. The hot displeasure of God against all those who received not the love of the truth that they might be saved, is thus signified by the Apostle (2 Thes. 2. 11.) *For this cause God shall send them strong delusions that they should believe a lie*. And that this is the very next door to hell, the next words assure us (v. 12.) *That all they might be damned, who believed not the truth, but had pleasure in unrighteousness*. Many thousand thousands of men sin, who shall not be damned; but all they who for a present punishment of former sins are finally given up to the power of sin, shall surely find and feel damnation for their punishment. They are altogether left under the guilt of sin, who are wholly left to the power of sin. How great an evil is sin, which God oftens makes the last punishment of men here, and when he doth so, alwayes designs them to everlasting punishment hereafter?

Fifthly, That sin is the greatest evil may be evinced and learned from the means and manner of its cure. How was this evil remedied? how was the cure of it wrought? not by the power, not by the vertue of any creature in heaven or earth; all mankind was tainted with this infection; and though the good Angels were free, yet they could not free us from it, nor were they, though mighty in power, able to undertake it. There was no balm in any Gilead of this world, no Physitian there that could heal the hurt of Adams posterity. Sin was such a Goliath, such a Giantly Monster, as made all the whole creation stand trembling at his challenge; none but a David, none but Jesus Christ the eternal Son of God, none but he who thought it no robbery to be equal with God, had power and goodness enough in him to match and master, to combat with and conquer sin, and to heal the deadly wounds which it had given us. How great is that evil which nothing can take away but the greatest good? unless the vertue of the medicine exceed the malignity of the disease, no cure can be wrought; such was the malignity of sin, that no blood but
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the blood of God, the blood of that person who is God blessed for evermore could cure it, because no other blood could match, much lesse overmatch the evil of it; sin hath so deeply indebted us that none but Christ could satisfie or make payment for us; and sin hath so deeply infected us that none but Christ could cleanse us or provide a remedy for us.

Lastly, we may collect, how great an evil sin is, by what it doth both to God and to our selves. Consider sin in reference to God. and then; first, it dishonours him sin is a breach of the Law, and through breaking the Law we dishonour God (*Rom. 2. 23, 24.*) Secondly, sin is a despising and slighting of God (*1 Sam. 2. 30.*) we make light of his commands, and set at naught all his counsels (*Pro. 1. 25.*) and hence thirdly, it is a provocation to God (*Jer. 32. 31. Psal. 95. 8.*) What can provoke God to anger, who is infinitely patient and good, but that which is extreemly evil? Fourthly, it is a burden and a weariness to God (*Amos 2. 13. Isa. 43. 24.*) yea a very breaking to God, *I am broken* (saith the Lord, *Ezek. 6. 9.*) *with their whorish heart,* even as a loving husband is at the disloyal carriage of an adultrous wife. All these things are spoken of God after the manner of men, or of God as he became man in the person of the Son, to shew how great an evil the sin of man is in the sight of God. To all which add, how ill the holy and good Spirit is treated by sin, which is said, first, to *grieve the Spirit* (*Eph. 4. 30.*) secondly, to *quench the Spirit* (*1 Thes. 5. 19.*) Thirdly, to *resist the Spirit* (*Acts 7. 51.*) Fourthly, to *vex the Spirit* (*Isa. 63. 10.*) yea, Fifthly, when acted to the hight it is a *doing despite to the Spirit of Grace* (*Heb. 10. 29.*) And whereas the evil of sin is so great (as was shewed before.) that nothing but the blood of Christ crucified could releive us against it; so some sorts of sin, their sins I mean, who having made some profession of Christ, apostatize from him and fall away, are called a *crucifying of Christ afresh, and a putting him to open shame* (*Heb. 6. 6.*) that is, such sinners do it as much as in them lyes now that Christ is in heaven; and were Christ here upon the earth again, they would doe their utmost to crucifie him again. That malicious Spirit possesseth them, which possessed those *Jews*, who were the very betrayers and murderers of our Lord Jesus Christ. And therefore such by their sinning are said to *have trodden underfoot the Son of God,*

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and to have counted the blood of the Covenant wherewith they were sanctified (externally, or as to the opinion of men) an unholy thing, (Heb. 10. 29.) How unspeakable an evil is sin which riseth up thus against Christ, who only saveth us from our sins? Sin abounds in evil, as it breakes the Law, but as it opposes and rejects the light and love of the Gospel, it becomes excessively evil.

Secondly, As the evil of sin appears in its references to God, against whom we sin, so as it respects our selves who are the sinners. First, it deceives and befooles us, and therefore sin is called folly, and sinners foales, often and often in the Scripture. We read of the *deceitfulness of sin* (Heb. 3. 12.) and of *deceitful lusts* (Eph. 4. 22.) and what other businesse can deceivers have with us, but to deceive us? secondly, sin pollutes and defiles us; it defiles not our garments, or our faces, but our mindes and consciences (Tit. 1. 15.) it is an internal spot, and will be an eternal one, unlesse Christ fetch it out. Thirdly, sin keeps us low and debaseth us; it is a reproach to a person and to a people. As *Reuben* lost his dignity by it, though the first born he could not excell (Gen. 49. 4.) so every man in Gods esteem is degraded and made lower by it: yes, they who are highest among men are in his esteem set, not only in degree but in kind, below the lowest of men, and are like unto and numbred among the beasts which perish (Psal. 49. 20.) Fourthly, it breakes our peace and weakens our comforts, it troubles our conscience, and at the best, doth but make work for sorrow and repentance (Psal. 38. 3, 4, 5.)

Fifthly, Sin separates between God and us, (Isa. 59. 2.) and endangers his departure from us (Jer. 6. 8.) Sixthly, it makes present good things less good to us, and present evils much worse to us; and lastly, layes us open to endless evils. If in all these glasses we see not the evil of sin, 'tis either because we cannot, or (which is worse) will not see.

Secondly, Observe;

It is our duty to depart from every sinful evil.

Sin is *The evil*, and what good can we get or expect by it? 'Tis dangerous to have to doe with it; Sin will be to us in its effects as it is in its nature, evil and only evil, and that continually. *Moses* warned the people of *Israel* (Num. 16. 26.) in the histo-

ry of *Corah's* Rebellion, in the language of this text ; *Depart I pray you, from the tents of these wicked, and touch nothing of theirs, lest ye be consumed in all their sins.* It may prove sad to us, to associate with sinful men, much more to associate with sin ; and therefore I say, depart from the tents of the wicked, but much more from wickedness it self ; we may fall into mischief if we keep company with sinners, but it is impossible to avoid it if we 'keep company with sin.

But if sin be so evil in its own nature, as hath been shewed, and so hurtful unto us, surely a few words may prevail with us to depart from it, yea it may be thought that no words can prevail with us to hold or retain it. Needs any man much admonition not to run into a devouring fire, or many dissuaves to withhold him from drinking down a deadly poyson ?

I answer ; First, a sober man may soon be dissuaded from these destructives, but a mad-man will not. A man may easily be entreated not to wallow and tumble in filthy mire, but a swine cannot. A meer natural man is not only foolish but frantick and mad, he is as a beast among men, and as a swine among beasts. He hath (*lesu principia*) a wound in his principles, and therefore no wonder if he wound himself by his practises. Some will sin, whatever comes of it ; they will buy repentance at any rate. So they may have their lust, let them have wrath and death and hell into the bargain. As *Nero's* Mother, when it was told her, he would be her death if ever he came to the Empire, said, *Let him kill me so he may reign ;* so say they, let sin reign though we dye and be damned for it ; let us but have our will, and then let come on't what will. *Some desires, whether of good or evil, conquer and overtop all feares :* The desire of that which a man intimately loveth, is often stronger and more prevalent then the fear of that which extreemly abhorreth ; and 'tis so then especially, when (as in this case) the thing feared is (at least to their apprehension) afar off, and the thing desired present or neer at hand.

Secondly, I answer, though the fruit of sin be thus bitter, and the consequents of it thus deadly, yet sinners have other apprehensions of it ; they look upon the danger as that which is indeed possible, but not unavoidable, as a contingency, not as a certainty ; they have at least a peradventure for their indemnity and escape, as *Eve* (the mother of us all) had, who reported Gods
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absolute threatening (*Gen. 2. 17.*) *In the day that thou eatest thereof thou shalt surely dye,* with this mitigation of his severity (*Gen. 3. 3.*) *Ye shall not eat of it, neither touch it, least ye dye.* Yea sometimes sinners are so bewitched, that they conclude sin their friend, and their thoughts are, that they shall rather get good then hurt by it, or gain rather then losse by it, as they said, (*Pro. 1. 13.*) *Ive shall find all precious substance, and fill our houses with spoile.* And therefore seeing many have thus made a Covenant with death, and are at an agreement with Hell, promising to themselves that when the over-flowing scourge shall pass through, it shall not come unto them (*Ila. 28. 15.*) We have need to lift up our voices like a Trumpet against sin, and to cry aloud to all in the language of Job, *Depart from evil.*

But say others, this evil of sin is within us, 'tis riveted and seated in our Nature, yea 'tis our Nature, how then can we depart from it? sin dwells in us, (*Rom. 7. 10.*) How can we goe from that which we carry about us whither soever we goe?

I answer; we are said, in a Scripture sence, to depart from sin, First, when we cast off and clear our whole course from the visible and gross acts of it (*Eph. 5. 3.*) *But fornication and all uncleanness, &c. let it not be once named among you,* that is, with approbation; or keep your selves so far from those sins, that there may never be any need of having them named among you, by way of reproof, as 'tis expressed (*Phil. 2. 15.*) *That ye may be blameless and harmless, the sons of God without rebuke;* that is, walk so, that ye may not fall under any open rebuke.

Secondly, Then we depart from evil, when as we escape the acts of gross sins, so we make conscience of the least sins, and of those which are most secret. *When for every vain thought and idle word observed by us, when for the omission of a good duty, or our deadness and distractions and unspiritualness in it, our hearts smite us; here is a gracious departure from evil.*

Thirdly, He departs from evil, who in uprightness resolves against it. He that with such a frame as David (*Psal. 39. 1.*) saith, *He will take heed to his wayes that he offend not with his tongue,* is departed from tongue-offences; and he that with such an honesty of soul as Daniel (*Chap. 1. 8.*) purposeth in his heart that he will not defile himself, is departed from all defilements. When we with purpose of heart cleave to the Lord, then we keep neer

to him indeed, and when we with purpose of heart separate from sin, then we depart from it indeed.

Fourthly, He who can say as *Paul* said it (*Rom 7. 15. 19.*) *That (evill) which I doe, I allow not; the evil which I would not, that doe I;* Such a person is departed from evil. The Virgin that cried, and so shewed her utter abhorrence of all impure embraces, was not defiled, though deflowered; her rape or ravishment was not her sin, but her affliction, because it was done meerly by an outward force. And though our inward incompleat motions to sin are our sins, though resisted, yet because resisted we may be said to depart from them, while they rise up in us.

Fifthly, He departeth from the evil that is in him or is done by him, who beares it continually as his burden, and mournes over it sincerely before the Lord. When the regenerate part is vexed with the irregular movings and aſtings of the unregenerate part, as the righteous soul of *Lot* was vexed with the filthy conversations of the *Sodomites* (*2 Pet. 2. 7, 8.*) when corruption remaining in us is to us (as the wicked are among whom the godly remain) as a thorn in our eye, and as a goad in our side; when as *David* bemoaned himself (*Psal. 120. 5.*) *Woe is me that I sojourn in Mesec, that I dwell in the tents of Kedar:* So we bemoane our selves, because *Mesec* and *Kedar*, this lust and that lust dwells in us; Then are we departed from evil.

Sixthly, He departs from evil, that heartily strives against it, and labours to mortifie it by prayer and fasting, and in both, by a beleiving application of the crosse or death of *Christ*, that it may dye. He who represents his sin to God as his enemy, and is glad when any word smites it, yea when any affliction weakens it, or when God *hedgeth up his way with thornes that he may not find the paths of it;* such a man is departed from evil.

Seventhly, So doth he who is so far from standing upon his guard, by denying, extenuating, or excusing his sin, when others charge him with it, that he is forwardest and first, in charging, accusing, and judging himself for it. As *David* (*Psal. 73. 22.*) *So foolish have I been and ignorant, I have been O Lord as a beast before thee.*

Thirdly, Observe:

To depart from all sinful evil, is an infallible argument of a wise and understanding man.

To sin, is to doe foolishly, therefore he that departs from it, doth wisely. Sin is a deceiver, an impostor; he is a prudent man that frees himself from such company; we may match, yea and out-wit some deceivers, but there is no avoiding the deceit of sin, but by avoiding sin, which is the deceiver; sin will put tricks and cheates upon all that trade with it. Sin made fooles of our first parents while the Devil assured them they should attain the wisdom of God, or that they should be as God, knowing good and evil, if they would but sin. *Sin deceived Solomon the wisest of men; they are (in this thing) wiser then Solomon who turn away from it.* Sin hath the subtilty of the Devil in it. Surely then, they are wise with the wisdom of God, who depart from it. *Zophar saith (Chap. 11. 12.) Vain man would be wise, that is, he would be reputed so; but surely a wise man should not be vain, he should not close, nor have to doe with vanity.* Sin of every sort, of every degree, is a vain thing, and therefore his understanding is sadly departed from him, who departs not from it. *Wisdom cryeth in the streets, how long ye simple ones will ye love simplicity? What simplicity were they in love with? There is a twofold simplicity; first, opposed to hypocrisie; secondly, to holiness; or there is first, an innocent simplicity; secondly, an ignorant simplicity.* It was either the hypocritical or the ignorant simplicity which they loved, as the next words of wisdom expound it, *And ye scornors delight in scorning, and foolcs hate knowledge.* Now then (seeing there is the same reason of contraries) if it be folly and ignorant simplicity to doe evil, it cannot but be our wisdom and understanding to depart from it. We may demonstrate this, yet more distinctly.

First, Thus; He that departs from evil, must be able to see through all the plea's and carnal reasonings, all the unsound positions and flattering promises, which sin-evil makes to hinder our departure from it. Sin is so perswasive an Orator, so strong an Arguer, that unless the word of God dwell richly in us, in all wisdom and spiritual understanding, we shall quickly discover a loathsomeness to depart. I shall instance only in three plea's, which sin usually makes why we should not depart from it.

First, Saith sin, I will bring you in profit and worldly advantages, I will exalt you and bring you to honour. This is a prevailing argument with the most. Gain is sweet to Nature, and as any

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any Natural man, will be very busie in the outworkes of holiness, so he will hardly lay aside any work of unholiness, when he sees and feels gain coming in at the door. We read of some (*Acts 16. 16.*) who were troubled that the Devil was cast out of the Damsel, who brought her Masters much gain by sooth-saying, when they saw that the hope of their gain was gone.

Is not he a man of understanding, who can see, that though much may be gotten by sin, that yet nothing can be gained by it? who perceives that all the profits of it are unprofitable, like that of *Acchan*, who got stones about his ears, or like that of *Gehizai*, who got a leprosie in his forehead by looking after sinful gain. Is not he a wise man that can see, though a man may exalt himself, that yet he cannot be established by unrighteousness (*Prov. 12. 3.*) *Jeroboam* a wicked man was far from this peice of understanding, he thought that the two Idol-calves which he had erected in *Dan* and *Bethel*, would prove as two mighty pillars and supporters of his new gotten kingdom, but they were indeed not only the shame, but the ruine of it. He also thought that, his unparalleled impiety would be an unparalleled point of policy for the assuring of his estate, when he made the lowest of the people, Priests of the high places (*1 Kings 13. 33.*) But it follows (*v. 34.*) *this thing became sin to the house of Jeroboam*. How became it sin? was it not sin (*ipso facto*) in its own nature? doubtless it was so. But 'tis said it became sin to him in regard of the event or issue, which was wrath or judgement, as the next wordes tell us, *even to cut it off* (that is, to cut the house of *Jeroboam* off) *and to destroy it from the face of the earth*. Fools see it thus in the event, but a wise man foreseeth the event will be thus, and so departs from evil. The penitent man saith, *What fruit have I of those things wherof I am now ashamed? for the end of those things is death* (*Rom. 6. 21.*) The prudent man saith, I will forbear to do those things which I know can have no better fruit then shame or death. The penitent man doth well, but the prudent man doth better. They are wise who depart from sin committed, by repentance, but they are wiser who depart from sin by refusing to commit it, and so prevent their own repentance.

Secondly, Sin pleades sweetbells for our continuance in it. Who would depart from his pleasure (saith sin) and not role a sweet morsel under his tongue? even *Solomon*, while his wisdom

remained in him (*Ecc. 2. 9.*) tells us notwithstanding (*v. 10.*) *Whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy.*

Then, hath not he an understanding who is master of his senses, and can keep his affections under? hath not he an understanding, who can deny himself not only in sensual, but in all sensitive delights, that he may depart from evil? is not he wise, who knowes, that though wickedness be sweet in the mouth, yet the meat thereof will turn to the gall of asps within him (*Job 20. 12, 14.*) who, though stohn waters are sweet, and bread eaten in secret is pleasant, yet knoweth, that the dead are there, and that her guests are in the depths of hell (*Prov. 9. 17, 18*) is not he wise, who knowes that as the best pleasures of sin are a bitter-sweet, so all the pleasures and sweetneses of sin are but for a season (*Heb. 11. 25*) and that the longest life led in such pleasure, is a death while we live (*1 Tim. 5. 6.*) Is not he wise, who knoweth, that to depart from evil, is not to lose our pleasures, but to exchange them for the better; to exchange fading worm-eaten fly-blown pleasures, for lasting, everlasting pleasures, for joy unspeakable, and for peace which passech all understanding.

Thirdly, If sin cannot prevail by promises of profit and pleasure, but that you will needs be gon and depart from it, then it falls to threatening or at least to suggesting strange troubles which you are like to draw upon your selves by withdrawing from it. This parting will cost you many a sigh, many a tear, it will be like parting with an old friend, yea like parting with the right eye, the right hand.

Is not he a man of understanding that can turn off this objection first, and next his sin? who can tell sin to its teeth, are we not willing to endure pain, that we may get quit of a disease, or of an aking tooth, or to settle a dislocated bone? are we not willing to endure present smart upon hope of future ease? and shall we be afraid either of bearing pain, or of taking paines to get quit of sin, which (though it be in most their nature, yet) is to all their worst disease? hath not he a good understanding who sees there is more pain in keeping sin, then in parting with it? Doth it not make many a mans heart ake to tend and humour his lusts? And saith not the Spirit of God in this booke (*Chap. 15. 20.*) *The wicked man travaileth with pain all his dayes.* And that not only
first,

first, In regard of those gripes of conscience which often trouble him; and secondly, in regard of outward troubles which often afflict him; but thirdly, in regard of the trouble which he findes in the very actings of it. To serve and pursue the uncessant motions and commandes of lust, of pride, of ambition, of covetousness, of malice and revenge, makes many a man toile and sweat, yea tire and ware himself quite out? Lastly, hath not he a good understanding that can say; what tell ye me of paines in parting with, or departing from sin? doe not I beleive and know, or know I not by beleiving, that eternal paines will be the portion of all those who doe not depart from this sort of evil? Are the paines of repentance or of Godly sorrow which works repentance not to be repented of here on earth comparable to the paines of that fruitless repentance which sinners shall for ever torment themselves with in hell? Are there no paines in *Tophet*? or is it easie to dwell in the fiery indignation and ever-lasting burnings of an angry God? thus he that departs from evil, puts sin to silence, and is it not an act of understanding to doe so?

I might give many further evidences of this great truth, as first; It is our understanding to submit to the will of God, but this is his expresse will (2 Tim. 2. 19.) *Let every one that nameth the name of Christ depart from iniquity.* Secondly, it is our understanding to keep our selves in the love of God (Jude v. 21.) both in the love of God to us, and in our love to God; but this we cannot doe, unless we depart from evil. While the Psalmist adviseth (Psal. 97. 10.) *To that love the Lord hate evil,* he doth more then intimate that the least compliance with evil is inconsistent with the love of God. Thirdly, It is our understanding to preserve our own peace, even our outward peace, but especially our inward peace, but this we cannot doe unless we depart from evil; *For as there is no peace to the wicked,* who give themselves up to doe evil; so if a godly man instead of a resolute departure from, be found dallying with evil, God (as many have found by sad experiences) will sooner or later break his peace. Fourthly, It is our understanding to maintain our own liberty, or to recover it; but we can doe neither of these, unless we depart from evil, *for whosoever committeth sin, is the servant of sin* (Joh. 8. 34.) and while sin promiseth us liberty, it doth but make us bond-slaves to corruption. Fifthly, it is our understanding to keep our selves free

for:

for righteousness, or ready for every good word and work; but we cannot stand in such a blessed state and posture, unless we depart from evil; For, when we are the servants of sin, we are free from righteousness (Rom. 6.20.) that is, righteousness hath us not actually and readily at its command, though it alwayes had, and still hath a right to command us, and will at last find power enough to chasten us for taking up such an unwarrantable freedom. Sixthly, It is our understanding to keep our selves as free and ready to doe, so to suffer the will of God, or to bear the cross. But this we cannot doe unless we depart from evil; For as no cross is heavy to him who thinkes no sin light; so they who make light of sin, think every cross heavy. They who are forwardest to doe evil, are in their own spirits furthest from suffering. Guilt is impatient; a shoulder out of joynt cannot carry a burden. Why was Christ so patient? it was because he was so innocent (1 Pet. 2. 22, 23.) Seventhly, it is our understanding to keep the way to Heaven alwayes open for prayer. But unless we depart from evil, either we shall have no mind to pray, or if we doe, the Lord will not mind or regard our prayer (Psal. 66. 18.) The love of any sin either shuts our hearts so that we cannot put out a prayer, or it stops the ear of God so that he will not take in our prayers.

To conclude this verse and Chapter, as John doth the 13th of the Revelation; here is wisdom, let him that hath understanding, count, if he can, the number of those blessings which are wrapt up in the fear of the Lord, and the number of those trouble-evils which we escape while we depart from the evil of sin. Or shall I conclude this verse and Chapter as David doth the 107th Psalm? who so is wise and will observe these things, even they shall understand the loving kindness of the Lord. They who are so wise as to observe these two things, To fear the Lord, and to depart from evil, They certainly shall at last understand (by their own enjoyment and experience) The loving kindness of the Lord, or how kind the Lord is to them that fear him; and then they will abundantly bear their testimony to this truth, That, The fear of the Lord, that is wisdom, and to depart from evil is understanding.



JO B. Chap. 29. Vers. 1, 2, 3.

Moreover, Job continued his parable, and said,

*O that I were as in monthes past, as in the dayes
when God preserved me :*

*When his candle shined upon my head, and when by his
light I walked through darkness.*



His Chapter containes *Jobs* second parable, for so he began the 27th, *Moreover, Job continued his parable, and said*; This (I say) is his second parable or speech which he made beyond what he was urged to in defence of his own innocency after he had given particular answers to all the objections which his friends made against him.

This parable hath three general parts in it.

First, The proposal of his wish, for the restitution of his former plentiful stock and prosperous state, or 'tis, at least, a wish about it, which he pursues quite through this 29th Chapter.

Secondly, He gives us a description of his present calamitous estate, and of the contempt which was powred upon him under it; This he prosecutes all along the 30th Chapter to the 24th verse.

Thirdly, He presents us with an assertion of his own integrity, joined with the sorest imprecations upon himself, in case of his faultiness, or of the truth of those accusations that his friends had brought against him. And this he insists upon from the 24th verse of the 30th to the end of the 31st Chapter. And he thus stands up for and asserts his own innocency or integrity, not because he was hungry after the applause of men, or desired in a vain glorious way to blow a trumpet, and cry up his own name and fame, but he doth it to doe himself right, or to wipe off those foul aspersions which his friends had cast upon him; that so he might be acquitted before men, even before the whole world, as his heart did acquit him before God.

More.

More particularly, *Job's* scope in this parable or Apologetical Narration, which he makes for himself, may be threefold, or it bears a threefold respect.

First, To convince his friends further of the wrong which they had done him, and of the wrong course which they took with him, in judging him the greatest of sinners, because he was so great a sufferer.

Secondly, To purge and clear himself of that imputation of impatience under his change, by shewing how sad a change God had made in his condition. To fall from such a height of outward happiness, as he describeth in this Chapter, into such a depth of outward affliction, as he describeth in the next, would put the patience of any man to it, and therefore they might in charity and compassion bear with him, if sometimes his spirit were a little unquiet, and his speeches tinctur'd with impatience.

Thirdly, His scope might be to shew that he had retained his integrity, and constantly walked in that fear of the Lord, of which he spake in the close of the former Chapter, *And unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.* *Job*, I say, to give a testimony of his integrity that he had walked in this fear of the Lord, and departed from evil, even in those times of his greatest fullness and worldly felicity, makes this large profession; though God had afflicted him, yet his conscience told him he did not afflict him for the ill management of his power and prosperity (as his friends suggested against him) by tyrannizing over and oppressing the poor, by vexing the widow and the fatherless, or by denying or delaying right to any, for he had all along kept close to the rule of righteousness, justice and judgement; and when he might have done what he would, had no will to do any thing but what he ought; and therefore saith he, I am not afraid to look back upon what I have been, nor to take an account of what I have done, as many in such cases are, whose practices testify unto others, and whose consciences testify against themselves, that they have perverted justice, and caused judgement to spring up as hemlock in the furrows of the field. But (saith *Job*) as for me, I am ready to tell you the story of my whole life, in the exercise of my place and power. And as I have reason to be acquitted, your selves being Judges, so I am sure to be acquitted before God. The righteous,
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the supreme and impartial Judge. Thus we may conceive *Job's* scope and aim in these three Chapters.

More particularly, in this 29th, consider;

First, The title of the whole discourse; *a parable*; Moreover, *Job continued his parable, and said.*

Secondly, In this parable *Job* makes a large description of his once flourishing condition, from the second verse inclusively to the end of the 11th; concerning which we may note,

First, His earnest wish or desire of being re-estimated in what he once enjoyed; for so most interpret the first words of the second verse, *O that I were as in months past.*

Secondly, He leads us to the fountain of his prosperity; which did arise (according to his present discourse) three ways.

First, From that divine care, or eye of providence that watched over him, and all his ways; this is plainly intimated in the latter part of the second verse; *O that it were with me, &c. as in the days when God preserved me*; As if he had said, *I prospered while God preserved me.*

Secondly, (which is neer the same) from that divine favour and grace, goodness, and kindness, light and love of God towards him, at the third verse, *when his candle shined upon my head, and by his light I walked through darkness.*

Thirdly, He ascribes his prosperity to the free and familiar presence of God with him. Of which he speaks at the 4th and part of the 5th verse; *As I was in the days of my youth, when the secret of God was upon my tabernacle*; *when the Almighty was yet with me*, or when I had sweetest converse with God. Thus *Job* attributes all his prosperity to the care of God watching over him, to the candle of God shining upon his head, and to the secret of God abiding upon his tabernacle.

Thirdly, He describes his prosperous state, by the subject of it, or by that wherein it did consist. The prosperity of one man consists in riches, of a nother in honour, of a third in children and relations. In *Job* there was a confluence of all three.

First, He had many children, at the close of the 5th verse; *when my children were about me.*

Secondly, he had abundance of riches, at the 6th verse; *When I washed my steps with butter, and the Rock poured me out rivers of oyl.*

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Thirdly

Thirdly, He was full of honour, and crowned with dignity; he was raised high and lifted up above his brethren: And he gives prooffe that he was ſo three ways.

First, becauſe he ſat cheif Magiſtrate or Judge, at the 7th verſe; *When I went out to the gate thorow the City; when I prepared my ſeat in the ſtreet; that is, when I ſate to give judgement between man and man, between cauſe and cauſe in open Court.*

Secondly, His honour did appear by the obſervance and reverence which all ſorts gave him in his place. Some ſit upon the throne as earthly Gods, yet have no reall reverence nor reſpect from men on earth; but *Job* had not only great power, and ſat in the gate as a Prince over the people, but he had reverence and due reſpect from the people, even from people of all rankes and ages (*v. 8, 9, 10.*) *The young men ſaw me, and hid themſelves: and the aged aroſe and ſtood up. The Princes refrained talking, and laid their hand on their mouth. The Nobles held their peace, and their tongue cleaved to the roof of their mouth.* All theſe acts of young and old, of the Princes and of the Nobles, carried in them the higheſt and freeſt ſignifications of reſpect both to his perſon and authority.

Thirdly, He ſhews the greatneſs of his honour, by the general content which all took in him, and by the teſtimony which they gave him; all readily ſubſcribing to what he ſaid or did, as juſt and good (*v. 11.*) *When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me.* Here was a Magiſtrate honoured indeed. What can be ſaid more of or done more to the man, whom either God or men delight to honour, then was ſaid of this man, and done unto him?

Job having ſhewed the proſperity of his ſtate, from the multitude of his children, the abundance of his riches, and the greatneſs of his honour, proceeds in the third place, to clear the righteouſneſs of his actions while he continued in that high eſtate of honour, and this he doth two ways.

First, By the ready help and redreſs of wrongs, which they who were oppreſſed and helpleſs found at his hand. *Job* received not this honour for nought; the people did not worſhip an Idol, nor flatter him with forged commendations, they ſaw reaſon for all they did (*v. 12, 13, 14, 15, 16.*) *Becauſe I delivered the poor that cryed, and the fatherleſs, and him that had none to help him,*
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the blessing of him that was ready to perish, came upon me: and I caused the widows heart to sing for joy. I put on righteousness, and it clothed me; my judgement was as a Robe and a Diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not, I searched out. When a Magistrate exerciseth his power, and bestirrs himself thus in his place, it is no wonder if all reverence him, if every eye and ear witness to him. And as Job carried it thus in his office towards those who were wronged and oppressed, so he was not behind in another piece of justice, and that was in punishing wrong-doers and oppressors. These are the two parts of justice, and the ornaments of magistracy, reward and protection to the good, wrath and punishment to them that are evil. Thus he speaks at the 17th verse; *I brake the jaws of the wicked, and plucked the spoils out of his teeth;* that's the third part of the Chapter.

In the fourth, he tells us that being in this prosperity and honour, he had conceived great hopes that he should so continue to the end of his days. Thus he seems to conclude at the 18th verse, *Then I said, I shall dye in my nest, and I shall multiply my days as the sand;* that is, as I was in a good estate, so I had a fair probability to hold it. And that it might appear, he did not speak without book, but had ground for this confidence, he subjoines what reason he had to be so confident.

First, He had a good bottome, or foundation, (v. 19.) *My roote was spread out by the waters, and the dew lay all night upon my branch.* He had a good roote, and he had dew and moysture to maintain the beauty and greenness of his branches.

Secondly, He never found any decay, but rather a daily increase of these. Some mens honour and riches are in a kind of consumption, and they pine away by degrees; but his abode in full strength and lustre (v. 20.) *My glory was fresh in me, and my bow was renewed in my hand.*

Thirdly, these hopes were confirmed, because he carried all before him, as with a just, so with a high hand of authority. And this he amplyfieth five ways.

First, by the willing attentiveness of all men to what he spake (v. 21.) *Unto me men gave ear, and waited, and kept silence at my counsel.*

Secondly, By the prevailing power that his speech had with

all men; his opinion was not rejected, his judgement was received as an Oracle (*v. 22.*) *After my wordes they spake not again, and my speech dropped upon them*: No man had any thing to reply, when I had once spoken.

Thirdly, His speech was not only powerful but delightful, his counsel gave great content, and was *re*treifhing unto all. (*v. 23.*) *They waited for me as for the rain; and they opened their mouth wide as for the latter rain.*

Fourthly, His very mirth and laughter had an awe and seriousness in it (*v. 24.*) *If I laughed on them, they beleived it not, and the light of my countenance they cast not down.*

Lastly, As all gave him the hand, and his person had precedency among all, so they earnestly sued to him for, and gladly submitted to his counsel (*v. 25.*) *I chose out their way, and dwelt as a King in the Army, as one that comforteth mourners.* Laying all these considerations together, might he not say without self-flattery, *I shall dye in my nest, and multiply my dayes as the sand.* These are the parts and resolution of the whole Chapter. I shall now proceed to a distinct explication of the words as they lye in order.

Vers. 1. *Moreover, Job continued his parable, and said.*

I purpose not to insist upon these words, having already opened them somewhat largely at the first verse of the 27th Chapter, I shall only add, and so pass; that here we may conceive Job a second time taking breath a while, and making some pause, possibly, to try whether his friends had any thing more to say, or whether they would renew their conference: but perceiving they all stood mute or silent, and answered no more, he was resolved to powre out his mind and vent himself more fully, in the vindication of his name and honour from all those accusations, which had been brought against him; being right in his own thoughts, he will doe what he can to set himself right in the thoughts of others.

Vers. 2. *O that I were as in Months past, as in the dayes when God preserved me: or, who will give me to be as in the Months past?* So the Hebrew.

*Tis a form of wishing frequent in that language, and we have met with it more then once in this book. Thus Job spake (*Ch. 6. 8.*) O

8.) *O that I might have my request ! and that God would grant me the thing that I long for.* Thus also Zophar (Chap. 11. 5.) *O that God would speak, and open his lips against thee !* Thus here, *O that I were as in the months past !* The Septuagint render it in the singular number, *month* ; *O that I were for a month as in the days that the Lord preserved me ;* As if he had said, *O that I had my former prosperity for a little while, though but for a month.* They who are compassed with sorrow would highly prize even a short enjoyment of their former comforts ; *O that I were for a month, for a day, for an hour, as in the days when God preserved me.* The rich man spoken of in the parable (Luke 16th) being in torment beg'd for a drop of water to cool his tongue, which if it had been granted him could have given him but a little ease, and that for the least of time, a moment ; how welcome then would such a month have been to him as he once had, when he was cloathed gorgeously and fared deliciously every day !

But we render more clear to the text ; *O that I were as in months past,* that is, in the former part of my life, when I had as much of this world as this world had, when all creature-contentments courted me, and tendred themselves up to my acceptance. *O that I were*

As in the months past.

The life of a man hath a threefold measure in Scripture ; first, 'tis measured usually by yeares ; *The dayes of our years are threescore yeares and ten* (Psal. 90. 10.) Secondly, by dayes, *Man that is born of a woman is of few dayes, and is full of trouble* (Chap. 14. 1.) Thirdly, by Months or by Moons, as here the Hebrew word rendred *Months*, comes from a root signifying the *Moon*, as our English word also doth, because *Months* are measured by the course of the *Moon* ; *O that it were with me as in the Months or Moons past.* Jobs Moon was changed ; it was full Moon with him once, but now he was in the wane, his light was almost gone. *All things under the Moon (like the Moon) appear daily in a new shape, and are only certain in their uncertainties.*

O that I were as in the Months of old, or as in the Months of antiquity, so the Original.

The word signifieth any thing before us, whether in time or place ;

קִרְבָּן Dicitur
quicquid ante
nos, & tam ad

locum quam ad
tempus refer.

tur, unde Oriens
קראמ volatur.

ἔρχεσθαι

πῖς παρῶν
contenti pre-

sentibus. Bez.

place; and therefore the *Eastern* part of the world is expressed by it: but here 'tis taken for a general

as in the Months that are past, or have been before.

But it may be demanded, was Job so eager, was his stomach so sharp set after earthly delights and delicacies, that he desired

their return as in former times ? or is it becoming a godly man, to hunger after his former fulness, and to declare a discontent with

satisfaction with his present emptiness? O that I were as in the months before. The Apostles rule is (Heb. 12. 1) I

conversation be without covetousness, and be content with such things as ye have, or (as the Greek says, *hitherto*).

we ought to be content though at present we have nothing. So the

whatsoever state I am, therewith to be content. I know both how to be

instructed, both to be full and to be hungry, both to abound and suffer

while he is thus importunately calling for his former fulness, and

I answer, first, all godly men are not alike, and in consequence

things of the same grace, though all have the same grace. Secondly, 'tis natural to man (I mean it is not in-
 10

out common nature) to desire that which is good, and to avoid that which is hurtful, envious, and so forth.

that Job (submitting his desire to the will of God) might (with-

express such a desire as this, *O that God would restore me to my former*

er prosperity! O that he would make up those breaches which he
ath made in my comforts! It is as lawful for a man to defend the

restoring of that good which he had, as the continuance of that which he hath. We may pray for the return of our souls.

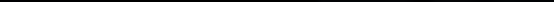
...and propose right ends in such petitioning. And, I think, we have

efforing of a worldly good, because we are in love with or do
ur love the world, & not a worldly good.

First. That God may be glorified in it.

that from our own experiences, as well as from the promises, we

his is lawful, and this was *Jobs* scope.



Secondly, We may desire the restoring of a worldly good, that others may be delivered from or convinced of their mistakes, who upon our losse of it think evil of us, or say, surely we have done much evil because we endure so much. That others may be freed from this error, we may wish that God would free us from our trouble; and this may be probably supposed one of *Jobs* ends in this wish.

Thirdly, We may desire it, that we may with the more sweetness and quietness of spirit serve the Lord, and that our impatience may no more find an advantage by our paines. Some afflictions (I grant) fit us (through grace) yea and quicken us to duty, but those afflictions which are accompanied with great paines upon the body, and trouble upon the mind (which was *Jobs* case) those (I say) unfit the heart for and distract it much in duty; and to desire to be freed from affliction, that we may serve God more freely, is not only a blamelesse but a commendable and gracious desire. Our sins and corruptions do alwayes hinder and clogg us in duty, and so do our sorrows and afflictions often. A man under great sufferings, is under a great burden; And he that hath a heavy burden upon his back, is very unable to put his hand or move his foot about any work. And therefore as it is our duty (according to that counsel given, *Heb. 12. 1.*) *To lay aside every weight* (of worldly cares, pleasures, or encumbrances) *and the sin* (the bosome corruption, or most taking lust) *which doth so easily beset us, that we may run with patience the race* (of obedience in suffering, for of that the text speakes) *which is set before us*: So it is not at all inconsistent with our duty, to entreat the Lord that he would take off from us those greivous weights of trouble, and those sufferings which do so hardly beset us, that so we may run with cheerfulness the race of obedience (in doing that) which himself sets before us. This also may be conceived *Jobs* mind and gracious designe in breathing out this wish, *O that it were with me as in the Months past*. And therefore

Thirdly, Though it be a very generally received opinion, that *Job* desired a change of his state, yet some think otherwise, and I am apt to joyn with them in opinion, that *Job* did not so much, if at all, desire the restauration of his outward flourishing state, as that God would restore him to the beauty and joy of his spiritual state in which he once flourished, but was now sadly decayed.

As

As it he had said; O that my spirit were in as holy a frame as it was in the time of my prosperity! O that I were as free for good, and had a heart as enlarged toward God, as when God preserved me; O that my mind were as spiritual, and the light of my soul as clear, as when his candle shined upon my head, and when by his light I walked through darkness. And Job had reason to make such a wish, because his friends charged him that in his prosperous state his mind was vainly lifted up, that he abused his power, and oppressed all that were near him; O (saith Job) that I were as in the former Months, I wish I had no worse a frame of heart now, then when it was best with me in the world, I could wish my heart were now as humble and as heavenly as it was when I was at my highest in earthly enjoyments; and, that I had given no more occasion of offence since my afflictions then I did before. Though every Godly man gains in Grace, at the long run, or to the issue of his afflictions; yet his affliction may for a time much obscure the beauty, and hinder the present workings of grace. The Lord chasteneth his children for their profit; that they may be partakers of his holiness (Heb. 12. 10.) yet while they are under chastenings, their participation of and profitings in holiness may not appear either to themselves or others; and therefore the Apostle adds (v. 11.) Now, no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. As if he had said, this is one thing that makes chastenings so grievous to good soules, that they have so much ado to keep their soules quiet and peaceable while they feel the smart of the rod upon their backs. O how little of the peaceable fruits of righteousness doe they then bring forth! This fruit growes and shews it self afterwards, or after they have been exercised thereby; but while they are in the exercise, O how small and sometimes not at all discernable is it? this was (as 'tis conceived) grievous to Job in his chastenings, and provoked him to make this wish, that it were with him, as to the fruitfulness of his soul in holiness and righteousness, as it was when he abounded in the fruits of his worldly felicity. This is an excellent sence, and carries the text clearly to a most divine desire and holy wish: 'Tis lawfull (as was shewed before) to wish and pray for our restoring in temporals; but to wish and pray for our restoring in spirituals, the flourishing of our graces, and the renewings of
our

our inner man to former strength and activity in the way of God and works of holiness; this is the best desire, the most gracious prayer of an afflicted soul, *O that I were as in months past.*

I shall joyn both the interpretations of *Jobs* with in the following Observation,

We are more apt to prize and to be taken with good things past, then with good things present, whether spiritual or temporal.

I doubt not but *Job* had a due valuation of his outward comforts, and also of his inward graces, when he enjoyed both in their best perfection; yet the want of the one and the decay of the other, did increase his value of them, and raise their price in his soul, *O that it were with me as in times past.* He that is sick and languishing saith, *O that it were with me as in the months past of health;* and he that is fallen into poverty saith, *O that it were with me as in the time when I was rich;* and he that is in bondage, or a prisoner, saith, *O that it were with me as in the days of my liberty, when I could goe and stay where I list.* Questionless *David* highly prized the powerful and favourable presence of God with him in his ordinances when he had them to the full and lived (as we say) at the wells mouth; but when he was deprived of them, O how eager was his spirit after them? (*Psal.* 63. 1, 2.) *O God thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is, to see thy power and thy glory so as I have seen thee in the Sanctuary.* What dry and thirsty land was this, and what was this land where there was no water? he doth not mean it of the natural barrenness of the soile, or of the providential drought or dryness of the land for want of rain from the clouds; but in a metaphorical sense it was a dry and thirsty land to his soul, that place yielded no means of grace, no food nor refreshing for his inner man. Now when *David* was in this land, this dry and thirsty land, what saith he? *My soul thirsteth for thee; what to doe? To see thy power and glory, as I have seen thee in the Sanctuary.* As if he had said, *I remember how I have seen thee in the Sanctuary, I remember what full and large draughts of the wine of thy consolations I have had, while I had liberty to enjoy, and waited for enjoyments in thine Ordinances; I remember how abundantly I have been satisfied with the fatness of thy house:* And now O Lord, thou

hast made me drink of the Rivers of thy pleasures. But now alas, I am in a dry and thirsty land, where none of those heavenly waters are. Thus Christ told his Disciples, who then had the priviledge to be filled daily with his personal presence; *the days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it* (Luke 17. 22.) These days of the Son of man, were the days of his bodily converse with them, in preaching, admonishing, instructing and comforting them. As if he had said, now ye have many of those days, and are not much affected with them, nor improve them to your utmost advantage, but the time shall come when one of those days would be a welcome day, and you blaming your former neglect and unbelief, will cry out, earnestly, *O that it were with us as in the Months past, when we enjoyed the presence of our dear Lord and Master Jesus Christ!* The children of Israel being in the wilderness, said, we remember the flesh-pots of Egypt, the Garlick and the Onions; yet when they were in Egypt they cried out of their hard bondage. Thus 'tis also in the actings of grace, when faith and love are up in free communion with Christ, *we are not so sensible of our mercies, but when faith and love are down, when the heart is streightned and the spirit clouded in prayer and duty,* then we are prest to wish, *O that it were with us as in the Months past;* so then, whether we consider soul-mercies or body mercies, our want of them quickneth our desires after them, and causeth us to prize that which being present, we either make light of, or did not so dearly prize.

Secondly, Observe;

There is nothing in this world but is subject to change.

It may soon not be with you, as it was with you a few months past, whether for spirituals, or for temporals; possibly to morrow you may have cause enough to say, *O that it were with us, as it was but yesterday. Boast not of to morrow* (saith Solomon, Pro. 27. 1.) *for thou knowest not what a day may bring forth.* This proverb is their reproof who contemn providence, promising to themselves not only many days in the world, but the attaining of their own ends and projects, as if they had the world in a string, and living without any fence either of their own frailty or of the creatures uncertainty. This to morrow, may be taken either
strictly

strictly for the next day coming, or largely for all time to come; every day hath its birth, it brings forth somewhat or other; time is not barren, it travelleth to bring forth the Lords decrees. As eats up and devours all things, so time puts out or brings forth all things. *But no man knoweth what to morrow will bring forth, whether good or evil, though most please themselves with the hopes, yea and make boast of many good morrows.* Men know what themselves plot and purpose to bring forth, but what to morrow will bring forth the wisest man alive knoweth not. The next day is not so neer this in time, as it may be remote and far from in its products and issues. God may quickly send such a change both in respect of our publick and personal comforts, as shall make us say, *O that it were with us as in the months past.* The things of the world ebbe and flow, move and turn from one condition to another; they goe forward and backward, up and down; now we have them, and anon they are slipt out of our hands. *Spiritual things are subject to changes also; though grace cannot be lost, yet it may be abated, and you may come to say, O that I could find my faith acting as in times past.* And as changes are incident to our graces, so much more to the meanes of grace; many a good soul hath said, *O that I had such a Ministry, such food, for my soul as in the Months past.* *Ordinances and Churches are changeable, Christ can remove our candlestick, and when we are in the dark we wish for light; O what shall we do, the light is gone, the word is gone, the Ministry is gone, truth (as to the publication and protection of it) is gone, alls gone, when shall we see a return? it is good to be sensible of the want of mercies, but 'tis better to make a good use of present mercies, therefore improve the price which is in your hand, and be thankful.* The best of men may soon have cause to say (as Job) about all these things; *O it were with me as in the Months past,*

As in the dayes when God preserved me.

The same thing is here intended by *dayes* as before by *Months*. The *Months past* were a time of prosperity, and so were the days of his preservation. And as here he expressly repeats a description of his former state, so here is an implicit repetition of his wish, which shews his earnestnesse for the thing, *O that it were with me as in the dayes when God preserved me, that is, when God*

kept me and all mine from invading evils. The same word is used in the 7th Chapter of this book at the 20th verse, as also *Chap. 10. v. 14.* in all which it shews the providential care of God for and over his people and servants, both in reference to their personal safety, and the safety of their families, of their dwellings, goods, cattle, and affairs. Satan took envious notice of Gods preserving mercy towards *Job*, yea he could not but complain of it (*Chap. 1. 10.*) *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?* Thou hast blessed the work of his hands, and his substance is increased in the land; thou hast secured, sheltered, and secured him from danger, as if he were thy darling, thy delight. Now as Satan was very envious at, so *Job* himself was very sensible of this former kindness of God, and therefore he saith, *O that it were with me as in the days when God preserved me*, as in the days when the Devil could not touch me without leave obtained.

But it may be asked, did not God preserve *Job* at that time, and all along in the dayes of his affliction? had God taken away or laid aside his care of him, and left him to the wide world to shift for himself, to sink or swim? or if God did then preserve him, how can *Job* be blameless, in this intimation that he did not?

I answer, First, *Job* speaks according to the common opinion of men, who easily grant that God preserves a man when he is free from trouble, and no evil comes neer him to grieve him; but when once they see him fall into the hand, and under the pressure of any evil, then are they ready to say, yes conclude God doth not preserve him; such is the vulgar understanding and judgement of man concerning the providences of God. They scarce believe there is a preservation in trouble as well as from trouble; or that God is graciously present with those who suffer greivous things. As *Mary* said to Christ concerning *Lazarus* (*Joh. 11. 32.*) *Lord, if thou hadst been here my brother had not dyed.* Or as *Gideon* to the Angel (*Judges 6. 13.*) *Oh my Lord, if the Lord be with us, why then is all this befallen us?* Thus the most of men argue upon every cross accident (as they call it) as if the sorrows which press us, were inconsistent with the care of God over us. Whereas indeed, his preservations in trouble are greater then those by which we are kept from trouble.

Secondly,

Secondly, I answer, that not only common, but even godly men are apt to think that God hath withdrawn his presence, and preservation from them, when trouble is upon them. Hence those bitter complaints and vehement expostulations (*Psal. 22. 1.*) *My God, My God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?* Again (*Psal. 77. 7.*) *Will the Lord cast off for ever? and will he be favourable no more?* (As if he had said, surely the Lord hath cast off for the present, he takes no care of me now) *is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* What tumultuating thoughts were these? yet these were the thoughts of *Asaph* a godly man, or rather of *David*, a man after Gods own heart, in the day of his distresse. And thus (possibly) *Job* thought himself out of covert when his enemies laid his estate, and his friends, his credit, wast. *The best of men can hardly believe that God takes care of them, when they are hardly dealt with by men.* Faith acts gloriously, when though we see our selves destroyed, yet we can believe our selves preserved. *Jobs* faith was sometimes at this pitch, yet now, it seemes, it was not, when he cried out, *O that it were with me as in the days when God preserved me.*

Thirdly, I answer; the work of preservation may be considered either absolutely, or comparatively. When a man is fallen into great troubles, he may look upon himself as unpreserved in comparison of that preservation which he had in those days when God suffered no evil to befall him, or come neer his dwelling. He that is not so compleatly preserved as formerly he was or found himself to be, may be said to want divine preservation. *O that it were with me as when God preserved me.*

Fourthly, I answer; there is a twofold preservation; first, visible; secondly, invisible. That's visible preservation, when God keepeth us from outward evil; invisible preservation is when God keeps our spirits up under the pressure of all those evils. God doth not withdraw from his people at any time, his invisible preservation, but his visible he often doth. That word of promise stands fast for ever, how much soever the world shakes, or we are shaken in the world (*Heb. 13. 5, 6.*) *I will never leave thee nor forsake thee; so that we may boldly say (even when to appearance we are most helpless) The Lord is my helper.* God once preserved

Job

Job so visibly that he had not so much as a scratch with a pin from any enemy or danger; but when all was torn from him to his skin, when his very skin and flesh, and which is yet more, his soul and spirit were all betorn, when he was sores and boyles and wounds all over, in that case all his discernable preservation was gone; he had no arm of flesh to defend him; yet then his invisible preservation was not gone, *The everlasting arms were under him*, but those arms not being seen he looked upon himself as if out of the arms of God, as if not at all preserved; and therefore desired the return of such comforts as he had in those days when God (visibly) preserved him.

Hence Note;

First, *Mans preservation is of God.*

He condescends to the daily care and over-sight of his people. *As he is our Creator, so our preserver.* He gave us our being, and he maintains us in it. He is not like the Architect that builds a house, and leaves it, never looking after it more, let it rot or ruine if it will: nor like the Ship-wright who builds a stately vessel, and then lets it go to the wide Sea and dash against Rocks, or be swallowed with sands for all him. God deals not thus with us, either in regard of our bodies, or of our soules; when he hath built us up a spiritual house, he leaves us not to the winds, and sands, and Rocks, but he looks to us and repairs us, and protects us in our graces, and in our comforts. As we owe our effectual vocation into a state of grace, so our abiding and continuance in it unto him. *He confirms us to the end* (1 Cor. 1. 8.) As he calls us out of sin to holiness, so he keeps us from sin in holiness. He is the *Author of our faith*, by vocation, and the *finisher of it*, by preservation (Heb. 12. 1.) *We are kept* (as with a Garison, or as in a Garison'd City) *by the power of God, through faith unto salvation* (1 Pet. 1. 5.) He preserves us, first, from temptation; secondly, in temptation. Again, he preserves some, first, by affliction, *A hedge of thorns* keeps them from wandring in forbidden paths (Hos. 2. 6.) Many are preserved in brine from corrupting. Secondly, he preserves others as we doe ripe fruits, in sugar, from corrupting; *The peace of God which passeth all understanding, keeps their hearts and minds through Christ Jesus* (Phil. 4. 7.) Thirdly, he preserves us as besieged Cities are, by fortifying us, and putting in fresh supplies

plies of his Spirit. Fourthly, he preserves us by stopping the supplies of our inward enemies, our lusts, so that they starve and cannot assault us. Fifthly, He preserves some from greater sins by letting them fall into lesser sins, which both awaken their own consciences, and the jealousy of others concerning them. Christ can make our dangers preservatives, our snare a table, and cause that which hath been an occasion of our falling turn to our good. Thus as the natural, so the spiritual creation is followed with a watchful eye of providence. He that made all things uphold them (*Heb. 1. 3.*) This privilege we have by the second Adam above what we had by the first: we were made upright in the first, we are kept in our uprightness by the second Adam. In the first we had a power to stand if we would, in the second we have a power to keep us from falling. That's a comfortable promise (*Jer. 31. 10.*) *Hear the word of the Lord, O ye Nations, and declare it in the Isles afar off, and say, he that scattered Israel, will gather him, and keep him as a Shepherd doth his flock. Keeper of Israel, is one of Gods names and glorious Titles (Psal. 121. 4.) Behold, he that keepeth Israel shall never slumber nor sleep. As we want a keeper so we have one, and he is a sure one; his care is not only without end, but without intermission, He never slumbers nor sleeps. And thus the Prophet expresseth at once the vengeance of God upon the enemies of his people, and his watchfulness for their preservation (Isa. 21. 1, 2, 3.) In that day the Lord with his sore and great and strong sword shall punish Leviathan, the peirceing serpent, even Leviathan that crooked serpent, and he shall slay the Dragon that is in the Sea: in that day sing ye unto her, a vineyard of red wine, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day; that is, mine eye shall always be upon it. As the Lord plants his vineyard, so he fenceth it, and makes a tower in the midst of it (Isa. 1. 2.) to shew that he watches over it. This care of God towards his people, exceeds the care of a nurcing Mother toward her tender infant (Isa. 49. 15, 16.) Can a woman forget her sucking child, that she should not have compassion on the son of her womb? It were a kind of prodigie in nature if she should; yet this unnaturalness is possible to nature (as it follows in the same verse) yea they may forget; but this is impossible (because it implies an impotency and deficiency) to the God of nature, who is also the God of all grace and mercy.*

as himself there professeth, *yet will I not forget thee* : and to assure us that he will not, he adds in the 16th verse, *Behold, I have graven thee upon the palmes of my hands : thy walls are continually before me.*

Secondly, Observe ;

They are safe whom God preserves.

In the days when God preserved Job, nothing molested or troubled him. We may be unsafe notwithstanding all the promises and performances of men to preserve us ; but if God will undertake our preservation, who can touch us ? (*Psal. 127. 1.*) *Except the Lord build the house, they labour in vain that build it : except the Lord keep the City, the watchman waketh but in vain. It is in vain for you to rise up early or to sit up late, to eat the bread of sorrowes : for so he giveth his beloved sleep.* As if he had said, if the Lord be with us, all's well with us, and without him nothing is well with us : they are safe indeed whom God keeps, and without his keeping (whosoever else keeps us) we are unsafe. That ninety-first Psalm is full of this assurance to the Saints ; Thus it begins ; *he that dwelleth in the secret place* (that is, in the love and power) *of the most high, shall abide* (or lodge) *under the shadow of the Almighty* (his shadow is our substance, or our substantial defence, both against heat and force, as it follows in the 2d verse) *I will say of the Lord, he is my refuge and my fortress, surely he shall deliver thee from the snare of the fowler* (the Devil) *and from the noysome pestilence* (both that which would infect, poyson, and kill thy body, as also thy soul, which Solomon in his prayer at the dedication of the Temple (*1 Kings 8. 38.*) calls the plague of every mans own heart, yea and from the pestilential wounds and stings of other mens tongues (As one of the Ancients expounds that Psalm) that is, both from such words as would discourage and draw thee off from doing good, or from the good wayes of God ; as also from those pestilential words which would infect thee with sin, and boyle up thy lust like a plague-sore : from the noysome pestilence of all or any of these kindes the Lord will deliver thee ; and (*v. 4.*) *He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler.* Insomuch that thou shalt not be afraid (that is, thou needest not to fear) *for the terror by night, nor for the Arrow that flieth by day.*

day. Yea (v. 11.) He shall give his Angells charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone. The Lord keeps his people himself, and he chargeth his Angels with their keeping and guardianship. None of the Princes of the earth (who are not Saints) have such a guard as Saints have. We read also of another keeper which the godly carry about them, they have a guard within as well as without (Pro 2. 11, 12.) Discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man, from the man that speaketh froward things. It is good to have a rule of holiness without to keep us, but 'tis far better to have a principle of holiness within to keep us; which that Scripture promiseth. But what's this discretion, what's this understanding, that they should keep us? discretion and understanding are the gift, or grace, rather, of God planted in man for his preservation and keeping. Man, by common natural discretion, may keep himself much out of harmes way, but that special and spiritual discretion which is the gift and grace of God, keeps him much more and much better out of ways which are harmful, whether to himself or others. Yet the same Solomon tells us, that we are not trusted alone in the hand of that discretion which is the gift of God to us; for God himself is the discretion and understanding that preserves his; this he makes the ground of our encouragement (Pro. 3. 23. 26.) Be not afraid of sudden fear, nor of the desolation of the wicked when it cometh (that is, fear not that desolation which cometh upon the wicked) For the Lord shall be thy confidence, and shall keep thy foot from being taken; that is, thou shalt confide fully in him, and confiding in him thou shalt be safe; for he shall keep thy foot from being taken, that is, from being taken with any snare of evil, or with the snare of any evil, either of sin or trouble. The Hebrew word in this text of the Proverbs which we render confidence, signifies also inconstancy and folly. One of the Jewish Expositors takes that sense here, and translates the text thus; the Lord shall be with thee in thy folly, that is, in those things which thou doest foolishly, or wherein thou discoverest much folly, the Lord shall be with thee, and preserve thee from those snares with which through thine own folly thou wast ready to be taken. For as the Lord is above wicked men in the things wherein they deal proudly (Exod. 18. 11.) thinking by their parts and policy to carry all

In quibus desipere videberis, dominus tibi prestabit. aben Ezra.

ה' עמי בְּפִשְׁתִּי וּבְטִיבִי, וְיִשְׁתָּרְצֵנִי בְּחַסְדֵּךְ יְיָ אֱלֹהֵי מִלְּחָמָה. incon-
stantia & stultitia, per antiphrasim, confidentia.

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before

before them. So the Lord is with his own people, even in the things which they doe weakly and foolishly (while honestly and with righteousness) to keep them from miscarrying; he will so guide the feet of his Saints, that they shall not be taken in their own folly, while the feet of the wicked shall be taken in their own wisdom. This is a very spiritual and comfortable exposition of that Scripture, and doth wonderfully magnifie the kindness of God in the preservation of his people.

Lastly, *As Job, so we ought to ascribe our safety and peace to the Lord's preservation.*

As no man hath made, so no man hath preserved himself. Let no man cover himself with his own feathers, or think himself safe under his own shadow, or under the shadow of any creature; God is and must be acknowledged, the Great Lord Protector and preserver of men. Woe to those who sit down in their own help, and woe to those who goe down to Egypt for help. *Why gaddest thou about so much* (saith the Prophet, *Jer. 2. 36, 37.*) *to change thy way, or changing thy way* (that is, looking after, and resorting to new wayes of support and succour) *Thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria*; That is, Egypt shall no more be able to protect thee, then Assyria did, who indeed distressed thee, but strengthened thee not, (*2 Chron. 28. 20.*) *Yea, thou shalt goe forth from him, with thy hands upon thy head* (that is, lamenting and bewailing thy disappointments) *for the Lord hath rejected thy confidences* (though thou hadst a thousand of them; and the more thou hast, the more the Lord will reject them) *and thou shalt not prosper in them*. The Lord sometimes seems as if he did not preserve us, but the creature at best doth but seem to doe it. *Job scarce thought himself preserved by God when he was so sorely troubled; but when he was preserved, he knew no preserver but God. O that it were with me as in the Months past, as in the days when God preserved me.*

Vers. 3. *When his candle shined upon mine head, and when by his light I walked through darkness.*

In the former verse *Job* confessed that God kept him from evil; in this he confesseth that God directed him to and in that which was good. There he had the power of God to preserve him, here the light of God to lead him.

His

His candle shined upon my head.

Some take these words as an allusion to the cloud and pillar of fire that guided the children of *Israel* in the wilderness; but I shall not insist upon that, because it is a query, and a query undetermined, whether *Job* lived before the journey of *Israel* through the wilderness, or after it; if after, there is no necessity of inferring that allusion here, and if before there is no consistency for it.

The candle of God is taken three wayes in Scripture.

First, For the word or counsel of God, by which as by a candle we are directed and see our way, through the darkness and doubtful passages of this world. *David* found and acknowledged this use and benefit of the word (*Psal. 119. 105.*) *Thy word is a lamp (or candle) unto my feet, and a light unto my paths.* By his feet he means both his inward motions and his outward, his affections and his actions; and by his paths, the course which he took by both. In all, the word of God was his light or candle to shew him where his way lay.

Secondly, As the word of God, so the spirit of a man is called a candle, (*Pro. 20. 27.*) *The spirit of man is the candle of the Lord, searching all the inward parts of the belly.* By the spirit of man *Solomon* means the intellectual powers, which in the state of mans created integrity, were as the Sun shining with pure beams of light in that little world man: but by the fall of man into sin, that light is so decayed and lessened, that now it is but like a candle to give man some help in this night and darkness of his condition. And it is called, not barely a candle, but the candle of the Lord, not as that which the Lord sees by, but either first, as that which the Lord hath mercifully left or set up in us to see by; and so those words, of the Lord, teach us that the Lord is the Author or efficient cause of it. Or secondly, those words of the Lord are as an epithite to the word candle; and so to call the spirit of man the candle of the Lord, is as much as to say, the spirit of man is an excellent and a most necessary Candle; for it searcheth, or by it we search all the inward parts of the belly, that is, whatsoever is most secret in our selves; as the Apostle speakes (*2 Cor. 2. 11.*) *What man knoweth the things of a man, save the spirit of man which is in him?* that is, no other man knows what his own thoughts are, or what they are working, but himself by his own understanding.

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But

But this Candle of a mans understanding searcheth all the secret good and secret evil that is in the most inward parts of his belly, that is, of his mind; for as in the belly natural conceptions are wrought and shaped, so in the mind moral conceptions of good or evil are wrought and shaped. And man with his spirit or understanding as with a Candle may search himself quite through. The Candle of this Candle is the word of God, and the Candle of that Candle is the Spirit of God. Mans spirit hath no spiritual light, but as the word and Spirit of the Lord gives light to it. The spirit of a man would be but a very dim Candle, or a dark lantern, if it had not the light of the word and Spirit of God to guide it by. Thus some understand *Jobs* text, *when his Candle shined upon my head*; that is, when the Lord gave me cleer direction from his word by his Spirit, how to frame and fashion the whole course of my life in conformity to his will. But

*Lucernam dei
appellat ejus
favorem, quo
velut lucerna
ei in omnibus
qui suscipiebatur
aut agebat ipsi
prae lucebat ut
omnia adversa
et rerum diffi-
cultates super-
varet. Merc:*

Thirdly, considering the context of the Chapter, I conceive we may expound the candle of God in another usual Scripture sense for the favour and good will of God, and so for that which is the issue of it, prosperity and good success. Thus *David* spake in his song of praise to God, by whom he had triumphed over all his enemies (*2 Sam. 22. 29.*) *Thou art my lampe, O Lord: and the Lord will lighten my darkness.* He speaks declaratively, what God was to him, *thou art my lampe, O Lord*, that is, from thee I have present favour; and he speaks prophetically, what God would be to him, *The lord will lighten my darkness*; That is, if fears and doubts (which are inward darknets) if troubles and afflictions (which are outward darknets) come upon me, the Lord will then me what I ought to doe, or he will give me comfort while I suffer. Thus again (*Psal. 132. 17.*) *There will I make the horn of David to bud: I have ordained a lampe for mine anointed*; That is, I have ordained prosperity and blessings for him; blessings upon his person, and especially the blessing of posterity. Children are as a Lampe or Candle in their fathers house, making the name of their Ancestors conspicuous; hence in Scripture a child given to succeed his father is called a lampe. When God by *Ahijah* the Prophet told *Jeroboam*, that God would take the kingdom out of the hand of *Solomons* son, and give it unto him, even ten Tribes; he yet adds (*1 Kings 11. 36.*) *And unto his son will I give one tribe, that David my servant may have a light (lampe*

or

or candle (as we put in the Margin) *alwayes before me in Jerusalem, the City which I have chosen me to put my name there.* And again (1 Kings 15. 4.) when *Abijam* the son of *Rehoboam* proved wicked, the text saith, *Nevertheless for Davids sake did the Lord his God give him a lamp (or candle) in Jerusalem, to set up his son after him.* *Job* once had a candle shining upon his head, both in personal prosperity, and in a hopeful posterity, but he lived to see both extinct, and therefore speakes as of what was past.

His candle shined upon my head.

The Sun Moon and Stars being above us, are as candles shining upon our heads; and some conceive that here is an allusion to a lampe or candle hung up in a room, which being aloft shines upon the heads of those that stand about it. In Scripture the head notes the whole man, that being his chief part, and the seat of all the senses. So that this speech of *Job*, *his candle shined upon my head*, is of the same sense (excepting the duration) with that of the Prophet (*Isa. 35. 16.*) *The ransomed of the Lord shall return and come to Sion with songs, and everlasting joy shall be upon their heads:* and with that (*Pro. 10. 6.*) *Blessings are upon the head of the just.* His blessing is from above, though it be in things of the earth, and so coming down upon the head, like the ointment upon *Aarons* head, runs down to the skirts of his garment, that is, he is blessed all over, or quite through; he is blessed from the beginning to the ending. Thus when *Job* reports concerning his former days, that then, the candle of God shined upon his head, his meaning is, that the favour of God was extended over all he had, over soul and body, over his wayes and counsels.

Further a candle shining upon the head, implieth the clearest as also the most useful and profitable light, for the more the light comes from above, the less is the shadow; while the Sun is ascending or descending it casts a shadow, and according to the degrees of its ascent or declension, the shadow is more or lesse, longer or shorter; when shadows are very long, we know it is towards evening, and that the Sun is setting; but when the Sun is in his Zenith, (as at high-noon) and so casts his beams directly upon our head, then it makes no shadow at all. This consideration of *Jobs*, from nature, gives us some advantage for the better and fuller understanding of his mind and scope in them. *Job* had not a light shining

*Ne salutaribus
consilijs instru-
ebat ut viderem
quid in rebus
dubijs agendum
esset. Pisc.*

shining from below, but from aloft; not a light to his side, but upon his head; he had a clear and good light, as the light at noon-day, which is grown into a proverb, such a thing is as clear as the light at noon-day. And because the head is the seat of the understanding as well as of the senses, the candle upon the head may fitly import, a clear light of knowledge in advising others or our selves what to doe or how to order our affairs. From all which notions, it appears that *Job* had much of God, many signal testimonies of respect from him, he had comforts without, and counsels within, and mercy every way. *His candle (saith he) shined upon my head.*

Hence Note;

A godly man owns God as the Author, and his favour as the spring of his prosperity and good success.

Job doth not say, *O that it were with me as in former times, when I got and gained*, but, *O that it were with me as in months past, when the candle of God shined upon my head.* As the candle of God or his favour shining upon us, is the best portion, and portion enough, though we had nothing else; so what portion soever we have in other things is to be ascribed to that. Carnal men sacrifice to their own net, and burn incense to their own dragg (that is, they thank their wit or their industry, their pollicy or their strength, their own forecast, or the kindness of their friends) because by them (they conceive as the prophet saith, *Hab. 1. 16.*) their portion is fat, and their meat plenteous. And as many have no mind to offer the sacrifice of praise to God for their plenty, so they have no reason to doe so: And because they have no reason to doe so, it would be their sin to doe so. For seeing their plenty comes in by their sin, and is at once provided by and for their lusts, they in praising God for their plenty, should entitle God to all those sins by which they have provided it. They have not got their riches by the Candle of God shining upon their heads, but by putting out the Candle of God which shined into their hearts. There is a natural Candle or light which God hath put into the hearts of all men, by which they may see (Heathens have seen it) what is just and right in their dealings with men. This Candle of light they put out, that they may heap up the gain of deceit and fraud of unrighteousness and oppression in the darkness of their

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own lusts. He only gets riches by Gods candle, who gets them in wayes of righteousness : and if he become poor (as *Job*) he may wish or pray with confidence (as *Job* did) *O that it were with me, as when the candle of God shined upon my head.*

And when by his light I walked through darkness.

The light of God is opposed, first, to our own light, or as the Prophet speaks (*Isa. 50. 11.*) *To the light of our fire.* Secondly, to the light of any creature comfort. All light is of God ; for *God is light* (1 John 1. 4.) and the fountain of light, First, to his own Son the Lord Jesus Christ, who is *that true light* (John 1. 8.) The light of the world (*John 3. 18.*) Secondly, to the Saints, who are therefore said, not only to receive light from him, but to be light. (*Eph. 5. 8.*) *Ye were sometimes darkness, but now ye are light in the Lord.* All light is Gods light, yet some light is more peculiarly called *his light*. Light was the first distinct part of the whole Creation. And as external light is Gods creature, so also is internal light, intellectual light, spiritual light.

But it may be questioned, what is that light which *Job* so eminently entitles God to ? *His light.*

I answer, First, negatively. Not light in a proper sence, the light of the Sun, which fills the air.

Secondly, Affirmatively, we may understand it two wayes.

First, For the light of counsel and direction, given either immediately or mediately from God. The word of God is the light of God (as was shewed from the former words) Thus in the Prophet (*Isa. 2. 5.*) *O ye house of Jacob, come ye, and let us walk in the light of the Lord.* The Word, like light, discovers and layes open the hidden things of God, and the hidden things of man. 'Tis as light, the first thing to be seen, and that by which we see all other things : 'Tis the meanes by which we see, and 'tis the object of our sight. 'Tis like the lights or lamps spoken of (*Levit. 24. 2, 3, 4. Numb. 8. 2.*) which God hath appointed to hang up and burn continually in the Tabernacle of the Church. By this light of God, the light of his holy word, *Job* walked thorow darkness.

Secondly, By *his light*, or the light of God, may be meant the favour, grace, and good will of God. When *David* beg'd of God, *so lift up the light of his countenance upon him* (*Psal. 4. 6.*) his meaning

meaning is, O let me enjoy thy favour, or be thou favourable unto me. And from this light of God shining upon us, another, a third light of God, the light of joy shines in us; as it follows in the Psalm, where David had no sooner prayed, *Lord lift thou up the light of thy countenance upon me*, but he seems to have received an answer presently (v. 7.) *Thou hast put gladness in my heart.* This light of God is *sun for the righteous* (Psal. 97. 11.) and it springs up in them like the joy of harvest, even when the labour of the Olive faileth, and the fields yield no meat (Hab. 3. 17, 18.) By all these, or any of these lights of God *Job walked thorow darkness.* The light of the counsel of God, *his word*, and the light of the countenance of God, *his favour*, and the light of the joy of God, *his consolations*, are enough to carry us through all the darknesses of this world.

But it may be questioned, what the darkness was through which Job walked in the light of God. As before we had nothing to do with natural light, so neither here with that natural darkness which followeth the departure of the Sun from or its going down below our Horizon. But in an improper sense, Darkness in Scripture language is put

First, For sin; and to walk in darkness, is to lead a sinful life (1 John 1. 6.) This is not the darkness here meant, Job did not walke in a state of sin, though he had sin in him; nor doe we walk through this darkness by the light of God, but from it. The light of God teacheth us to avoid it, yea to abhor it, to have no fellowship with the unfruitful workes of it; but it doth not help or assist us to walk thorough it.

Secondly, Darkness is often put for affliction. Job (I grant) had walked long in this darkness, and was then walking in it when he spake these words; yet we cannot understand these words of that darkness, because Job in speaking them, refers or looks back to his prosperous state, in which as he had all manne, so the fullest measure of outward mercies, and knew not what sorrow meant, nor what it was to walk thorow the darkness of it, as to his own experience; Job in these times scarce ever had a cloud come over his day, much less was his day turned to night, or his light to darkness.

Thirdly, by darkness is signified some eminent danger. He that is in a good condition, doth sometimes fall into such a danger, and is com-

compassed about with such suddain extremities, as may cover him for the time with very great darkness, and yet by the light of divine favour he passeth safely thorow it. *Though I walk* (saith David, Psal. 23. 4.) *thorow the valley of the shadow of death* (that's a dark valley indeed) *I will fear no evil, for thou art with me, thy rod and thy staffe they comfort me*; that is, in thy light I walk thorow darkness. Possibly Job had met with some such suddain exigents in the former passages of his life, thorow which he walked or made his escape by the light of God.

Fourthly, Darkness may import any difficult case or doubtful condition, thorow which a mans own reason cannot guide him, and he wants light to see his way out. Now if in such cases the Lord shew us our way, we have cause to say, that in the light of God we walked thorow darkness. And this, I conceive, is Jobs meaning here, when he saith, *In his light I walked thorow darkness*. As if he had thus expressed himself; *Not only did the candle of God, shining upon my head in former times, keep me out of a state of misery and affliction, but if at any time I did but step into or was surprized with a suddain danger, if at any time I were hard put to it, not well knowing how to resolve or what to doe; presently, even in such dangers, doubts and straits, I had light from God by which I walked thorow the darkness of those dispensations, and all issued well for me.*

*In rebus dubijs
lucē ejus di-
rectus. Merc.*

Hence Note;

First, *The light of God is enough to lead us thorow all doubts and difficulties.*

We cannot walk in the light by our own light, but in the light of God we may walk through any darkness. Easy things are hard to our own power, and plain things are obscure to our own light; but as nothing is hard to the power, so nothing is obscure to the light of God. The grace of God is sufficient for us in our weakness, and the light of God is sufficient for us in our darkness. And as 'tis comfortable to remember that his light is sufficient for us, so 'tis much more comfortable to remember that he will not fail to give us light. As David prayed (Psal. 43. 3.) *Send out thy light and thy truth, let them lead me.* So the Lord made a promise unto David (Psal. 32. 8.) *I will instruct thee, and teach thee in the way that thou shalt goe; I will guide thee with*

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mine eye: That is, I will look upon thee, and as mine eye turnes so shalt thou, or not only doth mine eye see thy way, but mine eye shall shew thee thy way, mine eye shall be thy directory, or as a hand pointing thee which way thou shalt goe, what course thou shalt take in every difficulty, and exigence of affaires. The Lord makes such a promise in special to him that keeps a true fast (*Isa. 58. 10, 11.*) *Then shall thy light rise in obscurity, and thy darkness be as the noon day*; That is (though I grant the text may also be well expounded of a turn from adversity to prosperity) obscure things shall be light or clear to thee, and thou shalt see thorow those busineses as if it were noon day, which are as dark as darkness it self; even where the light was as darkness, the darkness shall be as light. The next words favour this interpretation much, where this promise runs in proper terms. *And the Lord shall guide thee continually, and satisfie thy soul in drought, and make fat thy bones, &c.* The Lord will guide his, not only for a day, but all their dayes, continually. And he that is alwayes guided, is guided in all his wayes, even in his darkest wayes. The faith of *Hannah* was raised to this assurance (*1 Sam. 2. 9.*) *He will keep the feet of his Saints* (from going out of their way) *and the wicked shall be silent in darkness*; Not silent as Saints are in their darkness by patience and quiet submission to the hand of God, not silent as Saints are in their darkness, by abstaining from all murmurings and complainings against God; but silent under a conviction of the righteous judgment of God, or silent in an utter desperation of freeing themselves from his judgements. They shall neither have a word to say for themselves, nor shall they know what to doe for themselves. They shall be comfortless, and they shall be counsel-less; they shall neither be able to give themselves counsel, nor to ask it of God; *they shall be silent in darknesse*; this is a wretched silence. And that's it which the Lord threatened in very doleful language by the Prophet (*Jer. 13. 16.*) *Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountaines, and while ye look for light, he turn it into the shadow of death, and make it gross darkness.* The Lord who forms the light, doth also create or cause darkness, and he can add darkness to darkness; The darkness of ignorance to the darkness of trouble. And he can add one degree of darkness to another, one degree of the darkness of trouble to another,

another, and one degree of the darkness of ignorance to another; they who are in darkness, may soon be in greater darkness, even in gross darkness. *The dark Mountains* spoken of by the Prophet, are not only properly such, but figuratively such; as when men are in great troubles, they either run or are driven to the dark Mountains to shelter and hide themselves; so great troubles are dark Mountains; and to *stumble* upon these dark Mountains of trouble, is to be destitute of the light of counsel what to doe, or which way to betake our selves for deliverance. *Saul* was upon such a dark Mountain when the *Philistines* invaded him, and there his feet stumbled (1 Sam. 28. 15.) *I am sore distressed* (saith he) *for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by Prophets nor by dreams.* He was in darkness, and God gave him no light to walk thorow that darkness; his darkness was indeed turned into the shadow of death, when he turned to the Devil to raise the dead, that he might have light. He was left in the gross darkness of ignorance, as well as of trouble, when he went to the Prince of darkness for advice, how to get out of that darkness which compassed him round about. *Good men are brought many times to the dark Mountaines, but their feet doe not stumble there; the Lord will keep the feet of his Saints, and they (like Job) by the light of God shall walk thorow darkness.*

And that you may have the light of God to walk by through all the darkness you meet with, be sure to avoid these two things.

First, Take heed of walking in or leaning to the light of your own understanding. *None stand so much (as we say) in their own light, as they who walk in it.* To walk in our own light, is to be (as Solomon speaks, Prov. 3. 7.) *wise in our own eyes.* And as such are opposed to those (v. 6.) *who acknowledged God in all their ways,* so they cannot expect (which is there promised to them that doe so) *that he should direct their paths.*

Secondly, Take heed ye be not found walking in the light of your own comforts, as not in the light of your own counsels. Some make comforts for themselves, or they kindle their own fire, as the Prophet elegantly expresseth it (Isa. 50. 11.) *Behold all ye that kindle a fire, that compass your selves about with sparkes, walk in the light of your fire, and in the sparkes that ye have kind-*

led, this shall ye have of my hand, ye shall lie down in sorrow. In the foregoing verse he spake of those who though they feared the Lord, and obeyed the voice of his servants, yet walked in darkness and saw no light; and such he advisech to trust in the name of the Lord, and to stay upon their God; As if he had said, if you who now walk in darkness and see no light, desire to walk at last through this darkness in the light of God; then beware that ye doe not, as many, kindle a fire for your selves in creature-comforts and contentments, doe not compassse your selves about with these sparks, hoping to get warmth or light by them. You may try if you have such a mind to it, what the light of your own fire, and what your sparks can doe for you; but I assure you, there's no walking through darkness by your own light, make it as clear as you can, your lying down or end will be in sorrow, and that is but a cold and a dark lodging. There is no walking thorough any darkness, but by the light of God.

J O B, Chap. 29. Vers. 4, 5, 6.

*As I was in the dayes of my youth, when the secret of
God was upon my Tabernacle.*

*When the Almighty was yet with me, when my chil-
dren were about me.*

*When I washed my steps with butter, and the Rock
poured out Rivers of Oil.*

THis context continues *Jobs* wish ; and to make the sense
complete, we must have recourse to, or reassume the words
of the second verse ; *O that I were as in the months past, O that I
were &c.*

Vers. 4. *As I was in the dayes of my youth.*

There is much variety in the rendring of these words.

First, *M. Bronghton* renders, *as I was in my last yeares* ; That
is (as I suppose his meaning to be) *as I was in those yeares which
immediately preceeded these my sorrows* ; or, *O that I were in as
good a condition as these troubles found me in.*

Secondly, Others render thus ; *As I was in the dayes of my* In diebus hi-
winterings, or when I lay in my winter quarters. This translation bernorum meo-
is an allusion to Souldiers, who usually all the summer are drawn rum. Jun:
out into service, and lye abroad in the field, but in the winter Metaphora Ca-
(that being inconvenient for action) come home to their quar- sirensis de pro-
ters, where after long marches, and hard, yea hazardous duty, speritate Jobi
they rest in safety. And thus *Job* seemes to say ; *O that it were with* secure in domo
me as in those dayes when I lay like a Souldier in my winter quar- sua agentis qua-
ters, not drawn out to combat with afflictions and temptations similes in hi-
not at all engaged with these Armies of sorrow which have lately bernū. Merl.
charged me on every hand both in front and rear. But this is a lit-
tle too critical and curious, nor could *Job* well expresse the com-
fort of a flourishing State, by a Souldiers life, though in his winter
quarters, where though he hath all things necessary, provided by
his General, or next officer, yet that's no pleasant life, nor much
desireable condition.

Thirdly

In diebus op-
probrii mei.
Mont.

Thirdly, Some give it in these termes ; *As I was in the dayes of my reproach*; That is, in those dayes which have been cast upon me as my reproach; Or with which I have often been reproached. Satan reproached Job with his good or prosperous dayes, as it is in them he had played the hypocrite, and served God only because God filled his belly, and secured all his fulness to him. Such was his malicious sence, when he answered Gods question (Chap. 1. 8, 9.) *Hast thou considered my servant Job, &c ? with, Doth Job feare God for nought? Hast thou not made a hedge about him ? &c.* Jobs friends reproached him so often with suggestions of sinful carriages in those dayes of his prosperity, that he at last said (Chap. 19. 3.) *These ten times have ye reproached me.* So that Job having been so much and so often reproached with those dayes, might well call them, *the dayes of his reproach*; and when he witheth here, (according to this reading) *O that it were with me as in the dayes of my reproach!* his meaning is, O that I were in a good a state, both for soul and body, as I was in those dayes, with which you have so frequently and falsely reproached me.

We translate, *O that it were with me as in the dayes of my youth.*

In hiemo terra
non ostendit
germen, sed sua
veste nuda anni
opprobrium

The word which we render *youth*, doth properly signifie *reproach*, or that which brings any kind of disgrace upon a person. And thus the winter is expressed, because 'tis, as it were, the disgrace of the year; it uncloaths both fields and Forrests, it soyls that beauty which the Spring gave and the Summer maintained all things in, and strips them naked and bare. In the same sense, that the Spring is the glory, winter is the shame of the year. And as the cold of winter doth shame the fields, and blast their bravery, so the heat of youth is apt to thrust us upon the doing of such things as turn to our shame, and often bring not only reproofs, but reproaches upon us: youth is subject to many temptations and corruptions, 'tis hurried in the pursuit of divers lusts and pleasures: which, unless timely left, leave us under the clouds of disgrace. So the word is rendred (Job 22. 6.) For whereas we say, *My heart shall not reproach me*; others render it, *My heart shall not youth or bechild me.* that is, it shall not make me do things like a child or a youth, tending to my reproach. The Prophet (Jer. 31. 19.) represents Ephraim bemoaning himself thus, *surely after that I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded, because I did*
bear

Non expuera-
cet cor meum.
Bold.

bear the reproach of my youth. Reproach falleth so often indeed upon youth, that youth and reproach goe alwayes in word together, or are linked in one word; *O that I were as in the dayes of my youth.* We may take youth in a twofold sence.

First, As youth signifies a distinct state or age of man. The life of man is cast into many divisions, into childhood, youth, manhood, and old age. Which referring to the four seasons of the year; youth is the spring, the prime and glory of it.

Secondly, We may expound it not of the person but state of *Job*, And then, *In the dayes of my youth*, is, when I was in the flourish of riches, and greatness, and power, and honour. There is a youth in every mans state, and some mens estates grow old and decrepid before their persons do. *O that it were with me as in the dayes of my youth.* The general sence is the same with the former; yet from the form of expression

Observe,

Youth is a flourishing condition, but it is a passing condition.

Whether youth respect the person or the state of man, the youthfulness of both passeth away. The Graces of some believers are in a perpetual youth (*Isa. 40. 30, 31.*) *Even the youths* (that is, such as trust to, or boast in their own strength) *shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew their strength, they shall mount up with Eagles wings.* Now the Eagle reneweth her youth (*Psal. 103. 5.*) And as some believers have a perpetual youth in grace, so all believers shall have a perpetual youth in glory. But the youth of mans most flourishing estate in riches and honour, and the youth of his person, when 'tis most flourishing in strength and beauty, is ready to decline every day. There was somewhat of miracle in that of *Moses* (*Deut. 34. 7.*) *Who being an hundred and twenty years old when he died, his eye was not dim, nor his natural force abated.* Most men are sensible enough of the decays of their natural youth, and many of their civil, yet the Prophet by an elegant allusion complains that *Ephraim* was not (*Hos. 7. 9.*) *Strangers have devoured his strength, and beknoweth it not, yea gray hairs are here and there upon him (or sprinkled upon him) yet he knoweth not:* He doth not mean it of the gray haire upon his head, but upon his state or outward condition. He whose af-
faires

saies were strong and prosperous a while ago, even like a young man in his prime, have now the symtomes of old age appearing upon them, here a loss and there a loss, here a breach and there a breach, like gray haire, signifying weaknes and old age appearing upon them. Youth in every notion of it, respecting naturals or civills, is passing and fading.

Again, *O that I were as in the dayes of my youth.* I shewed before, that Job doth not only, nor so much desire the same state of outward prosperity which he formerly had, as the same frame of holiness that he formerly had in that state. *Jobs* spirit was much out of order and discomposed under his afflictions. And therefore he prayeth, *O that I were as spiritual, or as well settled in my spirit, as in the forepart of my natural life.*

Hence Note ;

To be holy in youth, is a great commendation of holiness.

Holiness is alwayes a beauty, yet most then, when we are most subject to folly. Many looking back to their youth, have no reason to say, *O that it were with us as in the dayes of our youth.* *Dayes of youth are usually dayes of sin and vanity.* There are but few who can reflect upon and review that part of their life, without much cause of blushing, yea of loathing. Yet in old age a temptation may come which puts a man more out of order and besides the rule, then he was in the most unruly and disorderly dayes of youth ; childhood and youth are vanity, and so may old age be too. How comely is it to see gravity and statuity in youth, to see youth spotless and unblameable, not only taking example by those who are good, but being an example. As Paul exhorts Timothy (1 Tim. 4.12.) *Let no man despise thy youth,* (he speaks not so much to others as to Timothy, *O Timothy,* see thou walk so exactly that no man have occasion to despise thy youth, let not thy youth lay thee open to contempt, but) *be thou an ensample of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* Hold forth these graces in thy youth, and no man will despise thy youth, but an enemy to all grace ; live so undistemper'd in youth, that when any little distemper is upon thee in old age, thou mayest have cause to wish with Job, *O that it were with me as in the dayes of my youth.*

When

When the secret of God was upon my Tabernacle.

With Gods favour upon my Tent, saith Mr Broughton. *When God was secretly in my Tabernacle* (saith the Vulgar translation) *When there was* (as it were) *a league between God and my Tabernacle,* saith a third. *When God kept me company and associated himself with me in my Tabernacle,* saith a fourth. The word signifieth an assembly or meeting of choice persons (Psal. 111. 1.) *I will praise the Lord with my whole heart in the Assembly of the upright, or, in the secret of the upright.* The upright are secret ones, and the secret of God is with them. Our translation gives this sense sully; *When the secret of God was upon my Tabernacle;* as if he had said, *O that it were with me as when God gave me secret counsel, or opened his heart to me upon all occasions.*

Quando secreto
deus erat in
Tabernacu- g:
lo meo. Vulg
סוד אליו
Quando deo
familiaris e-
ram, & in do-
mo mea tan-
quam in sodali-
tio ipsius, ver-
fabatur. Lavat-

There is a twofold secret of God. First, the secret of his word; secondly, the secret of his works, or the secret of his counsel, and the secret of his providence. Both these were upon the Tabernacle or tent of Job. There was the secret of the word, or of the revealed will of God. We may have the word which contains the will of God, yet not know the secret of God in it. The word of God is the Covenant of God, and the Covenant is called a mystery, that is, a secret. This secret of God was upon Jobs Tabernacle, that is, God made known his mind to him, and shewed him, as what himself would doe for him in mercy, so what Job ought to doe for him in duty.

Again (which I rather conceive to be Jobs meaning) the secret of divine providence was upon his Tabernacle; first, to prevent evil from anoyting him; secondly, to preserve the good which he enjoyed; thirdly, to bless his labours, and to make what he took in hand thrive and prosper. Thus (saith he) it was with me, and O that it might be so again. This intimacy and sweet fellowship with God, Job recounts with thankfullness, and begs the renewing of it as his happiness; he doth not wish to be happier then when the secret of God was with him.

Hence Observe;

First, Saints are acquainted with the secrets of God.

(Psal. 25. 14.) *The secret of the Lord is with them that fear him, &c.* Saints are (as I may say) *The Lords Secretaries, They*
M m m are

are of his Privie Counsel, he sheweth them all that is needful and good for them to know. *What he hideth from the wise and prudent he revealeth to his babes* (Math. 11. 25.) The wise men of the world cannot understand the secrets of the Spirit, but spiritual babes do. In the new birth God puts his law into the mind (that is, he gives his people a right understanding of it) and he writes it in their heart, (Heb. 8. 10.) that is, he gives them a sutableness to it, both in their wills to chuse it, and in their affections to love and to embrace it. *Regeneration is a secret work, and the regenerate are admitted into the secrets of the word of God. The servant knoweth not what his Lord doth, but* (saith Christ, Job. 15. 15.) *I have called you friends: for all things that I have heard of my Father, I have made known unto you.* Christ came out of the bosome of the Father, and he opens the Fathers bosome to all his children.

Secondly, Observe;

A secret unseen blessing from God makes the house and estate of a Godly man prosperous.

As a secret curse goes out from God upon the wicked mans house or Tabernacle, which blasts his fairest fruit, and makes all to wither. Some are unthriving, and find all going to nought, they know not how nor which way, surely by no way of their own intending (Haggai 1. 6.) *Ye have sown much and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye cloath you, but there is none warme: and he that earneth wages, earneth wages to put it into a bag with holes.* Nothing comes of it, there is no tack in your state, or any thing you have, it melts as butter before the Sun. And what caused all this? a secret curse (v. 9.) *And when ye brought it home, I did blow upon it:* That is, I made all your labours and endeavours fruitless. Now I say, as a secret curse upon a wicked or sinful mans Tabernacle consumes and waists all (no man knowing how) So by a secret blessing upon the tabernacle of the righteous, all their undertakings thrive, they scarce know how or which way, surely by no way of their own projecting or devising; so that while their prosperity is visible to all, and envied by many, the way of it is almost utterly unknown to themselves, and they even wonder to see how wealth comes in. This is the secret of God upon the Tabernacle of the
right-

righteous. A little that we have, by the secret influence of a blessing from above, is better then abundance without it : and a little that we doe, by the secret influence of a blessing upon it, will bring in abundance : so that a Godly man saith sometimes in regard of his temporal increase, as it is prophesied, the Church shall in regard of her spiritual (Isa. 49. 20, 21.) *The place is too strait for me, give place to me that I may dwell ; and he is ready to say admiringly, as it follows there, who hath begotten me these ? or who hath begotten me all this ?*

Thirdly, Observe ;

Secret communion and converse with God is very desireable to a gracious soul, and the sweetest privilege of this present life.

O that it were with me as in the days of my youth, when the secret of God was upon my Tabernacle. That is, when God and I were often in secret converse, and even walked together as familiar friends. What David said of his false friend, who at last shewed himself an open enemy (Psal. 55. 14.) A godly man can say of his real and cordial friendship with God, *We took sweet counsel together, and walked (both) unto the house of God (and in my own house, God owning me there) in company.* God visited me, and I rejoiced in his visits. The Septuagint render the text so out of the Hebrew ; *When God made his visitation of my house or family.* God visits some in wrath, or in fatherly displeasure at the best, to chasten them for their uneven and disorderly walkings, to reprove and check them for what they have done amiss ; he visits others in love or in a friendly pleasure, to encourage them in their holy and upright walkings, to approve and commend them for what they have done well. I know not whether they are more highly honoured, or more sweetly refreshed, who are thus visited. A gracious soul hath many Soliloquies about God ; he hath also many Colloquies, conferences or discourses with God. He tells God his mind in prayer and meditation, and God tells him what his mind is, by the Spirit in his word, and all other Gospel dispensations. He speaks to God, and he is harkning what the Lord God will speak (Psal. 8. 5.) And what he speaks is well worth the hearkning after, for (as it follows there) *He will speak peace to his people, and to his Saints.* It is said of Isaac, that, *he went out into the fields to meditate at eventide* (Gen. 24. 63.) God and he kept

ὅτε ὁ θεὸς ἐπισκεπτοῦσθαι αὐτὸν ἐποίησε τῷ οἴκῳ αὐτοῦ.] Sept.

secret correspondence or intelligence one with another. And indeed, then doth God communicate himself most to us when we retire most from the world, from worldly delights, and from worldly cares, from our businesses and affairs, that we may be private with him. (*Hos. 2. 14.*) *Behold I will allure her and bring her into the wilderness, and speak comfortably to her,* or I will speak to her heart. When I have brought her out of the huddle of the world into the Wilderness, (which some understand to be a troublesome condition, others only a solitary condition) then I will speak kindly to her. God brings many gracious souls into the Wilderness of a troublesome condition, and he loves to allure all into the Wilderness of a solitary condition, that he may then and there speak comfortably to them. They who live in a populous City, may live as in a Wilderness, private and alone with God: And when God hath got us thus alone, then he speaks to our hearts, and pow'reth his heart into ours. It is the promise of Christ (*John 14. 23.*) *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* Thus we have, as a description of the prosperity of Job in the increase of outward things, through the secret of God upon his Tabernacle, (as we render the text) So likewise a description of his piety and increase in spiritual things, through that sweet intimacy, and secret converse which he had with God in his Tabernacle, or constant course of his life, as others render it. Both ways he was a godly man, though in the last most. 'Tis a great blessing to have the secret of God upon our Tabernacle, but 'tis a greater to keep close to God by secret communion in our Tabernacle. This latter differs but a little more from heavenly happiness than this, that we are in a Tabernacle. Job still proceeds in the History of Gods ancient kindnesses to him: He cannot get his thoughts off from the pleasant remembrance of those times.

Vers. 5. *When the Almighty was yet with me, when my children were about me.*

In the former verse, Job spake of God by his Title or Name *Eloah*, or, *The strong God*, in this by his Name *Saddai*, the *Almighty*, or *God all-sufficient*, The bountiful distributor and giver out of all things. *It was the Almighty who was with him* in the time of his prosperity, and made him prosperous.

But

But was not the Lord with him in his afflicted condition? or is he not always with all men? was the Lord quite departed from Job? or are any out of his presence? how then saith he, *when he was yet with me?*

I answer, God is said to be with us or absent from us, as he is pleased to give out himself to us, or withdraw from us in his providences and dispensations. When God acts graciously towards us, then is he said to be with us; and when he leaves us in the hand of any trouble, then he is said to be far from us. (*Psal. 10. 1.*) *Why standest thou afar off, O Lord? Why hidest thou thyself in time of trouble?* God is alwayes near to his people, and usually then nearest in his care for and watchfulness over them, when they are in trouble; yet then they are apt to think he is afar off from them, and then they cry out as men forsaken, *Why standest thou afar off O Lord?* Thus the Scripture speaks according to our sense, or as the flesh apprehends, which, when we smart under any trouble, is ready to conclude, God is not with us.

There is not any form of words (that I remember) in the whole book of God which is made use of with so much variety as this, *the Lords being with us.*

First, 'Tis used by way of promise, and 'tis indeed the sum of all the promises. If God should bid us ask what we would have at once, or wrap up all our desires in one word, what could we ask so comprehensive as this, Lord give us thy promise to be with us. Thus the Lord expressed all that good which he intended to do by the hand of Joshua for the conduct of his people into Canaan (*Josh. 1. 5.*) *I here shall not any man be able to stand before thee all the dayes of thy life; as I was with Moses, so will I be with thee; I will not fail thee nor forsake thee.* God assures Joshua against all opposition, by giving him assurance of his presence. And thus the Apostle reasons for the comfort of all beleivers (*Rom. 8. 31.*) *If God be with us, who can be against us?* Many (possibly, yea certainly) will be against us to oppose us, but none can be against us, to prevail over us.

Secondly, Godly men speak thus in a way of faith (*Psal. 46. 11.*) *The Lord of hosts is with us, the God of Jacob is our refuge.* Their faith was positive and peremptory in the thing; they do not say, we have some g'mnering hopes that the Lord will be with us; but they conclude upon it, *The Lord is with us,* to uphold
and

and maintain both our spirits and our cause. Thus spake Caleb and Joshua to quiet the murmurings of the people (*Numb. 14.9.*) *Only rebell not ye against the Lord, neither fear ye the people of the land, for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not.* The men that accompanied Caleb and Joshua in the search of the Land, gave a very discouraging report of it (*Numb. 13.32.*) *The land through which we have gone to search it, is a land that eateth up the inhabitants thereof.* Not so (replied Caleb) you are quite mistaken; we shall quickly eat up that land, *They are bread for us; their high walls cannot defend them, for God who is the defence of a land, hath withdrawn his presence from them, and is with us.*

Thirdly, It is used by way of request and petition, by that holy man Jacob (*Gen. 28.20.*) *If God will be with me, and will keep me in the way that I goe, &c.* As if he had said, Lord, I desire no more of thee but that thou wilt be with me; thy presence will be my protection from evil, and that will also procure me all good.

Fourthly, 'Tis used by way of good wish to or prayer for others (*Ruth. 2.4.*) *And behold Boaz came from Bethlehem, and said unto the reapers, the Lord be with you.* The same is used by us in common speech, but with two common and unserious a spirit by the most, when we take leave of friends, *God be with you.*

Fifthly, It is used by way of prophesie (*Gen. 40.23.*) *And Israel said unto Joseph, behold I dye, but God shall be with you, and bring you again unto the Land of your fathers.* I am going the way of all flesh, but God will abide with you, and because he will, I know you shall not alwayes abide here, but return to your own land.

Sixthly, We find it used by way of History (*Gen. 39.21.*) *But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.* Lay all these formes of speaking together, and it appears that the best thing which God can promise, is to be with us; the best thing which man can pray for, or believe he shall receive at the hand of God, is that he would be with him; the best thing that can be foretold of or wish for another, is that God will be or would be with him; and the best report that can be made of any mans prosperity is this, the Lord hath been with him or was with him.

Further,

Further, we may consider the Lords being with us two wayes.

First, More generally.

Secondly, More specially.

More generally ; the Lord is with all men, but not with all men alike ; first the Lord is with all men by a common providence and preience, to support and preserve them ; man could neither live nor move, unless the Lord were with him. Secondly, The Lord is with all men to provide for them ; *He causeth his Sun to shine upon the good and the bad, and his rain to fall on the just and on the unjust.* The whole world is his family, and he feeds them every day. Thirdly, The Lord is with all men, to observe what they doe. *He looketh from heaven, saith David (Psal. 33. 13, 14.) He beholdeth all the sons of men, from the place of his habitation he looketh upon all the inhabitants of the earth.* He looketh upon their persons, and he looketh upon their actions ; He seeth who they are, and how they are employed. Fourthly, the Lord is with all men, to order and over-rule them in their doings, to move or stop them in all their ways ; whether would the hearts of men carry them, and what would their hands doe, if God were not with them to restrain them ? wicked men would be boundless in their workings and uneven walkings, if God did not check and bridle them : did not he say to the pride, wrath, and rage of men (as he doth to the proud and raging waves of the Sea) hitherto shall ye come and no further, who knows how far they would go, or where they would sit down ? In all these senses God is with all men, even with the worst of men. And they are sometimes so sensible of the Lords being with them, that they are burdened with it, and would fain be rid of him, as was shewed (Chap. 21. 14.) *they say to the Almighty, depart from us.* Math. 5. 45.

But when Job saith, there was a time when *The Almighty was with me*, we are not to understand it of his favourable and special presence. God is with his people in a peculiar distinguishing way ; he is so with them, that he is also for them. The Apostle gives us the ground of this distinction (1 Tim. 4. 10.) *We trust in the living God, who is the Saviour of all men, especially of those that believe.* As there is a special salvation, so there is a special presence of God, which is the sole privilege of the Saints, and in which they only can call him *Immanuel, God with us. I will be to them*

them a God, and they shall be to me a people, is the great Charter or new Covenant, by which beleivers receive and hold all their mercies (Heb. 18. 10.) Now, as God is the God of his people, in such a manner, as he is not the God of the rest of the world, so he is with his people in such a manner, as he is not with the rest of the world; For

First, The Lord is with his people to assist them in doing good; *I will be with thy mouth* (saith the Lord to Moses, Exod. 4. 12.) *and teach thee what thou shalt say.* He is also with the ear of his people, and teacheth them how to hear; he is also with the heart of his people, and teacheth them how to pray; he is with their hand, and teacheth them, as how to work in peace, so how to fight in war, (Psal. 144. 1.) *Ye can doe nothing* (saith Christ, John 15. 4.) *without me.* And while he saith so, he assures them that he will be with them in the doing of all things, which he calleth them unto. Secondly, as God is with his people to assist them in doing good, so in opposing and resisting evil, I mean, both that sinfull evill, which themselves are tempted to doe, whether by Satan, or by the world, or by their own hearts; as also in opposing that evil which is done, or attempted to be done by others. Thirdly, God is with his people to assist them in bearing or suffering evil, both that which his own fatherly hand, and that which the malice of the world layeth upon them, (Gen. 39. 20, 21. Isa. 43. 2.) *When thou passest thorow the waters, I will be with thee.* Yea, then he is with them, not only to strenghten them in bearing (Isa. 41. 10.) but to bear a part with them (Isa. 63. 9.) and in due season to deliver them, (2 Tim. 4. 16, 17.)

Secondly, the Lord is with his people, not only to assist them, but to direct and lead them. What he did visibly or by a visible token to the people of Israel, the same he doth invisibly or by an invisible light to his people continually (Exod. 13. 21, 22.) *The Lord goes before them by day in a pillar of a cloud to lead them the way, and in the night by a pillar of fire to give them light, so goe by day and by night: he takes not away the pillar of the cloud by day, nor the pillar of fire by night from before his people.* They who are led both by day and by night, are never without a leader. If the old Church had pillars to point their way, much more hath the new. Moses in his last Sermon and Song, gives an elegant description of this conducting presence of God with Israel (Deut. 32. 10.)

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He found him in the desert, and in the vast howling Wilderness, he led him about, he instructed him. God found Israel in the Wilderness, not by chance, but by resolved and gracious choice, he manifested himself a leader, there, where was most need of leading; we are always led of God, but then chiefly and most discernably when we are in a Wilderness condition. As he causeth the wicked to wander in a Wilderness where there is no way (*Job 12. 24.*) so he sheweth his people a way in the Wilderness.

Thirdly, The Lord is with them to prosper and to give them success in all their undertakings, that are according to his will. Thus 'tis said concerning Joseph (*Gen. 39. 23.*) *The Lord was with him, and that which he did, the Lord made it to prosper. God puts work in our hands, but keeps the success in his own; and we may do much, but to little purpose, unless the Lord be with us in what we do. The reason why they who pray much, do most, is because God is most with those who pray most; while God is with us helping us to pray, he is also with us to give us an answer of success in the things we pray for. Here's the happiness of the Saints, in this life the Lord is ever with them, and in the next life they shall ever be with the Lord (1 Thes. 4. 17.) To be with the Lord but a moment is a heaven upon earth, and to be with the Lord for ever, is the Heaven of Heaven. And as it will be the height of glory hereafter to be ever with the Lord, so 'tis now the height of duty to be with the Lord, in our actions obeying him, in our affections loving, and in all our designs aiming at the lifting up of his name and glory.*

But some who are pressed either with personal, or publick troubles may say as Gideon, when the Angel saluted him in the language of *Job* (*Judg. 6. 12, 13.*) *The Lord is with thee, thou mighty man of valour; Oh my Lord, if the Lord be with us, why then is all this befallen us? Why am I so weak, saith one, both in doing good, and opposing evil, if the Lord be with his people to assist them? why am I so much misled and carried out of the way, saith another, why am I so much in the dark, what to do, if the Lord be with his people to lead and to instruct them? why am I so unsuccessful in all I take in hand, or go about, saith a third, if the Lord be with his people to prosper them? why are we, say others, so clouded and covered with sorrows, if the Lord be with his people to comfort them? why are our hearts so hard, so strained, so*

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dead,

dead, if God be with his people to soften, to enlarge and quicken them?

I answer; First, These queryings savour more of flesh then spirit, more of unbelief, then of faith; were we more in believing, we should be less in questioning and complaining. They who have faith do not alwayes speak, no nor act according to it. The flesh will speak sometimes without the Spirit, even in those who have the Spirit. Nor may it seem strange that the flesh speaks sometimes alone in those who have the Spirit, seeing Satan himself speaks sometimes alone in those who have the Spirit, or they speak so like Satan that they are called so (*Math. 16. 22, 23.*) And therefore when *Gideon* had made that query; 'tis said (*v. 14.*) *The Lord looked on him,* (we may conceive) chidingly and rebukingly, though efficaciously (as Christ did upon *Peter*, *Luk. 22. 61.*) And said, *go in this thy might*; that is, the might which I have now given thee, by my promise to be with thee.

Secondly, I answer; it is the Lords will it should be thus with thee while he is with thee. What if the Lord answer, I am with thee, and yet 'tis my pleasure to leave thee in weakness, and darkness, and wants, &c. Is not the Lords will reason enough for any man, and ought it not to be the most satisfying reason? for though in man will and reason are often opposed, yet never in God. His will is the highest reason, the perfection of reason, though we perceive it not. And it were the most irrational thing in the world, as well as the most impossible, that things should go otherwise in the world then God would have them. But though the prerogative will of God be enough to stop every mouth, and to make all flesh silent before God, yet I answer.

Thirdly, The reason why God who is alwayes with his people doth yet let them lye under great troubles both inward and outward, is sometimes to correct and chasten them for their neglects and undervaluings of his former presence with, and appearances for them. For this cause he is as a man astonished, as a mighty man that cannot save, though he be in the midst of them, as the Prophet spake (*Jer. 14. 9.*) We often depart from the living God through that evil heart of unbelief that is in us (*Heb. 3. 12.*) No wonder then if God be as one departed from us. We often leave God by our uneven walkings and sinnings against him; no wonder then if God be now and then as one that hath left us. We are ready

dy to ſay, if God be with us, why is it thus? or why hath this and that and cother croſſes befallen us? but may not the Lord ſay, ſeeing I have promiſed to be with you, and have ſo often ſtood by you, why is it thus and thus with you? why have you thus requited my preſence with you, and the puttings forth of my power for you? are your paſſions and your pride, and your earthlineſs, and your envie, and your carnality, due returns for my being with you ſo long, and my ſtanding by you ſo often?

I anſwer, Fourthly, As hypocrites ſeem to be with the Lord when they are not; yea when they are far from, they ſeem to cleave unto him and hang about him; ſo the Lord is with the ſincere when he ſeems to be far from them, yea to have laid them quite aſide, and to have caſt them off. And as the Lord is indeed departed from many who perceive it not, ſo he is with many who perceive it not.

Fifthly, God hath promiſed to be with his people, eſpecially when they are in trouble, and therefore they have no reaſon to make their troubles an occaſion of queſtioning his preſence with them, much leſſe an argument that he is withdrawn from them; yea, he often ſuffers evil to befall them, that he may have a clearer opportunity to ſhew how much he is with them. For the Lords being with us, is as much and as gloriouſly ſeen in upholding his people under tryals and temptations, as it is, either firſt in preventing them, or ſecondly, in delivering us out of them. How glorious is the work of God upon the heart, when we can live by faith, when ſenſe hath nothing to live upon! when we can live upon the word and promiſe of God, even then, when his works and providences ſpeak nothing but death to us!

Laſtly, I anſwer, though the Lord hath promiſed, to be ſo with his people, that evil ſhall not hurt them, nor prevail over them; yet he never promiſed to be ſo with them, that troubles ſhould not aſſault and vex them. Job knew the Lord was with him in the former ſenſe, while his ſad experience taught him, that he was not with him in the latter. And therefore he wiſhes, O that it were with me as in the dayes when the Almighty was ſo with me, that he ſuffered no trouble to aſſault me. Job when it was worſt him could ſay, he would truſt God though it ſhould be worſe with him (Chap. 13. 15.) *Though he ſlay me I will truſt in him, he alſo is my ſalvation.* But 'tis impoſſible for any one to ſay this in faith

and truth, who thinks God hath totally left him. Upon which ground we may confidently conclude that *Job* meant only that God was not every way and in every degree so near unto him as formerly, when he said, *O that it were with me as I was in the days of my youth, when the Almighty was yet with me.*

When my children were about me.

נערי
Pili aut famu-
li mei. Puer
pro servo, sic
nunc greco
deus.

The Hebrew word here rendered *children*, signifies also *young men*, or *servants*. And hence some translate, *When my servants were about me.* We, *When my children were about me.* The words are the description of a family-blessing, whether we render children or servants. And the same word signifieth both, implying that children ought to be serviceable and obedient to their Parents, and that faithful servants should be dear and acceptable to their Masters, even as so many children. When children obey their Parents like servants, and servants love their Masters like children, as if their Masters were their Fathers, then things goe right in a family.

So then the meaning of the text is extendible to either relation, to children or to servants, or indifferently to both. We translate well, though restrainedly to one relation, *When my children were about me.*

Those words *about me*, may note two things; first, their presence with him. Time was when *Job's* children filled his house and his eye, which way soever he turned; time was when they were not scattered nor divided from him by death, then they were when he spake these words. 'Tis a mercy when they who are near to us in nature, are not separated from us by providence; when all are about us, who are of us.

Secondly, those words *about me*, may note the readiness of his children to attend and serve him. Good children, like servants are about their parents, waiting for their orders and directions what they would have them do. The very posture, of being *about*, refers to duty. How comely is it for children to stand about their parents as so many servants about their Masters, to hearken to their counsel, or receive their commands? children or servants are not about Parents or Masters for society or company as friends are, much less for complement, as flatterers are, but for use and help. *As Arrows in the hand of a mighty man, so are children*

children of the youth: happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the Gate (Psal. 127. 5.) As if he had said, their children will be ready both to plead and act for them, if occasion be, they will not see their Parents wronged either in person, state, or credit, to the best of their power. Parents are as the Center, children are as a circumference drawn about them; or they are as so many lines meeting in them. This was a further addition of Jobs happiness, his children were about him.

Hence Note;

'Tis one of the greatest outward blessings to have a family full of dutiful children.

To have many children is the next blessing to much grace; to have many children about us, is better then to have much wealth about us. To have store of these Olive plants (as the Psalmist calls them) round about our Table, is better then to have store of oyl and wine upon our table. We know the worth of dead, or rather liveless treasures, but who knows the worth of living treasures? Every man who hath children, hath not a blessing in them, yet children are a blessing, and some have many blessings in one child. Children are chiefly a blessing to the children of God. Lo (saith David, Psal. 127. 3.) Children are an heritage of the Lord, and the fruit of the womb is his reward. But are not houses and lands, Gold and Silver, an heritage of the Lord also, that is, an heritage bestowed by the Lord upon his people? doubtless they are, for the earth is his, and the fullness of it, and he gives it to the children of men. But though all things are of God, yet all things are not alike of him; children are more of God, then houses and lands. And so the Scripture speaks of a wife (Pro. 19. 14.) House and riches are the inheritance of fathers, and a prudent wife is of the Lord. As if he had said, a prudent wife is a more special and immediate gift of God then houses and lands; yea, the care and favour of God in providing a prudent wife is so great, that in comparison thereof the Lord seems to put off the whole care of providing houses and lands to parents themselves, or did look upon them as scarce worthy his looking after. Wife and children are the best visible heritage which God bestows upon his people in this world. Abraham was rich, and he had received a good wife from God,

but

but she was barren, and therefore, even after God had said to him (Gen. 15. 1.) *Fear not Abraham, I am thy shield and thy exceeding great reward.* Abraham seems to reply somewhat passionately, in the next verse (v. 2.) *And Abraham said, Lord God, what wilt thou give me, seeing I go childless?* There is no question but Abraham was infinitely pleased with Gods promise to be his Shield and his exceeding great reward. And indeed what is it to be childless, when we are not Godless? what is it to be without children, when we are not without God in the world? but Abraham spake thus to shew that he preferred a child above all worldly blessings. As if had said, what are all these riches, if I go childless? what are all these servants, if I go childless? yea, what is my life to me, is not half the mercy of that relation taken away, if I go childless? I know *Abrahams* fear was not only this, lest he should have no children, but lest the promise of the blessed and blessed-making seed should faile and not be accomplished in him, according to what God had said, (Gen. 12. 3.) *And in thee shall all families of the earth be blessed;* yet the want of a son in his own family was grievous to him, as appears by that (Gen. 15. 3.) *Behold, to me thou hast given no seed: and Lo one born in my house is mine heir.* And therefore the Lord renews the promise, not only of a child, but of innumerable children to him (v. 5.) *And he brought him abroad and said, Look now toward Heaven, and tell the Starrs if thou be able to number them, and he said unto him, so shall thy seed be.* When the Lord said, *I will fan them with a fan in the Gates of the Land* (Jer. 15. 7.) His purpose was not to fan out the chaff or the rubbish as commonly we doe, but to fan out the best of the Corn, or their very Jewels, which in the next words of the same verse is thus expressed; *I will bereave them of children;* we put in the Margin, *whatsoever is dear.* The Original is but one word, (I will bereave, or I have bereaved) and because children are most dear and precious to their parents, therefore we say, I will bereave them of children or of whatsoever is dear. How dear children are appears in the sorrow of parents for them (Jer. 31. 15.) *Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not;* that is, because she was bereaved of them by death. *Babylons* vain confidence was in her children, (Isa. 47. 8, 9.) *Hear thou this thou that art*
given

given to pleasures, that dwelleſt careleſſly, that ſayeſt in thine heart, I am, and none elſe beſides me; I ſhall not ſit as a widow, neither ſhall I know the loſſe of children: But theſe two things ſhall come upon thee in a moment, in one day, the loſſe of children and widowhood. The laſt and worſt plague upon Egypt was the death of the firſt born, this made the great cry (Exod. 12. 29, 30.) The great ſorrow of the Jews in their converſion is thus ſet forth (Zech. 12. 10.) They ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born.

Verſ. 6. *When I waſhed my ſteps with butter, and the Rock poured me out rivers of oyl.*

This verſe is an hyperbolical deſcription of the affluence and abundance of *Jobs* former flourishing eſtate.

I waſhed my ſteps with butter.

Some expound theſe words as an alluſion to banquets in old time, at which they uſed anointings, and in hot Countries to waſh and anoint their feet. But we never read of anointing with butter, nor can that be a commodious interpretation here. Butter is properly a part of our food; and though butter is often uſed in medicinal anointings, yet not at all in meer convivial or pleaſurable anointings. And therefore, I conceive, this form of ſpeech ſignifies no more then hath been intimated, that *Job* was a man flowing, even over-flowing with an increaſe of the bleſſings and good things of this life. *Job* was rich in Cattel, (and in them the riches of thoſe times did chiefly conſiſt) he had ſuch ſtore of butter that he could waſh his ſteps with it. The ſteps of God (as the Pſalmiſt ſpeaketh) dropt him ſo much fatneſs, that his ſteps dropt it too. He had ſuch plenty of oyl, as if the Rocks had poured it out to him. Here are two great and rich commodities, and both in great quantities. Butter is the moſt precious increaſe of Cattle; milk yields cream, that's the beſt of the milk; and cream yields butter, that's the beſt of cream. The Olive-tree is numbred among the beſt of trees; and oyl is the beſt, the fatneſs of the Olive-tree. In language like this, dying *Jacob* bleſſed the kingly Tribe of *Judah* (which though ſome departing from the plain import of the words, expound them Allegotically, as a prophetic of the power of Chriſt, binding both Jews and Gentiles by the power

In hac ſententia indicatur priſtina unguendi potes in convivio coſuetudo.
Pined.

power of his Grace and Spirit to the Church, *The Vine*, and to himself the *choice Vine*; yet doubtless, the proper reading is intended to hold forth the outward blessing of that Royal Tribe, (*Gen. 49. 11.*) *Binding his foal unto the Vine, and his Asses Colts unto the choice vine: he washed his garments in wine, and his cloaths in blood of grapes.* That is, he shall have so much wine that he may spare it for common use, even for the washing of his cloaths. He shall have wine (which by a synecdoche is put for all good things) as plentiful as water. Also *Canaan* is described (*Exod. 23. 15.*) *A land flowing with milk and honey*; as if the very springs and rivers did run milk and honey, or as if these did flow like a river. So (*Deut. 32. 13.*) *He made him ride on the high places of the earth, that he might eat the increase of the field*; and he made him suck honey out of the Rock, and oyl out of the flinty Rock, butter of Kine, and milk of Sheep, with fat of Lambs and Rams of the breed of Bashan, &c. (*Deut. 33. 24.*) *And of Asher he said; let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oyl*; That is, let him have store of oyl. In the 10th of *Job* (v. 11.) we read such hyperbolies; *He shall not see the Rivers, the floods, the brooks of honey and butter.* As the abundance of spiritual and evangelical blessings, are shadowed (*Joel 3. 18.*) *by the Mountains dropping down new wine, and the hills flowing with milk*; so by a like strain of Rhetorick all sorts of temporal abundance are signified. *Job* knew the time when he washed his steps with butter: Not that he used butter for that purpose, he was neither so proud nor so prodigal, to do so, or was the thing in itself convenient to be done; but the meaning is, he had such plenty of butter, that if he had been minded, he might have done it.

And the Rock poured me out Rivers of oyl, or fat.

The same word signifieth both, because oyl is the fat of vegetative, as fat is the oyl of sensitive creatures. *Jobs* Olive-grounds yielded him a fountain of oyl; he had not only oyl in a cask, not only vessels or pipes, but *Rivers of oyl*.

The Rock poured me out Rivers of oyl.

Solens Olive
optimi oleum
habent, et in lo-

Some conceive him speaking thus, because the place where Olive-trees use to grow is stony, such as *Arabia Petraea*, and there it is

is ſuppoſed *Job* dwelt; as if he had ſaid, the Olive-trees that grew among the Rocks yeilded me ſuch ſtreams of oil, that the Rock it ſelf might be thought to have generated a Fountain of it. The words may be rendred to that ſenſe; *There was with me a Rock melted into Rivers of Oyl.* As we read (*Pſal.* 81. 16.) *Of Honey out of the Rock,* Becauſe ſwarms of Bees did many times hive themſelves in a Rock. So here we have *Oyl out of the Rock,* becauſe Olive-trees did grow among the Rocks.

*in lapideis &
arenariis effe.
Aquin.*

Hence note;

Plenty, the greateſt plenty of outward good things, falls ſometimes to the lot of good men.

Job had enough and to ſpare. A good man may have abundance, but he doth not deſire it, or ſet his heart upon it, he doth not abuſe it, and grow wanton, or proud with it. It is ſinful to ſet our hearts upon, or abuſe the leaſt portion of the creature, (they who have but a little may ſoon become guilty of abuſing it, and of ſetting their hearts upon it) but to have and hold for good uſes the largeſt portion of the creature, even Rivers of Wine and Oyl is not ſinful. While we make not worldly things a ſewel for the fleſh to fulfil the luſts of it, we may poſſeſs not only ſo much of them as will barely ſerve the neceſſity of our fleſh (as fleſh is put for the outward man) but the regular and moderate contentments of it. *Paul* ſaid (*Phil.* 4. 12.) *I know both how to be abaſed, and I know how to abound.* It is a great peice of ſpiritual wiſdom to know how to want, and a greater to know how to abound. 'Tis harder to uſe abundance well, then to be well in want; and the reaſon is, becauſe abundance puts, as it were, a ſtaff into the hand of every luſt. Rivers of Oyl do but Oyl the wheels of our corruption, and cauſe us to move faſter in forbidden paths. Fulneſs offers an opportunity to every luſt to act its part in: It offers much to pride and malice to act their parts; It offers much to intemperance and luxury to act their parts. Want ſtops the ſupplies of luſt, and puts out the fire by drawing away the ſewel of it. They have attained true learning, who have learned to abound, and yet to be temperate; to abound, and yet to be ſober; to abound, and yet to be meeke and ready to forgive thoſe that have wronged them; to abound, and yet to be humble;

O o o

ble;

ble. *There is a great strength of grace seen, in the due ordering of the things of Nature.* It is the abuse of the creature, not the having of it, that is evil. If we use it well, all's well: If we use it ill, the more we have of it, the worse it is.

Thus *Job* hath shewed us, what he once was in wealth, riches and plenty; he will tell us next what he once was in honour, power, and Authority; he was not only a rich man, but a Ruler; not only full of wealth, but full of honour, as will appear in the process of this Narrative concerning his former condition.

J O B, Chap. 29. Vers. 7, 8.

*When I went out to the Gate thorow the City, when I
prepared my seat in the street,*

*The young men saw me and hid themselves, the aged
arose and stood up.*

IN these two verses, and those which follow to the 18th verse, Job sets forth how it had been with him in his publick capacity as a Magistrate, having before shewed how it had been with him in his private capacity as a man and Master of a family. And in this discourse he tells us first, that he was a man of Power; secondly, that he had much respect with all sorts of men when he was in Power. Thirdly, He gives the true cause of it, The Justice and righteousness of his proceedings in the managment of that Power which he received and was committed to him. From all we may conclude that Job was a man composed of outward happiness, and compassed about with worldly blessings on every side. He was happy as a Father of a family, and he was happy as a father of his Country: And what can be added or desired beyond this to make up an outward happiness?

Vers. 7. *When I went out to the gate thorow the City.*

Job still pursueth his wish at the second verse; *O that I were as in the months past, as in the dayes when God preserved me, when his Candle shined upon mine head, &c.* And O that it were with me now, as it was when I moved in that publick and highest sphere of Magistracy, *when I went out to the gate thorow the City.*

When I went out.

That is, when I went out of mine own house. A Magistrate, or Prince, who is faithful to his trust, goeth out morning by morning like the Sun (*Psalm. 19. 5.*) *Which as a Bridegroom comes out of his Chamber, and rejoiceth as a strong man to run his race: his going forth is from the end of the heaven, and his Circuit to the ends of it.* Job went out of his house in the morning as the Sun to run his race, the race of justice and righteousness. An unjust and op-

pressing Magistrate goeth out of his house like some Monster whom men abhor; his rising is like that, of some malignant Starr, which drops barrenness and diseases upon the earth, or provokes storms and tempests in the air; but a just and righteous Magistrate riseth, in his capacity, as Jesus Christ the Sun of righteousness doth in his, with healing in his wings, with light and warmth, with beauty and brightness in his face, so that the people under his government, goe forth and grow up (as to all things which they may duly expect from him) as the calves of the stall.

When I went out (saith he) That form of speech is used in Scripture as a Periphrasis of diligence. All the business of mans life is described by going out, and coming in. *Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out,* that is, thou shalt be blessed in all thy undertakings (*Deut. 26. 6.*) *When Moses was about* (by Gods appointment) to lay down his leading staff and dye, he speaks thus of himself to the people of Israel (*Deut. 31. 2.*) *I am an hundred and twenty yeares old this day, I can no more goe out, nor come in,* (and though notwithstanding this great age he might have done it, for 'tis said (*Deut. 34. 7.*) *Moses was an hundred and twenty yeares old when he dyed: his eye was not dim, nor his natural force abated;* therefore he suggests (a further and fuller reason why he could not) *also the Lord hath said unto me, thou shalt not goe over this Jordan.* For that reason chiefly, if not only, he saith, *I can no more go out nor come in,* that is, I can no longer hold the place of your Captain in War, nor of your Judge in peace. And thus the Priests and people both prayed for and prophesied the prosperity of David in his government (*Psal. 121. 8.*) *The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore;* that is, the Lord shall bless thee in all the businesses, affairs, and administrations of thy Kingdom. Thus here, *Job went out,* not as an idle person, who knowes not whither he goeth, or what he hath to doe, but he went out about the honourable employments of his calling as chief Magistrate among that people. It is well for us, when we can say, *we goe out,* not to satisfie our lusts, or to take our pleasure, but to finish the work which God hath given us to doe. *Job went out to the Gate thorow the City.*

There is some variety in reading these words, *to the Gate thorow the City.* First,

First, some understand them of a going quite out of the City thorow the Gate, and so passing into the Country to travel, to take a journey, to take the air; But this is incongruous to the tenour of his whole discourse.

Secondly, Others interpret it, not of his going to the Gate thorow the City, but of his going out of his own Gate, that is out of his own house to the City about his business. Some take that to be the sense of Mr. Broughtons translation, *When I went out a door to the City.* But though we should take his translation, yet there is no necessity to make that interpretation of it.

Thirdly, Others render thus, *When I went out of the Gate,* or *from the gate,* that is, to goe home; as if he had said, *When I had been doing my office, or administering Justice, much people followed me all the way home.* But I pass that also, it being improper for him to speak of his returning to, before he had spoken of his going from his house.

Our translation is most pertinent to his scope: and the word which we render a *Gate*, signifies rather the *great Gate* of a City, then the gate or door of a house. And though Princes and chief Magistrates have great gates to their houses, like the Gates of a City, yet it is much more convenient to expound it here of a publick Gate, the Gate of a City, rather then of the Gate of any particular house, though the Gate of a great Prince (*When I went to the gate thorow the City*)

To the Gate.

Gates are of a fourfold use.

First, Gates are for Entrance into a City.

Secondly, Gates are for the defence and strength of a City.

Thirdly, Gates are for Ornament, Gates are the most beautiful parts of a City: We read of *the beautiful Gate of the Temple* (Acts 3. 10.) And usually all Gates are made beautiful.

Fourthly, Gates were appointed for the administration of justice, or some known place neer the Gate: so that his going to the Gate was his going to the Exercise of his Civil Power. As the Powers of darkness, those evil spiritual Powers are, called Gates; *the Gates of hell* (that is, all the Dominions, Principallities, and Powers of hell, saith Christ, (Math. 16. 18.) *shall not prevail against the Church.* So Gates are put for outward Civil power; and

and to this gate it was, or in this sence it was, that *Job* went out to the gate, that is, to the place where Justice was done, both in releiving the oppressed, and in punishing evil doers. So the word is taken (*Chap. 5. 4.*) And that it was usual to exercise judgement in the gate, the Scripture is very full (*Ruth 4. 1.*) *Then went Boaz up to the gate and sat him down there; and there he spake to the Elders of the City concerning his own case. (Psal. 127. 5.)* The righteous mans children shall not be ashamed to speak with the enemy in the gate; that is, they shall not be afraid of any matter which their enemy can charge them with, they shall not be afraid to appear in any Court of justice, or to be called to the open barr. (*Zech. 8. 16.*) *These are the things that ye shall do, speak ye every man the truth to his neighbour, execute the judgement of truth and peace in your gates; which should be as Sanctuaries of justice and Cities of refuge for all that are wronged and oppressed. (Amos 5. 10.)* They hate them that reprove in the gate: which may be understood of a twofold reprovng: first, of spiritual reprovng, or of a reproof by the Prophets, for they gave reproof in the gate, that is, openly, in the publick assembly: and therefore wisdom is said (*Prov. 8. 3.*) *to cry in the gate, in the place of publique Assembly.* Secondly of civil reprovng, or of a reproof given by the Magistrate: His righteous sentence is a reproof upon the wicked. And that Magistrate who reproves impartially, shall be hated also. Again at the 12th verse of the same Chapter, corrupt Magistrates are thus reprov'd, *They take a bribe, and they turn aside the poor in the gate from their right:* That is, receiving a bribe from the rich, they turn off the poor, and will not do them right, though their cause be righteous. It is said of the vertuous woman (*Prov. 31. 23.*) *Her husband is known in the gate;* she sends him out so well furnished that he is known to be her husband when he lies among the Elders of the people, that is, among the Magistrates. Once more (*Lament. 5. 14.*) *The Elders have ceased from the gate, &c.* And so some who expound that of God to *Cain* (*Gen. 4. 7.*) *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door, or at the gate:* that is, punishment, or a dreadful sentence lieth at the gate; thou shalt be condemned as an evil doer, thou shalt have judgement in open Court. But I will not give that as the meaning of those words; for the sentence of the Judge doth not lye at the gate,

gate, but is declared or pronounced in the gate. To lye at the gate, notes only a readines to come in, or the neernes of judgement; like that (*James 5. 9.*) *Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door;* That is, 'as he spake in the former verses, *The coming of the Lord draweth nigh.* The Judge standeth a while before the door, but at last he sitteth down in the gate. *When I went out to the gate thorow the City:*

When I prepared my seat in the street.

That is, when I gave order to have my seat prepared and set up in the street; he did not set it up with his own hands, that's no business for Magistrates, they are not for servile works. As 'tis not the business of the Commander of an Army to hew out his way with his own hands, he only gives order and directions; if he doth but appear in person where danger is, that's enough for him, though he never strike stroak himself: so here, *I prepared my seat*, that is, I commanded to have it prepared: what was this seat?

There are two opinions about it; the Greeks understand it of that seat spoken of by Christ (*Math. 23. 2.*) *The Scribes and Pharisees sit in Moses seat*, that is, in the seat of instruction and doctrine, they teach the things and wayes of God. They were the great Doctors and Masters in *Israel*; they were (at least in their own opinion) as the Apostle speaks (*Rom. 2. 19, 20.*) *Guides of the blind, a light of them which were in darkness, instructors of the foolish, teachers of babes.* I grant that as *Job* was a Magistrate, so he also was an Instructor of the people in the mystery of godliness, both which duties were often complicated in the same person; yet the scope of the place carrieth it rather to be understood of the seat of Judicature, or Throne, where he and others sat, to hear causes and determine controversies among the people. Sitting is the posture of Judges and Princes, as to stand is the posture of those who are judged. The Judge sits upon the bench, the prisoner, the complainant and defendant stand at or about the

*Relie sumitur
pro judiciaria &
sella aut pro re-
gali solio; nam
judicum princi-
pumve sedere
est sicut eorum
qui judicantur
& audians sta-*

Such was the seat which *Job* prepared for himself in the

street.

The word which we translate *street*, signifieth a broad place;

the judgement seat was not in the very passage of the gate,

but

but in some place neer the Gate, sometimes in the open street, as the Custome in many Cities is at this day. (*Neh. 8. 2, 3.*) And *Ezra* the Priest brought the Law before the Congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate. Again (*2 Chron. 36. 6.*) Then he set Captains of war over the people, and gathered them together in the street of the Gate of the City, that being an eminent broad street, fit to receive an Army. (*Pro. 1. 20, 21.*) *Wisdom* cryeth without, and uttereth her voice in the streets, she cryeth in the cheif places of Concourse, in the opening of the Gates. In such a street was *Jobs* seat prepared. The sum of the whole verse is this; O that it were with me, as in former times, when I went honourably attended to the place of judgement.

Whence Note;

Courts of Justice or places of Judicature should be publique and open for all Comers; Justice must not be administred in a corner, or in private.

The Gate of a City is an open publick place. Laws and Courts are of publick concernment, and every one is to have his liberty of seeing, hearing, and knowing what's done there; that's the reason why anciently the Law was administred in or neer the Gate, because it was a place of easie access, and greatest conveniency for the people.

Secondly, Because Magistracy is the general subject, not only of this verse, but of all that follow to the end of this Chapter; I shall take leave to insist upon it a little beyond the ordinary method of this Exposition.

The Observation may be thus formed.

Magistracy, or the exercise of Magistraticall power, hath been held up and submitted to in all ages.

Magistracy is the appointment and ordinance of God. There is no power but of God; the powers that be, are ordained of God (*Rom. 13. 1.*) And thence the Apostle makes this universal inference (*v. 2.*) *Whoever therefore resisteth the power, resisteth the ordinance of God.* For though Magistracy may be called an Ordinance of man; first, as to the end, it being employed for the good of men; as also, secondly,

condly, in reference to the kind of it, every Nation having a liberty to chuse what form of Government they please, or is most suitable and commodious for them. In which sense the Apostle Peter calls it *a humane ordinance or creation* (1 Pet. 2. 13.) yet in regard of the original appoyntment and institution of it, we must affirm it to be an *ordinance of God*. And though many have not only acquired it by wicked and devilish means, but administered it in a wicked and devilish manner; yet this doth not at all hinder, but that the Magistrates Authority, not only abstractly considered in it self, but concretely in the person administering it, is of God. For as the Apostle saith, *that all power is of God*, while he saith, *there is no power but of God*; so he saith likewise, *The Powers that be* (let them be what they will, and vested in whomsoever they will) *are of God*.

The light of nature leads to this, as well as the light of Scripture. Some dispute whether ever there would have been any Power of man over man, if man had continued in his created integrity, with God; but it is beyond dispute, that ever since man fell from that integrity, there hath been an appoyntment of God concerning Magistracy, and the power of man over man. The light of nature sheweth it, and carries it out in three things.

First, Even Heathen Law-givers have often, if not alwayes, pretended to receive the rules of that government which they proposed to the people from some divine hand. There is a kind of religion in that superstition, and a truth in those fabulous narrations. All intimating, that Magistracy is of a divine pedigree, and hath a stamp of God upon it. And while they said, they had their lawes from the gods, it was to make an impression of Reverence to them upon the spirits of men.

Secondly, It appears by the very light of nature, because there is an universal hatred and abhorrence of Anarchy imprinted in the hearts of all men. *That there should be positive Laws is a Law natural*. Though nature being proud loves not the superiority of others, and being licentious loves not to be restrained by others, yet it teacheth subordination, and chuseth Tyranny rather than Anarchy; as seing, *'Tis better to be where nothing is lawfull, than where all things are lawfull*. No man hath a will to live where every man may do what he will. They say, vagabond beggars have a King of their own setting up, the worst of men, even the

son of Bel'al, who cannot abide the yoke of government, either that of God, or that of man (that is, of this or that man) yet even they will not be altogether without a Ruler, and therefore

Thirdly, We find that in the greatest rebellions and oppositions that ever were made against Government or Magistracy, the thing endeavoured hath been the change, not the extinguishment of it; the putting of it into other hands, not the putting of it out of all hands. Those turbulent and fanatick spirits, who rose up at *Munster*, and decryed the then present Magistrates, quickly set up (such a one as he was) a King of their own. The most unruly know not how to subsist without a Ruler.

Yea the very Devils have a government. We read of *Beelzebub, The Prince of the Devils* (Math. 12. 24.) The Devils who are the authors of all disorders among men, have an order among themselves. There is a principal Devil; and there are Princes and these wicked spirits in Provinces and Nations under *the Prince of the Power of the Air, the Spirit that now worketh in the children of disobedience* (Eph. 2. 2.) Some expound *The Prince of the Kingdom of Persia*, who withstood the affairs of the Church, to have been an evil Angel (Dan. 10. 13.) And the Apostle expressly calls them *Principalities and Powers* (Eph. 6. 12.) Both which titles are given to Civil Magistrates (Titus 3. 1.) Now as the light of nature leads to Government,

So the light of Scripture and the principles of Christianity doe not weaken, much less oppose and contradict Government, but mightily confirm and strengthen it. The crown of Christ doth not pull the crown of Princes from their heads, neither doth his Scepter strike their Scepter out of their hand, unless they strike at him with it. *By me* (saith he, Prov. 8. 15.) *Kings reign, and Princes decree Justice.* Some read, *For me Kings reign*, and that's true of all good Kings, *designedly* by themselves they aim at the honour of Christ; and 'tis true of all evil Kings, *designedly, by Christ*, he over-rules their power to serve his honour. For what the Psalmist speaks of the wrath of man (Psal. 76. 10.) we may say much more of the power of man; *Surely the power of man shall praise thee, the remainder of power* (that is, what power soever there is over and above or beyond that which doth turn to thy praise) *thou wilt restrain. One Ordinance of God doth not eare up another.* The order of Christ in the Church, doth not thrust out the

the orders of men in Common-weale is, much leſs doth it bring in confuſion. Theſe are ſo far from violencing or violating one another, that they embrace and kiſs, yea maintain and ſupport one another.

I grant, firſt; Chriſt makes all his Subjects free; but 'tis with a freedom from ſpiritual bondage, not from civil ſubjection.

I grant, ſecondly; The Juſt are a Law to themſelves, yea Chriſt hath made them Kings. Yet firſt, they need both Laws and Kings for them, that is, to defend and protect them; for ſuppoſe they do no evill, yet they may quickly ſuffer evill, if they have not protection from Laws and Princes. And therefore it hath been ſaid anciently and truly; *Magiſtrates are made for men, not men for Magiſtrates.* Secondly, though the juſt are a Law to themſelves, yet they have ſtill luſts in themſelves too, which many times call for coercion from outward Laws; even good men may be byaſſed and ſway'd by evil affections, and turn'd aſide by ſelf-ends and Interests, and therefore have need enough of Laws and Magiſtrates to keep them right, yea to puniſh them when they do wrong.

'Tis granted, Thirdly; That Believers are under the ſpecial Governance and protection of God by promiſe; yet the good that is in ſuch promiſes is conveyed to us in ways of providence. And God hath provided and ſet up Magiſtracy for the guard and ſecurity of his people from annoyance, as alſo for their comfort and encouragement (*Iſa. 49. 2, 3.*) *Kings ſhall be thy nurſing Fathers, and their Queens thy nurſing Mothers.* God made ſeveral of the *Persian* Kings nurſing Fathers, and Shields of defence to his ancient people the Jews, at the time of their return from the Babyloniſh Captivity, as we read in the Books of *Ezra* and *Nehemiah*. And ſo were ſome of the *Romane* Emperours, *Conſtantine*, *Theodoſius*, &c. To his people profeſſing Chriſtianity within their Dominions.

Fourthly, It muſt not be denied (whence ſome have argued that Chriſtians need no Magiſtrates) That Chriſtians ought not to reſiſt evil (*Math. 5. 39.*) That they ought not to avenge themſelves (*Rom. 12. 19.*) That they ought not to go to law one with another, but rather take wrong (*1 Cor. 6. 7.*) But though a Chriſtian ought not to return evil for evil, but take two blows rather than give one, and endure a double injury rather than doe

one, though he may not offend others, yet he may and ought to defend himself, which he cannot do without the Magistrates help; though he may not wrong others, yet he may right himself in meekness and righteousness, and this he cannot do without the Magistrates help. Though he may not avenge himself upon those who wrong him, yet he may quietly put his cause into his hand, who is the Minister of God, a revenger (by office) to execute wrath upon him that doth evil (Rom. 13. 4.) and who is that but the Magistrate? and where there is no Magistrate who shall do that?

God indeed is the Governour of all men, and of all things, power belongs to him; yet he will not administer justice to men immediately. For as, although he is able, if he please, to convert sinners and build them up in grace without the ministry of man, yet he will not, but hath ordained a ministry for that end; so, though he is able to govern the world, and keep all in order by an Immediate Power, yet he will not do it but by means, he sets up some to rule, and others to instruct the sons of men. The Loadstone hath a mighty attractive vertue, yet it doth not put forth that vertue in strength, till 'tis arm'd with Iron, which is connatural to it, and then by the Iron it transfuseth its vertue, and is much more operative than alone: so God hath all Power of governing and reaching in his own hand; he hath those two great ordinances of Magistracy and Ministry virtually and originally in himself; yet he useth Instruments and puts forth his Power in and by the creature as himself pleaseth and hath appoynted. The Lord hath not set up Magistracy upon any necessity which lyes upon him; as Princes of the world set up inferiour Magistrates; there is a necessity for it, they cannot do all alone, though they are the seat of all executive power, yet they must execute by other hands; but it is not so with God, he is able to supply all, but he will not.

And besides his will (in which we should acquiesce) to have it so; There is reason why it is so. For indeed, if the Lord should judge and rule the world immediately, we were not able to bear the glory and terror of his appearance. In the day of Judgment God will appear as Judge in person, and then the world will stand trembling before him; if God should appear as Supreme Judge now, who could abide it? Job desired, and yet was afraid of a personal treaty with God. (Chap. 9. 32.) He is not a man as I am
that

that I should answer him, and we should come together in Judgment : so Chap. 23. 15. Chap. 33. 6, 7. And therefore God appoynteth men who are subject to the like passions and infirmities with our selves to be our Governours. What the Apostle speaks in reference to Ministers, is true in reference to Magistrates, *the Power is put into an earthen vessel* : and why so ? first, that the *excellency of the Power may be of God, and not of man* ; secondly, that we might have the more easie and free access to them. (Exod. 19. 16.) When the Lord himself promulgated the Law in an Immediate way, O say the people, *Let not God speak to us least we dye* ; let him speak to us by *Moses*. So it is in this case ; if God should execute either the Ministerial or the Magistratical Office himself Immediately, even the best of men would cry out, O let us have a *Moses, a Paul, an Apollon*, to speak to us, *we are not able to bear the presence of God*. God hath made them that rule and them that are ruled all of a kind, as the greater and lesser wheels of an Engine are all of one matter : First, that there might be a greater tryal of obedience in those who are subject ; secondly, a greater ground of tenderness and mildness in those who rule.

To shut up this observation, I shall briefly shew wherein Magistracy doth consist, and lay down some considerations, which may evince both the usefulness and necessity of it.

Magistracy consists in two things.

First, In Superiority ; hence Magistrates are called not only Powers but *Principalities* (Tit. 3. 1.) They are the Head of the Body pollicick (Numb. 14. 4. Judg. 11. 8.) They are mountains, which stand above and overlook the earth (Mic. 6. 7.) They have so much superiority over men, that they are styled by God himself, *Gods and children of the most High* (Psal. 82. 6.) Secondly, In Authority. And that, first, in an Authority to make Lawes, both affirmative, commanding what is good, and negative, forbidding the contrary, or that which is evil. Lawes are the security of a people, the security of their persons, of their estates, of their credit, and of their liberties. Some have well compared Lawes to Physick, which doth both prevent and remove those diseases which are incident to the whole Body of a Nation. Secondly, As Magistracy consists in an Authority to make and constitute Lawes ; so in an Authority to apply aequitate or execute them in all particular cases and emergencies. A Law unexecuted

is like a sealed Book, or like a Sword lockt up in the Scabbard. This execution of Laws is threefold; first, in determining controversies about right between party and party (*Exod. 22. 9. Deut. 1. 15. Deut. 19. 17.*) Secondly, in distributing rewards and punishments according to the righteousness or unrighteousness, the good or evil of mens actions. (*Rom. 13. 3, 4.*) *Rulers are not a terror* (that is, in their institution they are not, or they were never set up to such an end, to be a terror) *to good works, but to the evil: wilt thou then not be afraid of the Power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the Sword in vain; for he is the Minister of God, a revenger to execute wrath upon him that doth evil.* How large and distinct is the Apostle in setting forth this part of the Magistrates office, as he is a rewarder and a punisher. And though the latter be a sad work, yet it must be done. The Magistrates duty is Justice not pity (*Deut. 19. 21.*) For though he may attemper the rigour of the Law, yet he must not abate the vigour of it. Such pity to one may prove a cruelty to many. He may punish sparingly, but he must not spare to punish. Though his sword strike not all who offend, yet it must cause all offenders to fear, and all to fear offending. He must not be bloody, yet he must shed blood, *That all* (as 'tis said in the Law of *Moses*) *may hear and fear, and do no more presumptuously.* Thus we see what Magistracy both is and doth; and from thence we may quickly see both the usefulness and necessity of it; which I shall give forth more distinctly in a few particulars.

First, *It is the Cement of humane society, it knits mankind together as a firm building, or well compacted body.*

Secondly, It is the Pillar that props up humane society. Without Magistracy all would fall to ruine, and become a heap of confusion.

Thirdly, 'Tis the Defence and safety of the Innocent. Magistrates are *the Shields of the earth.*

Fourthly, It is the terror of evil doers. What would become of us, if every man might do evil, without fear of suffering the present evils of punishment? How could we live among those who fear not the invisible God, if there were not visible Gods to fear? It hath been truly observed, *That if some men were not Gods*

Gods among men, the most of men would be Beasts, yea Devils among men.

Fifthly, 'Tis the preservative of publick peace and order among men. *The Mountains bring forth peace to the people, and the little Hills by righteousness* (Psal. 72. 3.) but without it, the mountains are mountains of prey, and the hills filled with Robbers. All are out of place, where none are chief in place. The strongest Nations prove weak, where Powers are not maintained and obeyed.

Sixthly, Magistracy is the Fence of our liberty, and property; if none were subject, none could be free. Anarchy brings in the worst slavery: No man should long call any thing his own, if Government were not owned. Were there not laws to limit men, and Magistrates to enliven those laws, many would think that lawfully enough theirs, which they have power enough to make theirs.

Seventhly, Magistrates are the very vital spirits and breath by which millions of men subsist comfortably in one body Politick. *Jeremy* in his *Lamentations* (Chap. 4. 20.) calls their King (though none of the best) *the breath of their Nostrils*.

And therefore as in duty, so for necessity, as for Conscience, so for our own comfort and commodity, we should (as Christ commanded his Disciples in his own case (Math. 22. 21.) *Render to Caesar the things that are Caesars*. The Apostle not only exhorts but enjoins (Rom. 13. 1.) *Let every soul be subject to the higher Powers*. With this subjection to them he commands supplication for them (1 Tim. 2. 1, 2.) *I exhort that first of all Prayers and Supplications be made for all men, for Kings, and for all that are in authority, that under them we may lead quiet and peaceable lives, &c.* And as he commands that Magistrates should be much the subject of prayer, so also of preaching (Tit. 3. 1.) *Put them in mind to be subject to Principalities and Powers, and to obey Magistrates*. Which shews, first, that this is no new Doctrine, but an old duty, which they were to be put in mind of. Subjection to Magistrates is the old commandment, and it doth not wax old, 'tis as strong as at first. Secondly, that they were often to have this inculcated upon them; men have a very untoward spirit, as for subjection to God, so to man; we are naturally so high-minded, that we cannot stoop to those who are highest, therefore

saith

saith he, *put them in mind to be subject to Principalities and Powers.* Many will be ready to say in the pride of their hearts, are we not all one mans children? are we not fellow-members, fellow-creatures? such kind of language hath been heard among many; these need to be *put in mind to be subject.* And (as St. Peter directs, 1 Ep. 2. 13.) *To submit themselves to every ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours, as unto them that are sent by him, &c.* The Apottle Jude discovering Anti-Magistratical Spirits, calls them *filthy dreamers* (v. 8.) Likewise also *these filthy dreamers defile the flesh, despise Dominions, and speak evil of Dignities.* We must have liberty and freedome (say they) why should we be under, and others above? These are filthy dreamers, they speak for liberty, but indeed it is for licentiousnesse: They would do what themselves please, not what is pleasing to God. Behold in the glasse of one Scripture, the woful and deformed face of things, where either there are no Magistrates, or none that know how to administer justice according to the duty of their place (Isa. 3. 1, 2, 3, 4, 5.) where the Prophet threatens that the Lord will take away from *Jerusalem* and from *Judah, the stay and the staff:* What stay, and what staffe? He speaks of a twofold stay and staffe: first, the natural stay and staffe; Secondly, the civil stay and staffe; yea, there is also a third mentioned, even the spiritual stay and staffe. First, He will take away bread and water, which are the stay and staffe of natural life. Secondly, He will take away Magistrates and other Ministers of state, who are the stay and staffe of a civil life. *The mighty man, and the man of war, the Judg and the Prophet, and the Prudent, and the Ancient, &c.* I will break these (saith God) I will take away all Orders of men from them; I will leave them none to go into the field to fight for them, none to go to the Gate to Judg for them. What then? *I will give Children to be their Princes, and Babes shall rule over them;* that is, they that are in places of power, whether for peace or war, shall be as fit for it, as babes are to lead an Army; and martial a battel, or as children are to sit in Judgment, and give sentence in weightiest matters. And what will become of a Nation in this case? the fifth verse tells us; *And the people shall be oppressed every one by another, and every man by his neighbour.* The people complain many times, and sometimes they have cause to complaine, that the

the Magistrate oppresseth them; but if there be no ruling, every one will be an oppressour. The people are ready to say, if oppressing Magistrates were but outed, we should have liberty and freedom. But they will find a thousand oppressors for one, when they have no Magistrate. Therefore the Lord in abundant goodness as well as wisdom, hath appointed Magistrates to go, as *Job* did, out to the Gate throw the City.

As in this verse *Job* hath said enough to shew that he was a Magistrate, so in the next and several verses following, he saith as much to shew what respect he had being a Magistrate. Some who are in power, have much fear, but little love and affectionate respect among the people: But as *Job* was as a man in power, so he had abundance of love, and was respected as well as feared, both by young and old.

Vers. 8. *The young men saw me and hid themselves, and the aged arose and stood up.*

Young men and old men include all men, though it be true that some men are neither young nor old, but as we say, middle-aged. And as young and old carry all men, so those actions of the one sort hiding themselves, and of the other rising up at *Job's* appearance, or coming in place, signifie all kind of respect both to his person and office.

The young men saw me and hid themselves, &c.

The word notes the younger of any sort, these saw me passe thorow the street, going to the Seat of Judgment; and see how they were affected! presently they hid themselves. But what was the matter? Was *Job* such a terrible man, a man of so much severity, that the young men durst not look upon him, but hid themselves as soon as they saw him? Is any man truly honoured when he is thus feared?

I answer, This action of hiding our selves is noted in Scripture to arise three ways.

First, From shame, mixed with fear (*Gen. 3. 8.*) when God came in the coole of the day, to question *Adam* after he had sinned in eating the forbidden fruit; He and his wife hearing the voyce of the Lord walking in the Garden, hid themselves from the presence of the Lord among the Trees of the garden. Whence was this

hiding? His own answer tells us, it was from a mixture of fear and shame; *And he said, I heard thy voyce in the Garden, and was afraid, because I was naked, &c.*

Secondly, There is a hiding which proceeds from pure or meer fear. Thus the Prophet describes wicked Idolaters terrified with the dreadfulness of Gods Judgments against them, betaking themselves to any hole for shelter (*Isa. 2. 19.*) *They shall goe into the holes of the Rocks, and into the Caves of the earth, for the fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth;* That is, to make great commotions and changes in the affairs of Nations, which like an earth-quake shall vehemently shake, if not utterly overthrow all. In such a day the stoutest sinners shall fear and hide themselves. Thus *Michaiab* told *Zedekiah* the bold-faced false Prophet (*1 Kings 22. 25.*) *Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thy self.*

Thirdly, There is also a hiding of our selves for Joy, mixt with modesty. So 'tis said in the Gospel concerning *Zacharias* his wife *Elizabeth* (*Luke 1. 24.*) *After those dayes his wife Elizabeth conceived, she hid her self five Months, saying, thus hath the Lord dealt with me in those dayes wherein he looked on me, to take away my reproach among men.* *Elizabeth* had received so great a mercy, both as it was the taking away of her reproach, and the return of her prayer, that she was even over-joyed at her own conception, yet she will a while modestly cover this joy, and hide both her self and her blessing for a time, that she and it might appear together in more assurance to the eye of the world. 'Tis wisdom to make no great shew, much less boast of things, till we are sure of them. *Elizabeth* hid her self (five months) till she was quick with childe, and then she could confidently avouch it to all her friends.

Here, the young men hid themselves: eyther

First, As being struck with such a reverence of *Jobs* person, that they durst not appeare openly before him; or,

Secondly, They hid themselves, fearing lest (he being a man of so much Authority and esteeme) they should fayle in their behaviour before him.

Thirdly, It might be from a fear that they had done somewhat amisse, or that he had heard of their youthfull vanities, and

would surely reprove them for it. Young men are apt to offend (that's a slippery age) and are therefore loath to appeare before their superiours, especially when eminently such (as Job was) in holynesse, wisdom, and a Spirit of discerning concerning men and manners, things and persons. Job's just severity struck the young men with a kind of amazement.

Hence note, first.

Eminent vertues and graces draw reverence and respect upon the persons of men, even from those who are apt to take too much liberty to themselves.

The spirits of young men are usually vain and light, and often deboysh and opposite to sobriety and goodnesse, yet these were overcome by Job's presence. It is not greatness, or riches, outward pompe or splendour, that can over-awe the vain spirits of youth: But a vertuous gravity and the splendour of Justice will. 'Tis very memorable which is reported of Cato in the *Romane History*, He was a man of such veneration in the City of Rome, that though they used much immodesty, both in speech and gesture at their publick playes and shews, especially in the Floral Games, yet when once Cato appeared upon the Theater, there was not a man durst speak any immodest word, or use any wanton behaviour, till he was withdrawn. If heathen Cato, because he was a man of a composed spirit, of much Justice and Integrity, a man of an unspotted conversation and reputation (if he I say) had such a reverence, much more will the Grace of Christ, shining forth with beams of light in a conversation becoming the Gospel, command respect. It is said of King Herod (Mark 6. 20.) That He feared John (the Baptist) knowing that he was a just man, and an holy, and observed him. As the name of God is holy and reverend (Psal. 111. 9.) So there is a reverence in that holiness which is imprinted upon man. Grace is sometimes, at least, seemingly honoured even in their consciences who have no grace.

*Valer. Max.
lib. 2. cap. 5.*

Secondly, Looking upon Job as a Magistrate; *not*

Note.

There is a Majesty in Magistrates.

God puts their dread upon men; all are in awe of them. As David often acknowledged, that God subdued his enemies to

Q q q 2

him:

him : so that it was God who subdued the spirits of his own subjects to him (*Psal. 144. 1, 2.*) For having said (*v. 1.*) *Blessed be the Lord my strength, who teacheth my hands to warre, and my fingers to fight ;* he presently adds in the close of the second verse, *who subdueth my people under me.* It is as great a work of God that millions of men quietly submit to the Magistratical Sword of a single person, as that a potent Army of enemies are conquered by his military Sword. (*Prov. 20. 8. 26.*) *A King that sitteth in the Throne of Judgment, scattereth away all evil with his Eyes.* The wicked dare not come before a just and righteous Prince, they are cast down with a cast of his eye ; as they cannot bear the presence of God, so not theirs who stand among men in the place and power of God. Princes are not despised of men till themselves prove despisers of God. *Them that honour me* (saith the Lord, *1 Sam. 2. 30.*) *I will honour,* (that is, I will honour them, and cause others to honour them) *and they that despise me shall be lightly esteemed,* both by my self and others.

Thirdly, From this action of young men hiding themselves at the appearance of a Magistrate passing to the place and seate of Judicature, we may conceive what hiding there will be when Christ shall appear in the Glory of his Father with all his holy Angels to Judg. the World. O what hiding will there be when Christ shall come to the gate thorow the City, and prepare his seate in the street ! then how will young men full of vanity and voluptuousness, how will old men full of earthlinesse and covetousnesse, how will those mighty men who are full of ambition and oppression, even laden with the spoils of the helpelesse and innocent, *hide themselves* (as 'tis said, *Rev. 6. 15, 16, 17.*) *in the dens, and in the Rocks of the Mountains ? how will they say to the Mountains and to the Rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the Great day of his wrath is come, and who shall be able to stand ?* How can they stand before the Judge of heaven and earth, who hide themselves from the face of an earthly Judge ? This is a profitable and an awakening meditation upon the Text ; yet I conceive, it was not so much the guiltiness of these young men as their shamefastness, meeting with the gravity and integrity of this reverend Judge, which caused them to hide themselves, and so their hiding was not their fault, but their commendation. Whence

Fourthly,

Fourthly, Note.

Modesty and bashfulness is a vertue in those who are young, when their ancients and superiours are in presence.

It was both the honour of *Job*, and the praise of these young men, that they hid themselves. The word which the Hebrews use for a young man signifieth hiding, because young men and maidens should rather hide than put themselves forward at all times, especially when great and grave men appear. Shamefastness is a piece of their comeliness alwayes, but most of all when they have done amisse; how deformed are they who do evill and are not ashamed, but suffer the very shew of their Countenance (as the Prophet speaks) to testifie against them, declaring their sinne as *Sodome*, and neither hiding themselves nor it (*Isa. 3. 9.*) 'Tis a shame to commit a fault; therefore not to be ashamed of it when committed, but to appear with a brazen face, and with an Iron front, not caring who sees or knows it, is a doubling of the fault. As it is a great sin to hide our sins by excuses, so it is a greater sin to shew our sins with impudence: Hypocritically to hide our sins, and audaciously to declare them, are high aggravations of sin, and of the two the latter is the highest, both as it carryes a contempt of God in it, and an avouchment of it to man. The former hath a hope to deceive God and man, but the latter is not affraid to send them a defiance, and having done it, bids them both doe their worst.

אָלץ דִּיכְתִּיר
מִיָּעַר טִי
אָלץ אֲבֹעִ
עֲלֵימָה, קִיָּא
וִרְעֻנְדִּיָּא יִפְּ
סוֹרֻם עִסְטִי סִפֵּי
אֲעֻלְטָרֵהוּ.

Fifthly, Note.

'Tis the duty of young men to reverence the aged, especially those aged who are in Power.

The Law of *Moses* gave this in charge (*Levit. 19. 32.*) *Thou shalt rise up before the hoary head, and honour the face of the old man.* When young men know not their distance, but are bold with and irreverent toward the aged, 'tis one of the worst signs of an Evil Government, and of the evils which follow upon it in families, Cities, and Nations. It was threatned as a great Judgment in it self, and as the presage of a greater (*Isa. 35. 5.*) *Children shall behave themselves proudly against the ancient, and the base against the honourable.* The discipline of the *Lacedemonians* was so exact towards their youth, and they were bound to give such

revere-

*In sola Sparta
expedire fieri
senem.*

reverence to the aged, that it grew into a Proverb; *Only in Sparta it is good to be old.* *Jobs* Government and person were so much revered among the younger (who are commonly in all Common wealths the ruder) sort, that when they saw him they would not be seen. *The young men hid themselves.*

And the aged arose and stood up.

*Aliqui verunt
deceperit: senes
ultima senectutis
qui a Græcis
ἐγχετὴν πο-
τες vocantur.
Comprehendit
etiam senectutem
mediam et
primam.*

The young mens withdrawing was an argument of great respect, but the rising and standing up of the aged when *Job* passed by, was an argument of so much the more respect, by how much the aged are of more respect than the young, We say, *Honour is in the person honouring*; Therefore the more honourable the person is that gives the respect, the more honour is given by it. The honour of *Jesus Christ* is highly advanced in that Prophecie of him (*Psal. 72. 9, 10, 11.*) where it is not only said (*v. 9.*) *They that dwell in the Wilderness* (by whom we may understand persons of a ruder breeding and meaner quality) *shall bow before him*, but, as it follows (*v. 9, 10.*) *The Kings of Tarshish, and of the Isles, shall bring presents: The Kings of Sheba and Seba shall bring gifts, yea all Kings shall fall down before him.* How honourable is *Jesus Christ*! whom not only the Cottagers of the Wilderness, but the mighty Kings of the earth adore and worship. We may thus also in proportion take the elevation or height of *Jobs* honour upon the same account, who was not only revered by young men, but by the aged. And (which heightens it somewhat more) the Hebrew word here used for *aged*, signifies the oldest, even decrepit old age. Those old men whose last glass was running, and who were taking their last step (as it were) even they did arise, and stood up.

Some read, *they arose and stood*; that is, when once they arose from their seats, they would not, or did not sit down in his presence. To arise and stand up are postures referring to a double relation; First, to that of a servant or waiter, who presents himself ready for business at a call or beck. Secondly, to that of a Hearer or Learner: In this latter sense some conceive the aged arose and stood up: As if when *Job* came into the Court, they arose and stood up ready to hear and receive the Law from his mouth, or to take instructions what to do in cases that came before him. But this gesture of the aged here refers only to the usual custome

of

of rising and standing up when the Judge, especially if he be a chief Magistrate, passeth by with his attendants to the place of Judicature.

Hence Note.

'Tis the duty of all to honour Magistrates.

This duty is required in the fourth Commandment, we must honour our civill Father, the Father of our Country, as well as our natural Father, the Father of the Family. The Scripture doth not only command subjection to the *Higher Powers*, but reverence and respect (*Rom. 13. 7.*) *Render therefore to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, fear to whom fear, honour to whom honour.* Our Obligation to this duty is grounded upon three Considerations.

First, Magistrates are to be honoured as they are Gods Deputies and Vice-gerents; For as they are ordained by God, so they are in the place of God, and exercise his power by Deputation.

Secondly, Magistrates are set up for the Common good of mankind. *Daniel* expounding *Nebuchadnezzars* Dreame, who was the greatest Prince of the whole World, tells him, He was the tree whose leaves were fair, and whose fruit much, and in it was meat for all, under which the Beasts of the field dwelt, and upon whose branches the Fowls of the Heaven had their habitation. And as he, so all Magistrates (in their capacity) are such a tree, to all their subjects, yielding them refreshing food and defence. Therefore they are to be revered, and to have respect from all.

Thirdly, God hath put (as was toucht before) his own name upon them, *I have said ye are gods* (*Psal. 82. 6.*) As Parasites in base flattery and compli-
ance with their pride, have vainly called some of them so, and as some Princes have most wickedly and blasphemously affected to be called, yea to be adored as Gods (God will take highest vengeance upon all those who take his name upon them, or submit to it when given them) so God himself hath put his own name upon Magistrates, to mind them of their duty, or for a twofold end; First, that being called *Gods*, they should judge and rule as God doth, or with a mind like God, free from the mixture of a private or passionate spirit, and filled with a love to and a delight in impartial Judgment and righteousness.

Secondly,

Secondly, that being called Gods, all men might learn their duty, freely to submit to them, and duely to honour them ; seeing any dishonour done to them, reflects upon God whose name they beare. Next to the honour which we owe to God himselfe, we owe and ought to pay honour to Magistrates who are called Gods. And though there be some difficulty in clearing *Pauls* sence, when being reproved for calling *Ananias* the High Priest, *A whited wall*, he said, *I wist not, Brethren, that he was the High Priest ;* (which to me signifies his opinion, or judgment, that he was not a lawful rightly constituted nor duly qualified High Priest, rather than either his nescience or inadvertency who he was ; I say, though there be a difficulty in the sence of that saying) yet the Scripture alledged by him leaves it as clear as Noon day, that Magistrates are not to receive any coorse or unbecoming language. It is written, *Thou shalt not speak evill of the Ruler of thy people,* (*Acts 23. 5.*)

Secondly, Observe.

Godly and Just Magistrates are willingly honoured by their good people of all sorts, and on all hands.

Subjection, yea some kind of honour is due to a Magistrate as a Magistrate, though an Evill man, yea though an Evil Magistrate. 'Tis hard to bring the heart to it ; yet such a one was *Tiberius Caesar*, of whom Christ said, *Give unto Caesar the things which are Caesars ;* and such a one was *Nero* (a Monster of men) when *Paul* writ to the Church at *Rome*, *Let every soul be subject to the Higher Powers.* But godly and just Magistrates deserve all sorts of honour as well as subjection from all sorts of men : if a wicked man be in Power, he is to be honoured for his place sake ; but if a Godly man be in power, he is to be honoured for his persons sake.

For first, Good Magistrates make it their aime to honour God, therefore we should honour them.

Secondly, Good Magistrates are honoured by God, therefore we should honour them : *they that honour me* (saith God) *I will honour.* Honour alwayes goes with power, as the shadow with the body : Evil men in Power receive honour with a mixture either of fear or flattery ; but such as are good and do good, have it cast upon them in love and in sincerity. When evill men go never,

vern, young men hide themselves, and old men rise up and honour them, as the poor *Indians* worship the Devils, for fear they should doe them a mischief; or at best only in bare obedience and submission to the will and ordinance of God, or as the Apostle *Peter* directs (1 Eph. 2. 13.) *To the ordinance of man for the Lords sake.* VWhich though it be the best *as* to the person honouring, yet 'tis the worst *as* to the person honoured. The more we honour Magistrates in submission to the will of God, or for the Lords sake, our act is the better, but when we honour them only so, and not *at* all for their own sakes, it shews that they are not good. For good and righteous Magistrates are revered and honoured (as *Saints* reverence and honour God) because they are good and doe good, they are honoured for the goodness that is in them, and for the good that is done by them. When power and piety, Dominion and desert meete together and center (as they did in *Job*) in the person of a Prince, then the young men struck with the awe of him, modestly hide themselves, and the aged, filled with love to him, and thankfulness to God for him, arise and stand up, *Happy are the people that be in such a case;* and how fair an evidence is it that a people (which is the top of all happiness) *have the Lord for their God,* when they have such a God for their Lord.

the dead and the living, and the Plague was stayed. The plague, that devourer, was ready to slay the whole Congregation, but the Lord stopt and restrained it upon the intercession and supplication of Aaron for the people. So (1 Chron. 21. 22.) David coming to the threshing floor of Ornan, He offered sacrifice, and the Plague was stayed. There went a command out from God, and a prayer from David to stay it, and it was stayed. Here the Princes refrained talking not by a restraint from Job, but by their own discretion. They saw it best to say nothing, when their Prince (who was every way so much their better) was in presence.

Hence Note.

It is both our wisdom and our duty sometimes to forbear speaking.

There is a time to keep silence, and a time to speak (Eccl. 3. 7.) (The Prophet (Amos 5. 13.) sets down one season of silence, Therefore the prudent shall keep silence in that time for it is an evil time. VWhen times are so evil that they will not bear evil to be spoken against, nor good to be spoken, 'tis time for the prudent to keep silence; for though in some cases we must bear our testimony openly for truth and holyness, whether men will bear it or no, whether they will hear or whether they will forbear we must speak, yet we are not urged with that necessity at all times, but may (in this sense) save our selves from an untoward generation, even by refraining to speak; and ever when men more prudent than our selves are in place, and ready to speak, 'tis a fitting time for us to keep silence. Usually they are most forward to speak, who have least reason to speak, and speak least reason; Some will be speaking, though they discover nothing but their own inability to speak. 'Tis much better to refrain talking, then to talk to little purpose, or to hinder those who can talk to better purpose than our selves. David prayeth (Psal. 141. 3.) Set a watch (O Lord) before my mouth: Keep the door of my lips. It is more than man can doe, to govern his tongue, and to hit the due season of speaking. And in another Psalm, David intimates, that he had as much to doe, to keep his tongue, as to rule an head-strong horse (Psal. 109. 1.) I said I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me. As hot mett'd horses, so the tongue is apt to run out,

our, unlesse well bridled, Nor is any bridle strong enough to hold it, but the bridle of Grace. Grace is both spur and bridle to the tongue; Grace like a spur provokes us to speak for God, and for the good of others, to speak laudatory words which may minister Grace to the hearers; and Grace, like a bridle, stops us from speaking what may grieve the Spirit of God, or be either infectious or offensive unto others. None rule their tongues well without Grace, and some who have Grace cannot rule them well. And hence the Apostle James (Chap. 3. 2.) concludes, not only that, *he who offends not in word, is a gracious man* (seeing it is possible, yea very usual for a man to be so who yet offends in word) but he saith such a one is a perfect man, *that is, he hath attained to a very great, if not the greatest degree of Grace.* And because by our readinesse to speak, we are continually ready to sin; there the same Apostle commends slownesse to speak (James 1. 19) *Let every man be swift to hear, slow to speak:* VVhen the tongue hath got loose, it is not easie to stay it. They in the Psalm thought their tongues in their own power, and proudly put the question (Psalm. 12. 4.) *With our tongue we will prevaile, our lips are our own, Who is Lord over us?* We may answer; their tongues were Lords over them; and having gotten the bridle would on whether they would or no. Many a mans tongue is too hard for his whole man. He hath a great command over himself, that can command it. We take it ill, if others silence us; but it were well (in many cases) if we could like these Princes refrain talking, and silence our selves. I find this word applied to the shutting up of the rain in the Clouds, which is no easie thing, the Clouds being so quickly moved and crushed like sponges with the wind; as also to the restraining and stopping of fire beginning to kindle, that it break not out into a flame. To restrain speaking is often as hard and as beneficial as to restrain a fire from burning, or to lock up the Clouds from immoderate or unseasonable raining.

The Princes refrained talking,

And laid their hand upon their mouth.

These words speak the same thing, the not speaking of the Princes in Jobs presence, or their utmost silence. VVe have the same expression as well as silence (Chap. 21. 5.) *Mark me and be astonished, and lay your hand upon your mouth,* That is, speak no more,

more. There the rise and meaning of this gesture was opened, and rather I refer the reader. I shall only add two things.

First, That whereas there are two words in the Hebrew which signifie the hand, the word here used signifieth the hand open, the hand in plain, or the palme of the hand, which say some (though I think it to be but a critical nicety) implieth such a stopping of the mouth, that not a word can get out, as when a man closeth his mouth with the palm of his hand.

*In quibusdam
regionibus ma-
nus osculo re-
stantur homines
se alicui hano-
rem exhibere;
sed ego ad si-
lentium refero.
Merc.*

Secondly, Some of the Hebrew writers expound this clause, *They laid their hand upon their mouth*, as a gesture rettifying honour. And it is in use (as in many Nations, so) among us, when we come before honourable persons, to put the hand to the mouth in token of reverence.

But I rather adhere to the former interpretation, that this action or gesture denoteth a total silence, which best sures with what went before, *They refrained speaking*; and as they did so when he came in, so they would not venture to speak when he had spoken, nor offer their opinion after him, but resting in his judgement about it, and determination of every case brought and pleaded before him, *Laid their hand upon their mouth*.

Hence Note;

Some have such a power in speaking, that they silence all speakers.

They speak so much reason and with so much authority, that as none can contradict what hath been said, so, to say more were but to hold a Candle to the Sun. As the light of the Sun, when it riseth, puts out all other lights, our goes the light of the Moon and of the Stars, we see no more that day by their shining; so some have such a power of language, such a conquering Logic, and perswading Oratory, such weight and excellency of speech, that no man hath any mind to speak after them. Thus Christ spake with authority, and often put all to silence; He so answered all their questions, that, *after that they durst not ask any question at all* (Luk. 20. 40.) Such a Master of words and reason, such a Master of the Assemblies (as Solomon expresseth it, Eccl. 12. 11.) was Job; his words, were such goads, that every hearer was stirr'd and prick'd at heart, they were nails so fastned, home driven and rivited, that there was no drawing of them out; and therefore, *The Princes laid their hand upon their mouth*.

Again,

Again, VVhereas 'tis said the Princes refrained talking, when Job came into the Court, it may be understood of all impertinent talking, with which Courts of Justice and Assemblies for counsell are often interrupted while publick matters are in hand.

Hence Note ;

Private talking is very uncomely in a time of publick hearing and debating.

Many Courts have a Cryer to command all who are near or about them to be silent ; and it is but need sometimes that they who are within and of the Court should be called upon to be attentive, and as these Princes in the text, to *refrain talking*, to erect their cares and lay their hand upon their mouth. How improper is it to see a private Junco in an open Court or Council ; and some whispering (possibly about by-matters) where all are called to hear and determine publick matters?

Thirdly, Note ;

Wise and discreet men are willing to be hearers as well as speakers.

The Princes in the text were able speakers, else it needed not be said, that they refrained speaking; yet it pleased them to be hearers only while Job was there to speak. They who are conceited of their own abilities, are ready to complain, as he did, *shall we alwayes be hearers only* ; they must up, they cannot hold. *To hear is to receive, to speak is to give* ; and I grant that which the Apostle Paul reports as a saying of Christ (*Acts 20. 35.*) *It is more blessed to give then to receive*, holds true in this, 'tis a more blessed thing to be a speaker, then a hearer : Yet it may be more a duty upon some to receive then to give, to be hearers then speakers ; And that not only in spiritual things, which concern our eternal interest (for so the greatest advantage comes in by hearing) but in things temporal and of lesser concernment. Biblers will be sowing their wordes, though nothing spring up worth the reaping. Those Philosophers spake scornfully of Paul (*Acts 17. 18.*) *What will this babler*, or as the Greek text strictly hath it, *this sower of words say* ; it is good to be a reaper of sound words sown by others, but to be a sower of vain words is greatest vanity. They doe well who speak well, and so doe they who are willing

Semper ego Auditor sum.

ἐπιμελεῖς σπορίου, ὁ σπορευτὴς ὧν λέγει, ἢ ὁ ἀναρπάζων τὰ σπορία.
seminator verborum, vel seminarius legum.

to hear those that can speak better then themselves. Some Criticks conceive that the word of disgrace cast upon *Paul* by the *Athenian* Philosophers, doth rather note a picker up of words then a sower of words, and they give the Original of the Metaphor two wayes. First, as alluding to poor fellows in the Market place, who pick up the scattered cornes which fall out of the full sacks standing there. And so it is as if they had said, what will this simple fellow say? Secondly, as alluding to those little birds, sparrows, or the like, picking up the loose corns in the furrows of the field at seed-time, which because they are given much to chirping and singing undelightful notes, may well serve to expresse babblers and vain talkers, who love much to hear themselves speak though none else doe. The readiest way for such to make themselves profitable speakers, were a while to refrain speaking, and be patient hearers. Words spoken in season are like Apples of Gold in pictures of Silver (Prov. 25. 11.) and so is a seasonable silence for the gathering up and seeding upon those Apples. *The Princes refrained talking.*

Job proceeds upon the same matter still.

Vers. 10. *The Nobles held their peace, and their tongue cleaved to the roof of their mouth.*

Duces bellorum
qui solent auda-
ciores et promp-
tiores esse ad
loquendum.
Aquin.
Eloquentes an-
tecessores ocul.
rabant se.
Jun.
וידעו
Sic disti ed
quod in cons e-
stipopuli et
quasi e regione
versantur.

These Nobles may be taken for the inferiour sort of Magistrates or City-Officers, as by *the Princes*, the highest, or those next the Supream. Some by Nobles understand Capitaines, or those who had the command in military affairs, who as they are bold and forward in acting, so usually in speaking; yet even these were down in the mouth when *Job* appeared. Another renders, *The most eloquent leaders hid themselves*; which suits well with Master Broughtons translation, *The best in voice would not be seen*. As if *Job* had struck the very Orators dumb, and made eloquence it self speechlesse. The Hebrew word which we expresse by *Nobles* comes from a root, which, taken adverbially, signifies any thing before us, directly opposite to us, or in our eye; such are Nobles, they stand in open view, and are eyed by all: Men in high place (such are Nobles) fall under a very general observation. Again, the Original word in the verb signifies, to declare, to publish, to teach; and that three wayes; First, by word; secondly, by gesture; thirdly, by example. *Jesus Christ* is set forth by the

the Prophet under this Title (*Iſa. 55. 4.*) *Behold, I have given him for a witneſſe to the people, a leader and a commander to the people.* Here are three Titles beſtowed upon Chriſt by the Father, the ſecond is that in the Text, *a Noble or a Leader.* Chriſt is firſt a witneſſe of all the Truths of God, he is the *Amen*, the faithful and the true witneſſe (*Rev. 3. 15.*) *In him all the Promiſes of God are Yea and Amen* (*2 Cor. 1. 20.*) Secondly, he is *a Leader, the Captain of our ſalvation*; He goes before his people to ſhew them the way, and to fight all the enemies that ſtand in their way. Thirdly, He is *a Commander to the people*; His commands are to be received and obeyed without diſpute, and at our utmoſt peril. It is the happineſſe of a people, when their Nobles are not only Commanders, but witneſſes of and Leaders to that which is good in it ſelf and beſt for them.

This notation of the word teacheth us two things concerning the Magiſtrate; Firſt, that he is before others in place and power, and there he is placed by the Laws both of God and man. Secondly, that he ought to go before others in the practice of and conformity to the Laws. He ſhould declare them not only by word, but by action. He ſhould teach them with his feet, and ſpeak them with his fingers. He that holds the power ſhould hold out the pattern; and as he gives others the rule, ſo he ſhould be the example of what they ought to be and do. Common people think they cannot go amiſſe, while they follow their ſuperiors.

The actions of Rulers are rules of action.

If then the actions of Rulers are erroneous, they prove to many rules of errour; and if the Rulers actions be right, they prove to many as rules of righteouſneſſe. A Magiſtrate is a Leader by his example, as well as by his authority. We ſee, there is much matter in ſome words beſides the matter expreſſed by words.

The Nobles held their peace.

The Hebrew in ſtriſtneſſe is, *Their voyce was hid*, or, *They hid their voyce*, they did, as it were, put their words in their pockets, as men aſhamed to ſpeak where *Job* ſate Judge. As they who are aſhamed of their doings uſe to hide their heads, ſo they who are aſhamed to ſpeak hide their words.

And their tongue cleaved to the roof of their mouth.

That is, they spake no more than as if they had not a tongue to speak. The tongue is the organ of speech; yet 'tis not the having, but the using of a tongue which is speaking. If a man be but tongue-tyed, he cannot speak well: But if his tongue cleave to the roof of his mouth, he cannot speak at all. This proverbial speech, *The tongue cleaveth to the roof of the mouth*, is used two wayes in Scripture.

First, To note the extreimity of thirst (*Lam. 4. 4.*) *The tongue of the sucking child cleaveth to the roof of his mouth for thirst.* When an infant hath not his mothers breast to suck, he sucks his own while native moysture lasts, and then cryes out for more till he can cry no more, his tongue cleaveth to the roof of his mouth. Thus David speaks typically of Christ in his sufferings (*Psal. 22. 15.*) *My strength is dried like a potsherd; and my tongue cleaveth to my jaws, and thou hast brought me to the dust of death.* As this Psalm is a prophesie of the sufferings of Christ, so we find the fulfilling of this Prophecie (*Joh. 29. 28, 29.*) *Jesus knowing that all things were accomplished that the Scriptures might be fulfilled, saith, I thirst. Now there was a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssope, and put it to his mouth.*

Secondly, This form of speaking is used to note deepest silence. The captive Church of the Jewes breathed out her sorrowes in this sad imprecation (*Psal. 137. 5, 6.*) *If I forget thee O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I preferre not Jerusalem above my chief joy.* The people of Jerusalem had skill to play, and were much delighted in playing upon an instrument, and to make musick with their voyce, yet in their captivity they would rather forbear the use of both, than forbear to expresse their sorrow for the desolations of Jerusalem. The Lord told the Prophet (*Ezek. 3. 26.*) *I will make thy tongue cleave to the roof of thy mouth that thou shalt be dumb, and shalt not be to them a reprover.* The words are a severe threatening; but to whom? not to Ezekiel, but to the people, who having so long and so often stoppt their ears, like the deaf adder, at the voyce of that holy and heavenly charmer, are at last told they should be troubled with his

his voyce no more, *I will make thy tongue cleave to the roof of thy mouth.* As if the Lord had said, this rebellious people love not to be reprov'd, and they shall not. The greatest reproof that can be given a people, is, to tell them they shall be reprov'd no more. That tongue of thine which was a sharp sword shall be lockt up in its scabbard, *the roof of thy mouth*; this is their deadly wound, they shall be wounded with it no more. So then, To say their tongue cleaved to the roof of their mouth, is an emblematical expression either of a commanded or resolved forbearance to speake. The contrary whereof we find (*Psalm 140. 3.*) *They have sharpened their tongues like a Serpent: Adders poyson is under their lips.* To sharpen or whet the tongue, imports the keenest and extreamest kind of dicacity or talkativeness, much more to sharpen the tongue as a Serpent. Naturalists tell us, that no living creature stirres his tongue so swiftly as a Serpent, and Serpents are therefore said to have a treble tongue, because moving their tongues so fast, they seeme to have three tongues. *They sharpen their tongues as Serpents*, that is, they speak thick and threefold, they sting and poyson me with their tongues. That in the Psalme, *they have sharpened their tongues like a Serpent*, and this in the Text, *Their tongue cleaved to the roof of their mouth*, are the outmost contrarieties about the tongue. 'Tis said in one of the ancient comical Poets, That in a great assembly one called to the cryer, Make this people *All Eare*, that is, *Make them silent, let them do nothing but heare*; Let not the least murmure or motion of a tongue be heard among them. Thus the Nobles were silent when Job was present, they were all eare, *their tongue cleaved to the roof of their mouth.*

*Eace jam nunc
præco omnem
auritum popu-
lum. Plaut.*

In this verse we have three orders or ranks of men; Here atc, First, *Princes*; Secondly, *Nobles*; Thirdly, The chief Governour, *Job*, above them both, honoured and attended by both. How high was *Job* who had *Princes* and *Nobles* below him!

Hence. Note;

God hath ranked men in several degrees and orders.

He hath not only set all Magistrates above the people, but he hath set some Magistrates above others: as the earth is not cast into a level, but into mountains and plains, into hills and vallies; so the men or inhabitants of the earth are not placed all in a level,

S f f 2

some

some are high and some are low, some are mountains and hills, others are plains and vallies. David praying against mighty enemies, saith (*Psal. 144. 5.*) *Touch the mountains (O Lord) that is, the Great men of the earth) and they shall smoake;* That is, they shall vanish into smoake. And among hills and mountains there is a difference ; some hills are but hillocks to others, though high compared with the vallies. Some great men are like great hills or mountains, others are smaller mountains, or little hills. Job was not only a mountain, but a great mountain, he was a chief among the sons of men, Princes and Nobles, who were much above the common people, were much his underlings. As the Apostle speaks of the distribution of heavenly bodies (*1 Cor. 15. 39, 40.*) *There are celestial bodies, and bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another.* So it is among men in civil respects ; There are among men celestial bodies, and bodies terrestrial. The vulgar are in this account, but bodies terrestrial ; The Magistrates are, as it were, bodies celestial, and the glory of the one differs from the glory of the other. The people have their glory, but they have not the glory of Princes or Sovereignes. Nor have these metaphorically celestial bodies one glory, as the naturally celestial bodies have not : *As there is one glory of the Sun, another of the Stars ; For one Star differeth from another in glory.* So there is one glory of the Sovereign Prince, who is as the Sun in the Sphear of Magistracy, and another Glory of subordinate Governours, who are as Stars in the Sphear of Magistracy ; yea, among these Stars, or subordinate Governours, some are bigger, and some are lesser, one Governour differeth from another Governour in power and glory. All these distinctions and subordinations of men concerne and serve for not only the beauty and ornament, but the safety and well-being of mankind. And as it contributes much to the good of all, that some should govern, and others be subject, so that some should be supream, and others inferiour in government.

Hence, Secondly, Observe ;

As it is the duty of all the people in common to obey and be subject to their Magistrates, so it is the duty of inferiour Magistrates to obey, respect, and be subject to the supream Magistrate.

Job

Job the chief Magistrate was submitted to by the Princes and Nobles, as well as by the common people. There may be several coordinate States in Government, but there is not a coordination of persons. Sovereign Princes are lesse than all their people considered together; but they are greater than any one of them, yea than all of them taken singly or one by one.

Thus we see the observance which *Job* had from the uppermost of his people, the Princes and Nobles. The next verse shews us what respect he had from the lower sort, or whole body of the people.

Vers. 11. *When the ear heard me, then it blessed me: and when the eye saw me, it gave witness to me.*

I might give you the full sence of this attestation of the people to *Job*, in that of the people to *David* (2 Sam. 3. 36,) where 'tis said all the people took notice of his mourning for the death of *Abner*, and it pleased them. Upon which acquiescence and satisfaction of the people with that particular act, The Divine Historian takes occasion to report the peoples satisfaction with all his actions, *As whatsoever the King did pleased all the people.* Not that the people swallowed all the Kings actions by an implicit faith, or cryed up (as the flatterers of great Princes often do) his vices for vertues, or his evil deeds for good; but the meaning is, that *David* was so prudent in his carriage, and righteous in all his administrations to the people, that they took high content in him, and were pleased with him to the full. *As David was Gods darling and favourite, a man after Gods own heart, so he was a King after the heart of the people, their darling and delight,* and therefore as he did all well, so they took all well that he did; Whatsoever the King did, pleased all the people. This (I say) is the clear sence and interpretation of *Jobs* Text, *When the ear heard me, then it blessed me, &c.* Yet I shall touch upon it in the parts a little more distinctly.

When the ear heard me, &c.

The ear is the proper organ of hearing, nor hath it any other business to do, or office to performe but to hear. The ear, a part, a little part of man is here put synecdochically for the whole man; *When the ear heard me, is, when any man heard me, be blessed me.*

Auris pro audiente, oculus pro vidente.

And

And when the eye saw me, it gave witness to me.

The eye is put for the man, or for the person seeing, as the ear for the person hearing.

Again, When he saith indefinitely, *When the ear heard, and the eye saw me*, we are to expound it universally, for all ears that heard, and eyes that saw him; As if he had said, every one that heard me, blessed me, and every one that saw me, gave witness to me. There was not any hearer but did bless me, nor any beholder but gave witness to me.

Those words, *heard me*, may be taken two wayes.

First, Thus; *Which heard me* personally speaking.

Secondly, Thus; *Which heard me* spoken of, or my proceedings reported by others.

But what did the ear which heard Job? Himself answers in the Text, *it blessed me*, or (as Mr. Broughton renders it) *They held me happy*. We read in Scripture this act of blessing three wayes spoken of. First, Of God blessing man. Secondly, Of man blessing God. Thirdly, Of man blessing man. Here's blessing on all hands, but with a difference.

*Dei benedicere
est benefacere.*

First, *When God blesseth, he effectually and irresistibly conveys a blessing. He whom God blesseth is surely blessed. He hath blessed* (said Balaam, Numb. 23. 20.) *and I cannot reverse it*. The creature cannot repeal the acts of God; What he will work for good or evil none can lett. Our blessings are at the command of God (Psal. 133. 3.) *There* (that is, in or upon Sion) *the Lord commanded the blessing*. And again (Psal. 42. 8.) *The Lord will command his loving kindness*, that is, the effects and fruits of his love to fall upon me. The Lord doth not stand treating about or entreating for a blessing upon us; he can lay his charge or command upon it, and it obeyeth. As he is able to curse our blessings (Mal. 2. 2) so to bless the very curses which men cast upon us.

Secondly, Man blesseth God by acknowledging his blessedness, and that all our blessings come from him: or we are then said to bless God, when we confesse and declare that he hath blessed us, *Bless the Lord* (saith David, Psal. 103. 1, 2.) *O my soul, and all that is within me blesse his holy Name; blesse the Lord O my soul, and forget not all his benefits*; that is, forget none at all

of

of them. As often as we thankfully remember the benefits of God, we bleſſe God. We cannot benefit God by bleſſing him, but we ſhould alwayes bleſſe him for his benefits.

Thirdly, Man bleſſeth man two wayes; either firſt, when he doth conceive and repute him bleſſed, and ſo it may be underſtood here, *They bleſſed me*, that is, they eſteemed and reputed me bleſſed. Or Secondly, when one man wiſheth another bleſſed, or prayeth for a bleſſing upon him, either as to his perſon, or his undertakings. In the forme ſence, That woman bleſſed the Mother of Chriſt (*Luke 11. 27.*) *Bleſſed is the womb that bare thee, and the paps which gave thee ſuck.* As if ſhe had ſaid, that woman is to be accounted bleſſed, that bare and brought thee up. In which ſence alſo *Mary* prophesied of her ſelf (*Luke 1. 48.*) *Henceforth all generations ſhall call me bleſſed.* The Lord having beſtowed this great priviledge upon me to conceive and bring forth the greateſt bleſſing that ever the world had, the world ſhall confeſſe and eſteem me bleſſed. And thus it was prophesied of Chriſt, who is the bleſſing of all Nations (*Pſal. 72. 17.*) *All nations ſhall call him bleſſed*: That is, they ſhall declare him bleſſed, and bleſſe God for him. And thus *Solomon* ſpeaks of the vertuous woman (*Prov. 31. 28.*) *Her children ariſe up, and call her bleſſed, her husband alſo, and he praiſeth her.* So here, *The ear that heard me, bleſſed me*, that is, all that heard me, or heard of me, judged and called me bleſſed.

But that of the Apoſtle may be objected (*Heb. 7. 7.*) *Without all contradiction the leſſe is bleſſed of the greater, &c.* Where ſpeaking of *Melchizedech* who bleſſed *Abraham*, he ſaith, *See how great a man this Melchizedech was to whom Abraham gave riches, &c. Abraham was a great man, yet Melchizedech was greater, becauſe he bleſſed Abraham.*

Then how can the common people be ſaid to bleſſe their ſoveraign Prince? How can the leſſer bleſſe the greater?

I answer; There is a twofold giving of a bleſſing; Firſt, An authoritative giving of a bleſſing, of which that Axiome of the Apoſtle, *Without all contradiction the leſſe is bleſſed of the greater*, is to be underſtood. *Melchizedech* bleſſed *Abraham*, and *Iſaac* bleſſed *Jacob*, and *Jacob* the twelve Patriarchs, with a prophetick ſpirit, and with authority or warrant from God to aſſure them of a bleſſing.

Secondly,

Secondly, There is a blessing by way of devotion or well wishing; and thus without contradiction, *the greater may be blessed of the lesse.* The meanest subject may wish well to his Lord, and pray for his successe and prosperity. So here, *they blessed me*, that is, they wished me well, or did pray for a blessing upon me.

The latter clause is of the same sence, *When the eye saw me, it gave witness to me*; that is, it gave me a good report. There is a twofold witness-giving; first, against a man; secondly, for him. Job had no witnesses against him, but he had store of witnesses for him; all gave him their good word, their testimony. So that, it is as much as to say, *I was by the publick consent and general vote of all reputed a just governour*; all agreed that I had decreed and acted righteously towards all men. The witness which Christ received from the people was but such another, though Christ deserved infinitely better (*Mark 7 37.*) *He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.* Indeed Job did all things so well, that though he did no miracles in natural things, yet he did that which was very like the miracles of Christ in civils, as he saith (verſ. 13, 15.) *I made the widows heart (who was even dumb with sorrow) sing for joy; I was eyes to the blind, and feet was I to the lame.* These were marvellous, if not miraculous works of Justice; and no wonder, when he was eyes to them that could not see, to hear him say, *When the eye saw me, it gave witness to me.* And therefore,

If we consider this verse with the causal particle, which begins the next (I shall meddle no further with that verse at present) *The ear which heard me blessed me, and the eye which saw me gave witness to me*; because I delivered the poor that cryed, and the fatherless, and him that had none to help him; If I say, we consider this verse with that causal particle, we may be sufficiently enforced, that it was not for nothing, or without cause, that Job was thus blessed and witnessed to by all that heard and saw him.

Hence Note;

They that do well, especially Magistrates that do well, shall probably hear well and be reported well among their people.

*Regium est
male audire
cum bene fece-
ris.*

For though it be true, *To do well and hear ill is Kingly* (as filthy Dreamers (as Jude calls them) will despise dominion, and speak evil of Dignities, let them do never so well. Unquiet spi-
rits

rics will quarrel and contradict whoever is uppermost; though I say, all this be true, and (the best of Princes when they have done their best have found it so) yet they who doe well, are in the fairest way to hear well; and God, who hath the hearts of all men in his hand, doth usually give righteous Magistrates a place in the hearts, and honour from the mouths of all men. *When the righteous are in Authority the people rejoyce* (Prov. 29. 2.) That is, they have cause to rejoyce, and commonly they doe so. The Scepter of good Magistrates is the peoples staffe: While they wear the Robes of honour, the people are cloathed with garments of gladness; now garments of gladness are also garments of praise (Isa. 61. 3.) As when mourners are comforted of God, they praise him, so they who are comforted by man praise man. Magistrates are set up for the praise of them that doe good (Rom. 13. 3.) That is, they should praise, commend, and encourage those among their subjects that do good, and doing so they give their subjects much cause of praising them, and of praying for a blessing upon them. *They who are a blessing to the people, shall be blessed by the people* (Jer. 31. 23.) Thus saith the Lord of hosts the God of Israel, as yet, they shall use this speech in the land of Judah, and in the Cities thereof, when I shall bring again their captivity. *The Lord blesse thee O habitation of justice and Mountain of holiness.* Whether this Prophecie was fulfilled at the return of the Jews from Babylon, or when Christ the Messias came in the flesh, or whether it be yet to be fulfilled at that great and glorious call of the Jews to faith in Christ, is questioned among interpreters; but 'tis out of all question, that whensoever they, or any other people shall become, through the care and good government of their Magistrates, an habitation of righteousness; when Courts of Justice are habitations of Justice; when Justice is done there, as well as declared and spoken of there; when they who have Justice in their power, put it forth in their doings, then the common cry of the people shall be, *The Lord blesse thee O habitation of justice, &c.* And it is a sad argument, that there is a failure of Justice in the Magistrate, when instead of a blessing from the people, we hear of much complaining among the people. All the particular blessings which David desired might meet in his government are gathered into this one (Psal. 144. 14.) *That there may be no complaining in our streets.* Some (I know) will alwayes be complaining, nothing

will please them; yet when a people instead of blessing are generally complaining of and murmuring against their Magistrates, when instead of blessing and wishing them good, they are reviling and speaking evil of them, especially when instead of blessing them; they are cursing and wishing evil to them, these are sad symtomes of many preient evils, and presages of worse. In *Jobs* Common-wealth, there was nothing heard but blessing; he blessed the people, and the people blessed him. Thus it hath been between Prince and people; and thus it shall be at the fulfilling of that promise (*Isa. 1. 26.*) *I will restore thy Judges as at the first, and thy Counsellours as at the beginning; afterward thou shalt be called the City of righteousness, the faithful City.*

Secondly, Observe,

That reverence and praise which Magistrates gain by righteous and vertuous actions is honourable indeed.

The worst of men, the worst of Magistrates, have had high Encomions and praises; but good Magistrates deserve them. To be commended for piety and equity, to be commended because we have done commendable things, is the only true commendation. Some doe but borrow a blessing from others, and others basely beg it. Some Magistrates are blessed only for fear, and others for hope. Of these latter *Solomon* speaks (*Prov. 27. 14.*) *He that blesteth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.* To blisse our friends is so much our duty, that 'tis our duty to blisse our enemies; yet there is a blessing of our friends which is our sin, and may prove a curse both to them and us. He that blesteth his friend with a loud voice, when his heart is silent, or meaneth him no good, or secretly witheth ill to him, this hypocritical blessing of a friend, will be an enemy, or a curse to him that useth it. Again, he that blesteth his friend with a loud voice, as if he had a mind that all should know it, when himself knows he deserves no such matter, this man doth but call aloud for a deserved curse upon himself. To blisse those who deserve it not, deserves a curse. The undue honour which we give to others, is our own shame and disgrace; and as it turns to the shame and disgrace of the giver, so of those to whom 'tis given; not only because it hardens and fattens them in their sin, but because others know 'tis false, and see their shame and nakedness,

ness, their filth and deformity, through all the painted coverings which parasites and flatterers put upon them. *They can never receive honour from others, who have not the root of it in themselves.*

Again, Job setting forth his prosperity in the capacity of a Magistrate, brings in the peoples high esteem of him, as the proof of it.

Whence note, Thirdly,

It is a great happiness to a Magistrate, when he hath the hearts and affections, the good will and good wishes of his people.

When the ear that hears blesteth, and the eye that sees gives witness to a Prince, then he is an happy Prince indeed. What is it for a Prince to command the bodies of his subjects, while he hath no room in their affections, nor is at all interested in their prayers and well-wishes. The love of a people is the best treasure and security of Princes. He cannot want their purses while he hath their prayers; yea, well-wishes and prayers from a good heart upon good grounds, are better then the fullest purses and largest revenues. VVhoknows what the comings of prayer may amount unto? *Prayer can build and pull down; Prayer can both plant and root up. What is it that prayer cannot do, that is, prevail with God to doe, when sent up to Heaven, by those that are the favourites of Heaven, and have through Grace the ear of God?* Whatsoever a Prince looseth, he may comfort himself so long as he doth not loose the prayers of the godly; and whatsoever a Prince enjoyes, he hath no reason to rejoyce in it, while he looseth their well-wishes and prayers. Better loose Armyes then loose prayers; prayers may soon recover Armyes, but Armyes can never (as such) recover prayer. VVhen the Psalmist would describe the miserable and desperate condition of the enemies of the Church, in all their attempts and plots, he doth it first by setting the prayers of the Church against them (*Psal. 129. 5.*) *Let them all be confounded and turned back that hate Sion; let them be as the grasse on the house tops, which withereth afore it groweth up, &c.* Secondly, he doth it by shewing that they had not the least breath of prayer for them (*v. 8.*) *Neither do they which go by say, The blessing of the Lord be upon you, we blesse you in the name of the Lord.* They were so far from having any solemne dayes of prayer, or

any dayes set apart to pray for a blessing upon them, that they had not so much as a transient prayer, or a good wish from any man that passed by. Not to pray our selves, or to be cast out of the prayers of others, is the worst of any mans case.

Lastly, VVe are not to look upon these words as a bare narrative only of what was done. *Job* describes matter of duty as well as matter of fact, what should be, as well as what was.

Hence Note, Fourthly,

It is the duty of people to pray for, and wish a blessing upon their Magistrates.

This the Apostle gives in charge (1 Tim. 2. 1, 2.) *I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty, &c.* This he would have first in prayer, which some expound, as if the first prayer when the Church assembled together should be for their Magistrates; but, I rather conceive the Apostle doth exhort to this as a thing of prime consideration, or as that which should have a principal place in all Church-Assemblies. As we should seek to God for a blessing upon all holy and spiritual, so also upon civil administrations, and upon those by whom they are administered. For as his blessing only makes the ordinances of his own worship sweet and profitable to us, so also the ordinances of Government. *The heart of the King* (saith *Solomon*, Prov. 21. 1.) *is in the hand of the Lord*; and the heart of the Lord is very much in the hand of his people, praying and calling upon him in faith and with uprightness.

Lastly, VWhereas *Job* saith, *The eye which saw me gave witness to me,*

Note,

It is our duty to give a good testimony to all, especially to Princes that are good and doe good.

While the law of God (in the ninth Commandement) forbids the bearing false witness, it commands the bearing of a true witness. As to defame and cast aspersions upon them that deserve well, is a great wickedness, so it is our sin to conceal our testimony, or not to speak well of them at all times, when called there-

thereunto. To deny or with-hold just praise, is next door to the giving of undue praises. To doe the latter is flattery, and not to doe the first is at least a defect of charity, if not an effect of envie. It may be much besides our duty to speak evil of our Rulers when they have done evil, but not to speak well of them, when they doe well, is alwayes a neglect of dutie. *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord* (Prov. 17. 15.) And they who doe not justifie the godly, in all that they have done justly, cannot (as to such forbearance) be accepted of the Lord. Christ himself saith to Pilate (John 18. 27.) *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.* To bear witness to the truths of God, is the great end of our coming into the world, and 'tis no little one to bear witness to the truth of man, whether it be the truth of his opinion, or the truth of his practise. 'Tis best to be found doing good our selves, and 'tis very good to be found giving witness to those who doe so: Yet we must use much caution in doing it. *There are few that are able to hear of the good they have done, without taking hurt.* A true testimony may have a temptation in it. And therefore we must not be at this work too much, nor too openly; indeed not at all, but in these two cases. First, To vindicate them when wronged. Secondly, To incite them when discouraged; otherwise, as it hath been long since noted, *The safest and most freindly way is, to tell men of their faults and failings to their faces, and to report their vertues and good deeds behind their backs.*

Thus we see what reverence and respect this good man had of all his people, as also the reason and ground of it, even *Because he delivered the poor that cryed, &c.* If we consider this whole context from the seventh verse inclusively to the end of the eleventh, we have a compleat description of a Magistrate, in all the circumstances of his state and honour in publick administrations.

First, We have the seat of Judgement prepared for him.

Secondly, We have him passing through the streets to it, with due equipage and attendance.

Thirdly, We have all men giving reverence to his person and authority. The young men modestly withdrawing, the aged rising and standing up.

Fourthly,

Fourthly, we have the Princes and Nobles keeping silence while he spake and gave out his sentence.

Fifthly, VVe have the people highly contented with and applauding his sentence as just and righteous to all, as benigne and favourable to the oppressed and the poor. A Magistrate cannot expect more honour then was given *Job*, nor a people more Justice then was done by *Job*. Happy, thrice happy is that Prince, and as happy are that people, where there is such a reciprocation of respect and righteousness.

And indeed so great was this reciprocation of respect and righteousness, between *Job* and his people, that, I suppose a paralel of it hath scarce been made or heard of in any Common-wealth. This affective memorial of what was really acted by *Job*, and answered by his people, seemes to equall, if not to exceed any speculative model of government drawn out by the studyes of the most curious professors in politicks. Here's as much, if not more practised, then *Plato's* Common-wealth had in *Idea* or proposal. And that which some have said of *Zenophon's Cyrus*, that surely it was written, rather to set forth the shape and picture of a good Prince, then as the history of a prince, may be said also of this narrative made by *Job* of his government, did not the Scripture assure us, that this book doth contain a certain history, and is a divine report of what was done, not a parable or speculation about what ought to be done, by a just Prince towards his people, and by a dutiful people towards their Prince.

J O B, Chap. 29. Vers. 12, 13, 14.

Because I delivered the poor that cryed, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy.

I put on righteousness, and it clothed me, my judgement was as a Robe and a Diadem.

IN the Context of these three verses, and in the three that follow, *Job* gives the reason, or shews cause why all sorts of men gave him such reverence, and had him in such high esteem, as hath been shewed from the precedent passages, of this Chapter. *When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me.* Whence was all this? The reason was not barely, because he was a great and a wealthy man, because he had thousands of Sheep, and hundreds of Oxen; nor secondly, did he by any dissembling courtesie or courtship, steal the hearts of the people, as *Absalon* by his faining and flattering stories, trayterously stole away the hearts of the people from *David* his Father to himself; nor, thirdly, was *Job* thus revered and esteemed, because of any undue compliance with all sorts of people, bearing with their exorbitances, and forbearing to draw his sword against offenders; it was not because he let every man do what he pleased, or what was good in his own eyes, that all were so well pleased with him, and wished well to him: Such sleepy Magistrates are sometimes cryed up, and had in great esteem, by those who are of no esteem.

Neither these, nor any like these, were the reasons why *Job* was witnessed to by every eye that saw him; but the true reason is layd down in the text, it was his faithfulness to his trust, or his impartial administration of Justice to all, in the two main parts or branches of it. First, his readiness to help the poor, and the oppressed; this is laid down at large from the 12th to the 17th verse. Secondly, his undaunted courage in opposing and suppressing the wicked, especially such as were also proud oppressors (v. 17th)

(v. 17th) *I brake the jaws of the wicked, and pulled the spoil out of his teeth*; here was the true reason why Job was honoured he ministred Justice, and he ministred it impartially to the poor, in helping them, to the proud and wicked in punishing them.

But it may be questioned, whether or no Job did well, thus to cry up his justice, and to proclaim his own righteousness? Doth he well to say, *this I have done, and that I have done; I have delivered the poor that cryed, and the fatherless, and him that hath no helper; I have put on righteousness, and it clothed me, &c.* Was this comely for Job? doth not this commendation of himself discommend him? And is it not a mans dispraise to praise himself?

I answer, for a man so spread his plumes, to set forth his own workes, to deck himself with what he hath done, that thereby he may appear glorious in the eyes of the world, and go away with the applause of men, this is not only vanity and weakness, but a kind of madnesse, yea this is to play the fool in earnest; and hence in the Hebrew the same word signifies to praise our selves, and to be foolish; nor is there any greater argument of foolishness then self-praise: Surely Job had another design then this; he reported his good deeds, not to boast of them, or to blaze them abroad, and tell the world what a rare men, what a miracle of Magistracy he had been: No, he was constrained to it in a way of self-vindication, he had no itch to doe it in a way of self-commendation. And thus it is not only lawfull, but a duty for any man to set forth the goodness of his actions, when charged with evil, and to assert the righteousness of his wayes, when he is challenged wrongfully. Scandals cast upon a good man may reach further then himself, they reflect upon the whole kind, even upon all good men, they reflect upon the very profession of Godliness, yea upon God himself, and if so, then every good man is bound to the utmost line of truth to wipe them off, and quit himself from them.

And therefore, First, Job, spake what he had done, because his friends had accused him for doing otherwise. Secondly, he spake what he had done for truths sake, and that God might be glorified, not for his own sake, or that he might be applauded. Thirdly, He spake what he had done, that he might not be prejudiced in what he was further both to doe and speak. Fourthly, He

He spake of his righteous acts, not as resting upon his own righteousness, but to shew forth the fruits of a true faith, or that his faith had more in it then a verbal profession.

So much of the general state and scope of these words; now so the particulars.

Vers. 12. Because I have delivered the poor that cryed.

Here we have the poor in their worst condition, the poor crying; and here we have the Magistrate in his best condition, the Magistrate delivering. 'Tis a sad hearing, though very usual, to hear the poor cry; and 'tis a blessed sight, but not very usual, to see the Magistrate delivering; and though this text shews us that blessed sight, the Magistrate delivering the poor, yet it doth not shew us either from whom or from what the poor were delivered. And so the question is, first, from what; secondly, from whom *Job* delivered the poor? I answer both, first, in general; He delivered them from evil men, and from evils of any kind. Secondly, more especially he delivered them from oppressors, and their oppressions of every kind. The Septuagint render it, *Because I delivered the poor out of the hand of the mighty*, or out of the hand of the strong, who did overpower, and so oppress them.

I delivered the poor that cryed.

The word signifieth the cry of one extremely afflicted, earnestly imploring ayde, help, or assistance. *David* speaking of his enemies (*Psal.* 18. 41.) saith, *They cryed, but there was none to save them, they cryed even to the Lord, but he answered them not; then did I beat them as smal as dust before the wind, I did cast them out as the dirt in the streets.* Such was the cry of the poor to *Job*, they were cruelly dealt with; the proud were ready to beat them to dust, and to tread them under foot as dirt. As when a fierce and greedy Lyon hath fastned on his prey, the poor creature cries out being ready to be torn in peices; so the poor cry out for the help of Justice, when these cruel Lyons have got them into their claws. Thus *David* describes the oppressor (*Psal.* 10. 8, 9, 10.) *He sitteth in the lurking places of the villages, in the secret places doth he murder the innocent: his eyes are privily set against the innocent. He lyeth in wait, secretly as a Lyon in his den:*

V. u u

he

and Judges; but the poor (as Solomon saith there) is hated of his own neighbour. Therefore to be a friend to, and help the poor, the fatherlesse, and him that hath none to help him, is an unanswerable argument of pure delight (which is also the delight and exercise of God himself, Jer. 9. 24.) in the exercise of loving kindness, righteousness, and judgement, and that Justice is done for Justice sake, or in love to Justice.

Hence Observe;

Magistrates should chiefly take care of the poor, fatherlesse, and helpelesse.

We read (Psal. 82. which is the Magistrates Psalm) what a charge is given to Magistrates, that these be taken care of and provided for. *God stands in the Congregation of the mighty, he judgeth among the gods; how long will ye judge unjustly? and accept of the persons of the wicked* (there's the reproof; then follows the direction) *defend the poor, and fatherlesse; doe justice to the afflicted and needy, deliver the poor and needy, rid them out of the hand of the wicked.* As if the Lord had said, this is your main business; when ye have a rich mans cause before you, ye are to do him right; but ye must be sure to defend the poor; ye ought to doe the former, but take heed ye leave not the latter undone. This should be your great care. The poor are low in their condition, and they are often laid lower by oppression; the Magistrate is set up on purpose both to protect them in their low condition, and to lift them up when they are laid lower by oppression. Thus the Lord Jesus is described in the administration of his Kingly Government (Psal. 72. 12.) *All Kings shall fall down before him, and all Nations shall serve him; for he shall deliver the needy when he cryeth, the poor also, and him that hath no helper.* As the highest must stoop to him and obey him, so the lowest are raised up and saved by him. Jesus Christ, who hath all power committed to him in Heaven and Earth, layes out his power most of all for their helpe, who have neither power nor helper. When rulers doe so, they not only follow the rule of Christ, but his example, they rule as Christ himself ruleth. As it shall be the honour of all beleivers to reign with Christ hereafter, so 'tis the duty of all who reign now to reign like Christ.

Again, Taking the helpelesse as distinct from the poore and fatherlesse, Observe,

To

And him that hath none to help him.

We have a threefold object of *Jobs* compassion, and of his Justice; for though Justice belongs properly to the Magistrate, yet a temperament of discreet pity is useful for him in his place, especially for the speeding of delivering Justice (which is exercised towards this threefold object in the text) first, *the poor*; secondly, *the fatherlesse*; thirdly, *him that hath none to help him*. And this last is the saddest case of the three. It is said of that great Prince, whosoever he was, after he had made many spoils in the Nations (*Dan. 11. 45.*) yet he shall come to his end, and none shall help him; that is, though he hath many helpers, yet none shall be able to help him. Now that man is in a miserable state, whom none shall help, though they endeavour it; so also is he who hath none, who will so much as try or endeavour to help him. Some are poor who yet have many to help them; some are fatherlesse, yet not helpless. The latter of the three is both, and more then both the former two; yet as in Scripture the poor and fatherlesse are the same, so either or both are the same with the helpless. (*Psal. 10. 14.*) *The poor committeth himself to thee, thou art the helper of the fatherlesse.* As *Job* in his Magistratical capacity stood in the place of God, so he acted like God towards the people; I (saith he) delivered the poor that cryed, the fatherlesse, and him that had none to help him. As if he had said, If any complained to me of wrong, who was poor, or fatherlesse, or helpless, I was a friend and Father and helper to him, I was at hand to doe him right; I did not respect the persons of men, but their cause; whosoever wanted, desired, and deserved my help, had it, and they most, who (as to the making of any return to me) could deserve it least. *Job* exercised his power eminently towards those three, who were objects of his pity, as well as of his Justice, *The poor, the fatherlesse, and him that had none to help him.*

But did not *Job* exercise Justice towards all? did he not help the rich as well as the poor, the fatherlesse, and him that had no helper? Doubtlesse he did; but because that's the special work of a Magistrate, and Magistrates are usually backward to help the helpless; therefore he names them. *The rich hath many friends* (*Prov. 14. 20*) or as the Margin reads it, *Many are the lovers of the rich*. Yea the rich man hath a kind of command upon Magistrates

Vociferatio pau-
peris non tam
voca est, quam
salutatoris.

he lieth in wait to catch the poor : He doth catch the poor when he draweth him into his net : He croucheth and humbleth himself, that the poor may fall by his strong ones, or, into his strong parts. What for the power, and what for the policy of these Lions, the poor can hardly escape their clutches ; and when the poor are caught, what can they doe but cry, either to God in Heaven, or to the Gods on earth for help. To be sure, when they cry to the God of Heaven, he both can and will help them in his own time and way ; as is said (Psal. 34. 6.) *This poor man cryed, and the Lord heard him, and saved him out of all his troubles.* And when they cry to the Gods on earth, Magistrates and Judges, they should hear them and save them out of all their troubles, and they who (as Job) are faithful, will doe it with all their might and power. *I delivered the poor that cryed.*

This cry of the poor is twofold, either formal or vertual ; sometime it is formal, or an explicite cry, sometime it is only a vertual, that is, The poor mans case cryeth, his condition cryeth, though he say nothing ; as it is said of the blood of Abel, it cryed (Gen. 4. 10.) His blood did not cry with a formal or formed voice, but equivalently and virtually his blood did cry and cry aloud to God. The poor mans case cryeth alwayes, and he often cries out for the sadness of his case. It is ill when the poor cry, but worse when they are not delivered ; *I delivered the poor that cried.* The Lord warnes his ancient people (Deut. 15. 9.) *Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release is at hand, and thy eye be evil against thy poor Brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin (that is, judgement) unto thee.* When the poor cry, because they are not releived in charity, the rich may smart for it ; how much more when they cry because they are not releived in Justice. There are three degrees of danger from the cry of the poor : First, to those who doe not releive them ; Secondly, to those who doe oppresse them ; Thirdly, to those who doe not deliver them, when they cry from their oppressors. *I delivered the poor that cryed,*

And the fatherless.

The condition of the fatherlesse was opened (Chap. 22. 9.) therefore I will not stay upon it here.

And

To help those that have none to help them, is the noblest way of helping.

This is to help as Christ helpeth, and deliver **■** Christ delivereth ; Christ Jesus helped us when there was none to help us ; He delivered us when none could deliver us ; if all the Angells in heaven had offered themselves to help us, they could not, much less could any among the inferior creatures give us help. *I have laid help* (saith God, *Psal. 89: 19.*) *upon one that is mighty ; I have exalted one chosen out of the people.* David was a mighty man, and he is there spoken of in the Psalm as a type of the mighty God our helper Jesus Christ : He only had might enough to help us, when we had none to help us. And the depth of his humiliation, when he came to help us, is set forth by this, that he had none to help him ; so he bemoaneth himself in that other Prophetical Psalm (*69. 20.*) *Reproach hath broken my heart, and I am full of heaviness : And I looked for some to take pity, but there was none ; and for comforters, but I found none.* Though Christ needed none to help him thorough his sufferings for us, yet this was a great part of his suffering, that he was so far from finding any to help him, that he found none to comfort him, yea none to pity him, which is the least degree (if it may at all be called a degree) of help. As when Christ helped us, himself had no helper, so neither had we any ; And as to helpe us then was an act worthy of God, so to help such is one of the worthiest acts of man. There are two Scriptures which (whether they be understood of spiritual and eternal deliverance by Christ, or of corporal and temporal deliverance) doe both fully prove and clearly illustrate this truth. (*Isa. 59. 16.*) *And he saw that there was no man, and wondered that there was none intercessour* (or interposer, that is, none who would stand up for truth and righteousness, which were miserably fallen in the street, none that had a heart or would put forth a hand to reform what was amiss and set things right) *therefore his arm brought salvation to him, and his righteousness, it sustained him,* that is, his own strength or power with that principle of infinite and unwearied righteousness which was in him, carried him out in doing that for his people, and upon their oppressors, which none else either would or could. Again (*Isa. 63. 5.*) *I looked* (saith the Lord) *and there was none to help, and I wondered,*

wondered, that there was none to uphold: Therefore mine own arms brought salvation unto me (but for my people) and my fury it upheld me. Thus the Lord workes salvation, when man neither can nor will; he helps when man neither can nor will. And when Magistrates work thus, when they deliver those that have none to help them, none that either can or will help them, then they work gloriously, then they work like God himself. To help those that are able to help themselves, or have many helpers, is to act like men, but to help those that have none to help, this, this is to act like God. Corrupt Magistrates love to have to doe with the fat cattle, with those that yield profit and present reward. Felix the Governor hoped that money should have been given him of Paul that he might loose him: Wherefore he sent for him the oftener, and communed with him (Acts 24. 26.) Felix treated Paul fairly, but he had a foul hand, and a fouler heart; for when he saw nothing comming he left Paul bound; he had no mind to help him, because he was helpless, only he shewed him some favour which he looked should return to him in a bribe. There are three sorts of men, whom unrighteous Magistrates are very slow to help, how helpless soever they are. First, those who deserve nothing of them, nor have ever obliged them, they care not to benefit them, who have not been beneficial to them. Secondly, those who by reason of poverty cannot reward them, nor be beneficial to them; They have no freedom of spirit to doe justice freely. Thirdly, those who cannot call them to account if they deny them justice: They need not fear them, therefore they care not to right them: They doe justice only because they dare not doe otherwise; not because they either love to doe it, or because 'tis their duty to doe it. VVhat Solomon observed in his time hath been experienced in all times (Eccl. 4. 1.) So I returned, and considered the oppressions that are done under the Sun, and behold the tears of such as are oppressed, and there was no comforter; and on the side of their oppressors, there was no power, but they had no comforter; not a Magistrate that would comfort them, not a man in power would take their part, oppressors were strong, and they were strengthened; the oppressed were weak, and they were deserted, or left to shift for themselves, to sink or swim in their weakness. How sad is it when they who have no power of their own, have no comfort from others? To deny comfort to those who

*Frequenter fit
ut nemini cura
sint qui nec cō-
modo nec incom-
modo esse posse
videntur, gratū
penitet esse pro-
bum.*

who are in misery, is more then inhumanity. VVhen the Jews boasted much of their sacrifices, the Lord saith, *to what purpose is the multitude of your sacrifices unto me* (Isa. 1. 11.) while I find so little justice, so few acts of love and righteousness one to another, and therefore he would not have them insist so much upon their sacrifices, but (v. 17.) *Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.* And when they cryed up their fastings, he tells them (Isa. 58. 6.) *Is not this the fast which I have chosen, to loose the bands of wickedness, (that is, those bands with which you have wickedly tyed your brethren to hard bargaines or contracts) to undo the heavy burdens by which your brethren are like to be undone) to let the oppressed go free, and that ye break every yoke.* This kind of mercy is better then either sacrifices or fasts. This is at once every Magistrates duty and glory, as here it was *Jobs; I delivered the poor that cryed, &c.*

Vers. 13. *The blessing of him that was ready to perish came upon me.*

We have here a further description of the persons whom *Job* delivered, even such as were ready to perish. They who have none to help them, are within a step of perishing. First, *To perish*, strictly taken, is to be annihilated, so beasts perish. Secondly, *To perish*, more largely taken, is to dye, so the righteous perish (Isa. 57. 1.) Thirdly, *To perish*, most largely taken, is to be in any extreemly bad and low condition of life. Fourthly, *To perish*, taken in the worst sence, is to be eternally miserable, or to be wrapt up in the pains of eternal death, (Job. 2. 16.) The perishing here may be taken in either of the two middle senses; *The blessing of him that was ready to perish came upon me*; that is, he who was in present danger to loose his life, or to be ruined utterly in his estate and cause, had cause to blesse me. Men are ready to perish four wayes; First, some by their own wants and necessities; secondly, many by the unmercifulness of others, who hate them, and watch an opportunity to destroy them. Thus the Jews were ordered to make confession (Deut 26. 5.) *And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my Father, and he went down into Egypt, and sojourned there with a few, and became there a Nation great mighty and populous.* *Jacob* is called a Syrian because he lived twenty years as a servant and son in Syria with

וְיָבִיט נֶאֱמָר
desitutum ne-
cessarij; ut vi-
tam & incolu-
mitatem tueri
non possit. Goc.

with *Laban*, who was also the son of *Bechuel* a Syrian, and he was ready to perish, because he feared the unmercifulness of his brother *Esau*, who had threatened to kill him (*Gen. 27. 41.*) and marched against him with four hundred men in his return from *Laban*. Thirdly, not a few are ready to perish under false accusations which bring them into hazzard of life or liberty. Thus *Joseph* was ready to perish upon the unjust suggestions of his wanton Mistress against him. And thus the Apostle *Paul* was often ready to perish by the wicked instigations of the Jews, and he was delivered out of the mouth of the *Lion* (*2 Tim. 4. 17.*) Fourthly, others are ready to perish by the just sentence of the Judge, being condemned for their faults and offences; of such 'tis conceived *Solomon* speaks (*Prov. 31. 6.*) Give strong drink to those that are ready to perish, and wine to those of a heavy heart; that is, to condemned persons, give them somewhat to refresh their spirits, lest they sink under their sorrows and sound away. 'Tis some comfort to those who are ready to perish to have their hearts a little cheared before they dye; but 'tis a comfort indeed to save them from death, as merciful Princes sometimes doe. It is said of the Emperour *Theodosius*, that he once in a great solemnity gave pardon to all that were prisoners, adding this merciful will to his work of mercy; *I would I had the liberty even to raise the dead, and restore them unto life who are already perished.* We may suppose, that *Job* had the blessing of him that was ready thus to perish, he was so merciful, that he sometimes spared and pardoned those who were justly condemned for, yet repented and promised amendment of their faults. When offenders are deeply humbled and engage to become new men, it may not be amisse to mix clemency with justice, in some cases, and give them a new life. Magistrates must not encourage any to offend, but they may shew mercy to some that have offended. And the blessing of those that are ready to perish, not only by their own wants, or by the unmercifulness and false accusations of others, but even by the just sentence of the Law, may come upon them, as *Job* found it came upon him.

At the eleventh verse of this Chapter, *Job* said, *When the ear heard me, then it blessed me*; Here he saith, *The blessing of him that was ready to perish came upon me.* There we had the act of blessing, here the fruit and effect of it; there we saw how and in what

Non levis mihi
suspicio est, Jo-
bum nunc com-
mendare illam
optimi principis
clementiam, mis-
ericordiam, quae
a meritis pen-
ae extremam
capitis supplici-
um remittit.
Pined.
Chrysost. Hom.
20. Ad Pope
Antiochenum.

what manner man bleſſeth man, here we ſee it is no vain thing for man to bleſs man. *Job* had, firſt, the good word of the people, they all ſpake well of him, and of his government. He had ſecondly, the good wiſhes of the people, they all prayed for him; and he was ſenſible of the benefit of both, a bleſſing came upon him.

Hence obſerve;

They who for good cauſes are bleſſed by men, receive alſo a bleſſing from God.

As the curſe cauſeleſſe ſhall not come (*Prov. 26. 2.*) ſo where there is cauſe for a bleſſing, it ſhall come. When men curſe maliciously (as *Shimei* curſed *David*, (*2 Sam. 16. 5.*) the Lord requites good for their curſing, *David* hoped that day (*v. 12.*) *Shimei* (ſaith the text) came curſing; but the Lord was ſo far from ſaying to the curſe, come, that he commanded a bleſſing to come. How much more will the Lord ſay to the bleſſing come, when men are deſervedly bleſſed by men. A good word from a good man, upon good grounds, may prove no ſmall good to us. The Law of *Moses* (*Deut. 4. 13.*) gave command to the lender, concerning the borrower; *Thou ſhalt in any caſe deliver him the pledge again when the Sun is down, that he may ſleep in his own rayment, and bleſſe thee.* As if it had been ſaid, the bleſſing of the poor man may prove a greater gain to thee than his pledge could. If thou wilt but give him cauſe to bleſſe thee, thou ſhalt find the effect of his bleſſing.

Secondly, Obſerve;

It is a bleſſed and a bleſſing procuring work, to help thoſe that are in a periſhing condition.

By how much the worſer and more miſerable any mans condition is, by ſo much the better and more merciful is their work who give him releif, and by ſo much the more ſinful it is not to give him releif. (*Prov. 24. 11: 12.*) *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain, if thou ſayeſt, behold, we knew it not: Doth not he that pondereth the heart, conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works?* The Proverb is at once a reproof of, and a threatning againſt all thoſe

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that slightly passe over the sad condition of others; who say, *they knew it not*. When the poor and distressed apply themselves for help, it is the usual excuse of many to say, we know you not, we know not your condition, whether it be thus with you or no, nor doe we know how you came into this condition, nor doe we know how or by what means to help you out of it; and so they forbear to deliver those that are drawn to death, and those that are ready to be slain, either by hunger and cold, or by cruelty and persecution, when 'tis in the power of their hand to doe it. It is not a duty to deliver every one that is drawn to death, or ready to be slain, but those that are drawn to death wrongfully, those that are ready to be slain unjustly, those that are ready to perish under oppressing burthens, we should be ready to deliver. And let all take heed of saying to such, *we knew it not*, or we know you not; that's the answer of a *Nabal*; he, when *David* sent his servants to him for provision, sent them back with this cold comfort (1 Sam. 25. 10, 11.) *Who is David, and who is the son of Jesse? there be many servants now a dayes that break away every man from his Master; shall I take my bread, and my water, and my flesh, that I have killed for my shearers, and give it to men whom I know not whence they be?* This is the churl's charity, *I know you not*; he knows how to save his purse, by pretending he doth not know. But (as it follows in *Solomons* proverb) *Doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it?* That is, doth not God (who is the heart-ponderer, or weigher, and who hath a ballance for every thought, who is also the soules keeper, doth not he) consider and know the wants of such a man? doth not he know the sorrows of his heart and the weight of greif that presseth his soul? doth not God also consider and know, what thou hast said to put off this perishing soul without affording any help? doth not he know that this is a meer excuse to colour thy not doing for him with thy ignorance, while the true reason is thy unwillingnesse to do it, and the hardnesse of thy heart? And seeing he knoweth whether our pretended ignorance and inability be real or no; he will (as *Solomon* concludes) *render to every one* (not according to his words, but) *according to his workes*. It is a vain thing to plead ignorance, or not knowing before the all-knowing [God, whether it be to excuse our doing of evil, or our not doing that which is good, especially our

not

not doing this good, this blessed work, the deliverance of those who are ready to perish. This Magistrates should doe by their power, breaking the Jaws of the wicked (as we shall see Job did) who vex and over-power the innocent. And this inferiors should doe either by testifying or petitioning for them to the Magistrate. How noble and famous a work was that of *Esther*, who ventured her own perishing, to petition the King, when the Jews were ready to perish through the malicious suggestions of *Haman*, (*Est. 7. 3, 4.*) *If I have found favour in thy sight O King, and if it please the King, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish, &c.* Such also was that act of *Ebed-Melech the Ethiopian*, in petitioning for the deliverance of *Jeremiah the Prophet*, who upon false accusations was cast into the Dungeon, and there ready to perish, or as that good Eunuch told the King, *like to dye for hunger* (*Jer. 38. 7, 8, 9.*) How were the children of Israel become (as the Lord calls them for their degenerate walkings, *Amos 9. 7.*) *As children of the Ethiopians*, how black and swarthy did they look, with wrath and choler, while they caused the Holy Prophet to be cast into the Dungeon? And how like *untrue Israelite* indeed, in whom there is no guile, did this *Ethiopian* look, while in pity and compassion to the perishing Prophet, he obtained his release from that stinking miery dungeon? But above all blessed, for ever blessed shall that work of the Lords free grace and mercy be called, who by one act saved millions of souls from everlasting perishing (*Job. 3. 16.*) *God so loved the world, that he gave his only begotten Son, that whosoever beleiveth on him might not perish, but have everlasting life; nor is the Lord forgetful to save poor ones from temporal perishing* (*Psal. 79. 11.*) *The sighing of the prisoner comes before him, and according to the greatnesse of his power, he preserveth those that are appointed to dye.*

Hæc divina potentia est gregatim et publice servare multos, autem occidere incendiis ruinæ potentia est. Sen. de ira.

Thirdly, Observe;

It is the duty of those that have been delivered out of a perishing condition, to blesse their deliverers.

It is their duty to blesse their deliverers, both to blesse implies thankfulness to them, and prayer for them. Deliverance from perishing is the strongest obligation to thanksgiving; if never

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we have cause to blesse any, we should blesse those that keep us from perishing; and here again we may turn to that more spiritual consideration of our deliverance by our Lord Jesus Christ; How should the blessing of those many thousand thousands that were ready to perish, come upon him every day? how ought we for ever to cry up the name of this our great deliverer? we need not pray for a blessing upon him, but we ought to praise and magnifie him, who is above all blessings and prayes. It is a high point of ingratitude not to blesse men when we receive any good from them; much more when they either keep or pluck us out of the jaws of the greatest evils: But 'tis a high point of impiety, not to blesse Jesus Christ, who hath at once procured us the greatest good, and freed us from the greatest evils. He that perisheth, looeth all the blessings which belong to him in that capacity wherein he perisheth. What can he doe less that is delivered from perishing, then blesse his deliverer? *The blessing of him that was ready to perish came upon me.*

And I caused the widows heart to sing for joy.

Here's a further evidence of Job's righteous and merciful administrations; *He caused the widows heart to sing for joy.* But doth the heart sing? he should have said, and so the Septuagint say, *I caused the widows tongue to sing for joy*, but he saith the heart; because as true joy springs from the heart, so that's true joy which is hearty; possibly there may be a song in the mouth, when sorrow and sighs are at the heart; but when the heart sings within, there's cause of joy without, though there be no outward rejoycing.

Cum canere dicitur improprie, quando cantus oris ex corde proficiscitur, ea est vera letitia.
Oruf.

VVhen Job saith, *I caused the widows heart to sing for joy*, this notes a wonderful change in the widows state; the widows heart is a sorrowful heart, she suppresseth words, unless to expresse her sorrow. Now to see her who could scarce speak, sing, her who could not contain her eyes from weeping, now notable to contain her heart from rejoycing, and her tongue from shouting, how great a change is this! But how did he cause the widows heart to sing? First, he delivered her from her enemies; secondly, he releived her in her necessities; either of these two wayes the widows heart is caused to sing for joy.

Hence

Hence Note ;

The widows state in it self is a sorrow ful state.

To make the widow sing, is to make her sing that is farthest from singing, 'tis to make her sing who is most acquainted with sorrow ; the widow is in a desolate condition, she wants her husband to comfort her. There must needs be great cause of joy, when they who are in so much heaviness cannot chuse but break out in singing. The Apostle saith (*Jam. 5. 17.*) *Is any man merry, let him sing.* And the captivated Jews being urged to sing in *Babylon*, could only sigh out this doleful lamentation, *How shall we sing the Lords song in a strange land ?* The widow is brought into a strange state ; and therefore if she sing, we may be sure her case is altered, though her state be the same. Much hath been offered about the widows sad state, at the 22d Chapter, v. 9th, and elsewhere in this book, whither I refer the Reader, and proceed to the next verse, which shews us *Job* in such a habit, as might well cause the widows heart, yea the most silent tongue, to sing for joy.

Vers. 14. *I put on righteousness, and it cloathed me ; my judgement was as a Robe and a Diadem.*

Lest any should say, that *Job* in helping of the poor, the fatherless, and him that had no helper, and in causing the widows heart to sing, was byas'd with pity, or blown up with popularity ; and that to get the applause of such kind of people, he had more respect to their persons, then to the rule, and laboured more to doe good turns or acts of charity to the poor, then to doe justice to all : he to prevent or remove such suspicions, affirms confidently that he was guided by his judgement, not by his affections, by rulers of equity, not by bowels of pity in all he did. He indeed helped the poor and helpless, but not meerly because poor and helpless ; he, indeed, delivered those who were ready to perish, and caused the widows heart to sing ; but the reason why he did either the one or the other, was not because the one was ready to perish, and the other a widow, but because all of them had right on their side, and he found himself much engaged in duty as in desire to stand up and improve his power for them. For all the while he was about this work, *He put on righteousness.*

righteousness, and it clothed him, and his judgement was as a Robe and a Diadem.

From the connexion of this verse with the former,
Observe ;

A good Magistrate will not relieve some by wrong to any.

Though he ought to shew compassion to the poor, yet he must not doe the least injustice for the poor. The law of Moses was express in this (*Exod. 23. 3*) *Thou shalt not countenance a poor man in his cause.* VVhat ? not shew favour to a poor man ? no, not to a poor man, with wrong to Justice ; not only is it sinful to countenance or respect the person of a rich man, to a poor mans wrong ; but to wrong the rich with respect to the poor is also exceeding sinful : And the act is by so much the worse, as the end is the better. It is a blessed end of our actions to help the poor, but that end must be compassed by good meanes ; we ought not to lye for God, much less for man, *Officious lyars are as much against truth and righteousness, as malicious ones are.* If we help a poor man because poor, we must help him out of our own, not out of other mens purses ; we must not relieve any one against the right of another. VVe must judge according to the equity of the cause, not according to the poverty of the person. Be sure, when you put on (*As the Apostle exhorts the election of God to doe Col. 5. 12.*) *Bowels of mercy and kindness,* that ye put on righteousness too, and then the more of them you put on, the more nobly you act, and you look the more like the elect of God, yea the more like God himself, who (*as the Prophet describeth him, Jer. 9. 24.*) *when he exerciseth loving kindness, doth also in conjunction with it, exercise judgment and righteousness in the earth.*

I put on righteousness ; what righteousness ? there is a twofold righteousness : First, of our persons ; Secondly, of our actions ; we put on Christ by faith in justification as the former righteousness ; *For he is made unto us of God wisdom and righteousness.* As many as have been baptized into Christ, they have (thus) put on Christ (*Gal. 3. 27.*) This is our best cloathing, even our wedding garment (*Isa. 61. 10.*) *I will greatly rejoyce in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garment of salvation ; he hath covered me with the robes of righteousness ;*

ousness; as a Bridegroom decketh himself with ornaments, and as a Bride arrayeth her self with her Jewells. Blessed are they who are thus clothed, for they shall never be found naked. Job had put on this righteousness, the righteousness of his person by believing, but this is not the righteousness here intended. Secondly, There is the righteousness of our actions, and that, first, respecting God. Secondly, respecting man. Piety is the former righteousness, and equity is the latter. This latter is the righteousness which Job in this place professeth he had put on. Yet further, this righteousness of our actions, consisting in equity towards man, may fall under a twofold consideration. First, as we are considered in our private station, and thus every honest man puts on righteousness in all his dealings and transactions with man. *Let no man defraud, or go beyond his brother in any matter, because that the Lord is the avenger of all such*, saith the Apostle, (1 Thes. 4. 6.) Secondly, there is a righteousness of our actions towards man, as we are considered in our publick station; and this is it which Job most distinctly and specially means in this text. He in all his actions, as a Magistrate, or a man in authority, sought to doe all men right. For righteousness (in the sense now under hand) is nothing else but the giving of every man his right, and the protecting of every man in his right. And if any should ask, when hath every man his right given and done to him? I answer, when, that is, given and done to him, which is according to law. That King put the question right, as to matters of righteousness, who askt his wife men or Judges, *What shall we do unto the Queen Vasthi according to Law?* For as the Apostle argues in reference to God, so may we much more in reference to man, *Where there is no Law, there is no transgression* (Rom. 4. 15.) I may say also, where there is no Law, there is no possession. Law and righteousness are so neerly related, That the Latine word for righteousness fetcheth its pedigree from a word in that language signifying Law. Such a legal procedure and sentence Job here intendeth, when he saith, *I put on righteousness*; and what did righteousness for him? The next words tell us what.

EA. 1. 15.

Justitia nomen habet a jure.

And it clothed me.

The same word is rendered in the former clause, *I put on*, and, *it clothed me*, in the latter. As if he had said, *I put on righteousness,* and

and it put me on; we may expresse it reciprocally, *I put that on, and, that put me on*; that is, righteousness and I were no strangers, nor were we at a distance from one another; righteousness covered all my proceedings; no man could see any nakedness or defect of Justice (which is the Magistrates nakednesse) in what I did.

Hence note, First,

A good Magistrate doth not only use, but put on righteousness.

It is not enough to exercise it sometimes, it must be kept on.

You will say, what doth it import more to put on, and be clothed with righteousness, then to use or exercise it? I shall give it you in three things, from the metaphor of putting on, as it refers to cloathing.

First, it notes a very frequent exercise of Justice; There must be many acts to the making up of this habit. *He that is clothed with righteousness, is constant in doing righteous things.* Every man puts on his cloaths every day; and so should a Magistrate act righteously every day, he must put it on as much and as often as he doth his cloaths. A Magistrate should be as much ashamed to be seen at any time without righteousness, as any man would be to be seen naked to his skin, or without cloathing.

Secondly, It notes a liking of, a pleasedness with, yea a delighting in righteousness; *a man is pleased with his cloaths, as with his meat. As cloathing is one of the necessities, so a chief contentment of this life.*

Thirdly, Cloathing is put or worne not upon one limb, or part of the body only, but all the body over. To be clothed with righteousness, notes a man throughout righteous, head, and heart, and hand, all are righteous; he hath the rule of righteousness in his head, he hath the love of righteousness in his heart, he hath the work of righteousness in his hand, who is clothed with righteousness.

Hence Note;

Righteousness is the Magistrates cloathing.

It is his cloathing as to all the uses of cloathing.

First, It covers his nakedness, and hides his shame, which without this will quickly appear to all the world. Se-

Secondly, It puts a comeliness upon him, and makes him graceful (as goodly and suitable apparel doth any man) in the eyes of all beholders.

Thirdly, It keeps him warme and chearful, 'tis his defence (as good garments are to the body) against the cold and stormes of trouble which he may meet with in doing his duty. This is rich cloathing, and clean cloathing, and beautiful cloathing, and durable cloathing. The benefit and comfort of it will abide and last for ever. How happy are those Magistrates, who are not only clothed with this garment, but keep it from spotting! I (saith Job) *put on righteousness, and it clothed me,*

And my Judgement was a Robe and a Diadem.

Some distinguish between *Righteousness* and *Judgement*, and say, that *Righteousness* is that by which the innocent are delivered; and *Judgement* is that by which the wicked are punished; which two divide and comprehend the whole work of a Magistrate. Again, others distinguish thus; *Righteousness* is that by which the Magistrate gives his award or sentence according as he finds the merit of every mans case; *Judgement* is that whereby he finds out what the merit of every mans case is. But we may take them for synonames or words of the same signification.

Justitia generatim versatur in officio civis præstando recte et condigne: judicium vero est justitia versans in discrimine boni et mali, justii ac injusti. Coc.

My Judgement was as a Robe.

The word is translated a *Mantle* (Chap. 1. 20.) which as it is taken sometimes for a vulgar garment, so also for a vest of honour, a Judges Mantle or Robe. The root of that word signifieth to deal treacherously and falsely; and by this some tell us that Gods puts us in mind, even while we are putting on our cloaths, of the treachery and falseness of our hearts; before man sinned he was naked, yet not ashamed: And now God hath given the best of garments, the Magistrates robe, such a name in the Original tongue, as may at once lead to the root of his sin, and mind him to be watchful against it. The Judges robe which in name hath so neer a cognation with falshood and prevarication, should both admonish him of the corruption of his own heart, and arm him against all temptations (of which his high and great place is full) leading to or bordering upon the corrupting of justice; and that, while his robe speakes prevarication from judge-

למעיל Palliū, genus vestimenti reliquæ super indui solitum, a למעיל prevaricatus, mentitus est.

Y y y

ment,

1 y y z

large

men, the righteousness of his Judgement may be (as *Job* was) a Robe, and which is yet more,

A Diadem.

De Circum-
volviti, circum-
dedi

A Robe covers the body, a Diadem the head; A Diadem or Crown is the chief ornament of Princes. It was also the ornament of the high Priest (*Exod.* 23. 35.) The word signifieth a compassing about, because the Diadem is round and fits circling the Temples of the head.

Hence Note,

First, *Magistrates in all ages have had their special Garments and Emblems of honour.*

De Cidaris,
tiara, a circum-
volvendo

Robes and Diadems are not for ordinary wearing. As God hath made a difference among men, so he allows a difference in mens apparel and habit. Some say why should Magistrates be in pomp? Why should they wear scarlet Robes, and Gold chains? Is it not enough that they have righteousness for their Robe, and judgement for their ornament? Answer, Robes and Diadems are but extrinsecal and circumstantial to a Magistrate; yet 'tis argument enough to prove both their use and their usefulness, in that righteousness is compared to a Robe and judgment to a Diadem. If Magistrates had not used these ornaments of old, those better ornaments had never been expressed by these. And as these are honourable additions to their office, so they draw reverential thoughts upon their persons in the execution of their office. If Magistrates should goe in a vulgar garbe, they would be slighted and neglected by the vulgar, though the wise would know their duty. As God hath set up Magistrates for the necessity of, so he hath set them out in a suitableness to mankind, they are not only to govern godly men, but mankind, the world, which is mixed of good and bad, and is for the most part bad; and therefore they must have somewhat to take the eye, some outward splendor and grandeur, to strike astonishment. History makes report of a very famous King, who coming to *Egypt*, a mighty concourse of people flocked from all parts to see him, but when they found him without any state, an old man in a mean habit, they went awy laughing, none regarding him. 'Tis so with the generality of people, let a man have never so much true honour and power, yet if he hath

Cum Agesilaus
in Egyptu ap-
puli omnes
quisi ad specta-
culum, concurre-
bant propter o-
pinione gloriae
ipsius: Sed ubi

bath not somewhat extraordinary to the eye and outward appearance, the common people will not regard him. Robes and Diadems, Gold chains and ornaments, rule and subdue a great part of mankind, to a due reverence of and obedience to the civil power.

Secondly, Observe;

The chief Robe and Diadem of a Magistrate is Justice and Righteousness.

A Magistrate is a naked man till thus clothed, and being thus clothed, he is clothed like God, of whom the Prophet saith (Isa. 59. 17.) *He put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for cloathing, and was clad with zeal as a cloak.* If a Magistrate being robed and crowned, thinks that's enough, he is no wiser then a child that playes with a rattle, or is proud of a Baby. His Robe and Diadem are no better, if he neglect righteousness and judgment. Woe be to those who satisfie themselves with getting on and wearing the Robe and Diadem of Magistracy, while they wholly cast off the duty of it. It was said of the old Monks, *If they once got on a Cowl, they thought they had enough;* but as it was then sayd among the wise, *The Cowl doth not make a Monk;* so, *It is not a Robe or a Crown that makes a Magistrate.* If he have these without Righteousness, Justice, and Judgement, *he is but a meer vanity,* he is but a painted shadow, or a pageant of Justice. There are two things which make justice done, the Crown and Diadem of a Judge. First, when 'tis done speedily; tedious delays in doing Justice are within one step of doing injustice. How sad is it to see Justice come as if she had been shut up in a prison, and fettered in irons, when her attendants look she should come to them as from a throne (where indeed Justice sits) with ease and freedom. It is ill to doe right rashly, and 'tis a wrong to doe it delayingly. As they doe a double courtesie, who doe it speedily, so they doe a man double right, who do it (though deliberately, yet) quickly.

A second thing which makes Justice the Magistrates Diadem is, when he doth it impartially. *David (2 Sam. 8. 15.) reigned over all Israel, and executed Judgement and Justice to all his people;* not to some only, not to this or that man only, his Justice was as

*nihil splendoris
tantum in herbis
ad litus senem
decumbere vi-
derunt, vilibus
bitu qd parvo
corpore, videre
et jocari cape-
runt. Pezel.
Mellif. Histor.
par. 1.*

*Cucullus non
facit mona-
chum.*

large is his dominion. See the exactness of *Moses Law* (*Deut. 19. 15.*) and *Solomon's judgement*, or rather the judgement of God. (*Prov. 24, 25.*) *To accept persons in judgement is not good*; that is, 'tis extremely bad, as bad as bad may be, nor do I well know which is the worse, To deny Justice to all, or to give it but to some. Laws are made without respect of persons; and then Magistrates doe at once render a people happy, and themselves honourable, when they are executed to. It is a miserable thing when a man sees his right in parchment or paper, and yet cannot come at it. It is well when a man can say, *there's a good law for me*, but 'tis far better, when a man can say, *There's a good Judge for me*. Good Laws never made a people happy, only good Magistrates can. When Magistrates are crowned with Justice, then a people are crowned with blessings.

Lastly, Considering that *Job* was not only a Magistrate, but the chief Magistrate,

Observe;

Chief and sovereign Magistrates should think themselves chiefly concerned in matters of Justice.

Job did not put the business wholly into other hands, and take his ease himself; nor did he only see that others did it, or punish them for not doing it, but he did it, in many cases, himself. And which is yet a higher commendation, he did it not only authoritatively, but conscientiously. No inferior Judge could be more careful to doe right, then he who was the supream Judge, and from whose judgement there lay no Appeal. He took no advantage to be unjust, because none could call him to account for injustice. And indeed there is nothing more noble then to see them fear to do the meanest man wrong, who have no man to fear though they doe it. When *Abraham* pleaded with God for *Sodom*, he was bold to say to him (*Gen. 18. 25.*) *Shall not the Judge of all the earth do right?* Though the Lord be absolutely the Judge of all, and can be judged of none, yet he judgeth not one unrighteously; and when sovereign Judges or Magistrates (who may be called also Judges of all the earth in their dominion) judge all as righteously, as if every man might implead them in case of any error or unrighteousness in judgement, then they are Judges after the heart and way of God; and their judgement is gloriously *their Robe and their Diadem.*

And

And **righteousness and judgement** are the cloathing and crown of the Magistrate, so of every man in his ranck and place. All the Graces are the cloathing of the Saints; Put on (saith the Apostle, Col. 3. 12) bowells of mercies, kindness, humbleness of mind, meekness, long-suffering. And as the Apostle Peter (1 Eph. 3. 3, 4.) admonisheth professing women, we may admonish men and all; Let not your adorning be that outward adorning of plaiting the hair, and of wearing of Gold, and of putting on of Apparel; but let it be in the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. And again (Chap. 5. 5.) Be ye clothed with humility. Gold and Silver are but dross to the least grain of grace; O let grace sparkle in your lives, that's better then to have Gold and Silver sparkle on your garments. The Apostle doth not deny the use of these, but he denyes that these are or can be our adorning. Many are proud of their cloathing, the wicked are clothed with pride; they have not only their best cloaths on, but the best cloaths on (how-ever else clothed) who are clothed with righteousness and humility. And all they who have put on Christ as their Robe and Diadem, are certainly clothed with both these Graces, and with whatsoever besides there is truly graceful.

J O B, Chap. 29. Vers. 15, 16, 17.

*I was eyes to the blind, and feet was I to the lame.
I was a father to the poor, and the cause that I knew
not I searched out.*

*And I brake the jaws of the wicked, and plucked the
spoyle out of his teeth.*

JO B still proceeds to shew cause, why, as a Magistrate, he had so much respect from, and so great a place in the hearts of all the people. He hath already given sundry instances, how he acted and put out that power which was put into his hand. In the former verse we found him clearing himself, from all by-repects in doing the duty of his place; it was pure love to Justice that moved him to doe Justice; it was not a vain glorious desire to be accounted, called, or pointed at as a just man. He did justice for those who could have nothing but the justice of their cause, and the miserableness of their condition, to move him to it; *The poor, the fatherless, the helpless, and such as were ready to perish.*

In these three verses, the 15th, 16th, and 17th, Job gives yet a further exemplification, both of the persons to whom, and of the manner how he exercised justice. First, in supporting them and their cause who were distressed (v. 15, 16.) *I was eyes to the blind, and feet was I to the lame, &c.* Secondly, in punishing them whose cause deserved it (v. 17.) *I brake the jaws of the wicked, &c.* Thirdly, in a careful and diligent discovery of all doubtful matters, as he speaks at the latter end of the sixteenth verse, *And the cause that I knew not I searched out.* What he did for the distressed falls first under discussion.

Vers. 15. *I was eyes to the blind.*

*Non dixit, per
servos faciebam
&c. Chrysost.*

I, that is, I in person, not I by my Officers, but I my self; so some of the Ancients give the Emphasis of the text; *He doth not say I was eyes to the blind by my overseers and servants, but I looked to them my self; I did not put the doing of it off to others, but I saw it done.* And though it be a truth, that the best of Magistrates

istrates cannot do all themselves, they must see many things by other mens eyes, and doe most things by other mens hands: yet a faithful Magistrate will not disdain to do offices of righteousness in person for his people, yea, so far as he is able, he delights to doe it. *I was eyes to the blind*, that is, I was to the blind instead of eyes, or I gave them direction as the eye directs the body, which way to goe, and what to doe, when they knew not. *The light of the body is the eye* (saith Christ, Math. 6. 22.) and he that is a mans eye, is his light in darknes.

Further, 'tis considerable that the word is plural, *Job* doth not say, *I was an eye*, but *eyes to the blind*, and so not *a foot*, but *feet to the lame*. Which may intimate both the frequency and the fulness of that assistance which he gave them.

I was feet to the lame.

That is, instead of feet, or in the place of feet, performing that office for them in effect which feet perform for the body.

The feet are, first, the pillars and supporters of the body; upon them the body stands, as a house upon its foundation. Secondly, as the feet are the supporters, so the porters of the body, they carry the whole body, they move and remove it from place to place. The locomotive power of the body is acted by the feet. Thus *Job* was both a supporter and a porter to the lame and feeble, he bore them up and carryed them on in all their needs.

I (saith he) was feet to the lame. Here a question must be answered (for the clearing of the whole verse) who are meant by the blind and the lame, to whom *Job* was eyes and feet?

The blind and the lame may be considered either properly, or metaphorically. The blind and the lame in proper sence are such as want sight, and the use of their leggs and limbs. Some of the Ancients understand this text properly, in this strictness of the letter; and 'tis granted by all that a great part of the Magistrates care is to provide for the lame and the blind; to see that there be hospitals and houses of receit for the poor, who are either blind or lame and impotent. For though not so much the natural as the political body is the subject of the Magistrates care; yet the care of the natural bodyes of men, doth redound to and reach the good of the body politick, or whole Commonwealth, under any Princes Government and protection.

Secondly,

Secondly, The blind and lame in a metaphorical ſence, may be taken two wayes : Firſt, more generally for all ſuch as are deſtitute of help ; a blind man wants one to guide him, and a lame man wants one to ſupport him ; ſo the blind and the lame may ſignifie any that are in a wanting or helpleſſe condition (*Mic. 4. 6.*) *In that day, ſaith the Lord, will I aſſemble her that halteth, and her that is driven out, &c.* To halt is to be lame ; now who were theſe halters ? We are not to underſtand the Prophet barely of ſuch as had an imperfection (like *Mephiboſeth* in) their feet, but genera'ly all thoſe of the people of God were under that comfortable Prophecy, who were in a ſad condition, eſpecially as to their ſpirituals (for of them that prophecy is intended, as alſo that other which runs in the ſame termes, *Zeph. 3. 19.*) *Behold, at that time I will undo all that afflict thee, and I will ſave her that halteth, and her that is driven out ;* that is, her that is in a weak, troubled, ſcattered ſtate. Idol-Gods (of whom I conceive that Scripture, *2 Sam. 5. 6, 8.* is beſt interpreted) are called, *The blind and the lame*, becauſe they are utterly unable to help and deliver either themſelves or thoſe that truſt and call upon them with greateſt aſſurance and devotion. Though a man have leggs good and ſtrong enough both to goe and run his way (like another *Aſahel*) though he hath eyes as pierceing and ſharp-ſighted as an *Eagle*, to ſee and diſcern his way, yet (in this notion) we may number him among the blind and lame. And 'tis the duty of Magiſtrates to be eyes to theſe blind, and feet to theſe lame ; that is, to take care of thoſe that are diſabled by affliction to ſubſiſt and maintain their own right againſt oppoſers.

Secondly, By the *blind* and the *lame*, we may underſtand the afflicted in general, ſo thoſe eſpecially who are deſtitute of help and counſel, as to ſome particular caſe brought before the Magiſt are, though otherwiſe in a prosperous condition. They are blind who know not how to order their buſineſs, and they are lame, who are not able to carry it thorough. To ſuch blind ones, ſaith *Job*, *I was eyes*. As if he had ſaid, when any through ignorance of and unacquaintance with the method of legal proceedings, could not ſee their way, I adviſed and directed them. Many a man hath a juſt and a good caſe, who yet knows not how to help himſelf, he wants an internal eye, an eye of underſtanding, both to ſee what his right is, and how to get it. 'Tis the goodneſs of

of a Magistrate, to shew such the righteousness of their cause, as 'tis his justice to do them right.

Again, To such lame ones, saith *Job I was feet*; as if he had said, when the right of any, through poverty and want of friends to stand by them, was like to fall to the ground, I assisted and upheld them. Many a man hath a good cause, but he is lame, he hath not means to support and prosecute it; 'tis the honour of a Magistrate to bear up such, in the righteousness of their cause, as 'tis his duty to give them their right. 'Tis the shame of Magistracy when any are foyled in a just cause, either for want of counsel or encouragement. In which respects most eminently *Job* makes this profession, *I was eyes to the blind, and feet to the lame*. For though it be not proper for a chief Magistrate or a Judge to be a Solicitor or an Advocate, yet he both may and ought, in the case of the blind and lame in the text, to assigne means for the supply of those defects. *I was eyes to the blind.*

Hence note;

It is the duty of a Magistrate to appear openly for the poor and the oppressed, for the weak and simple.

He should not turn them over to others, but take care of them himself. 'Tis the sin of supream Magistrates to take their pleasure, and leave business to their Officers and Ministers: unless themselves look to the administration of Justice, there may soon be a very ill administration of it. As in common household affairs, *the eye of the Master doth the work*, when the Master of the family saith only to his servants, *do you this, and do you that*, but, saith not come *let us do it*, all will be done to halves. VVe have a proverb, *The Masters eye fats the Horse*. And 'tis as true, The Magistrates eye orders the City. Unless Magistrates see to the doing of things, and take account of those that are under them, unless they condescend to be eyes to the blind, and feet to the lame, matters of justice and righteousness will be but lamely transacted.

Again, as he doth not say (which was noted in the opening the words) *I was an eye to the blind, or I was a foot to the lame*, but *I was eyes and feet*, in the Plural number; thereby implying his present, constant, and compleat helpfulness to those that were destitute of help; so he doth not say, *I was eyes to this blind man, and feet to that lame man*, but indefinitely, *To the*
Z z z
blind,

blind, and to the lame, which indefiniteness of the object, sheweth the universality and extensiveness of his care to see right done.

Hence note ;

Magistrates should have an equal and universal respect unto, and care for all that need and implore their help.

He must not doe for one or two only, nor for all thus or thus related, but the blind, and the lame, be they who they will, must have his help. When Justice is duely administred, 'tis said in Scripture, *To run down as waters, and as a mighty stream* (Amos 5. 24.) Now waters and streames run not to one mans house, or door, but the streame offers it self to every man, it runs down to the poor mans door, as well as to the rich mans door, it runs by the meanest Cottage, as well as by the Princely Pallace. Righteousness must run like a stream ; it must be a common, an universal good. And the Magistrates care must be universal as to sorts and kinds of men, he must be ready to doe Justice for the poor, as for the rich ; so his care must be universal, as to individuals, or the particular persons of any sort of men ; he must be eyes to the blind, and feet to the lame, to all, not to this or that blind or lame man only. Justice it self is blind, if it help not one blind man as well as another, and that's but lame Justice which is not feet to all the lame.

Thirdly, Observe ;

They who are in power should mercifully supply the defects of those who apply to them.

To the blind man, the Magistrate must be eyes, and to the lame man feet. One of the Ancients said ; *Under a good Prince, or Gouverneur, there's no subject lame, no subject blind.* The Magistrate is an universal eye, and an universal foot. He makes up natural, and he makes up or provides a remedy for civil imperfections. His prudence, power, and authority, mingled with pity and compassion, will easily do all these good things. A Magistrate is the head of the people, yea he is not only the head, but he is every member to the people, he is eyes and feet to all the people, and he is a tongue to all the people. It is said (Prov. 31. 8.) *Open thy mouth, for the dumb, in the cause of all such as are appointed to destruction.* As others should be tongues to plead, so he should be

a tongue to judge and determine righteously for the dumb, that is, for them who cannot speak for themselves. To doe all this, and to be all these helps to the people, is not only the duty and the burden, but the dignity and honour of the magistrate. What shall we say, when we see Magistrates, instead of being eyes to the blind, pulling out the eyes of those that see; instead of being feet to the lame, laming those that have feet; and instead of being tongues to the dumb who cannot speak, making those who would speak dumb and tongue-less. As there are merciful and relieving, so there are cruel and oppressing Magistrates.

Fourthly, Observe;

Every man is that good which he doth to, and procureth for another.

He that feeds the hungry is their bread; and he that cloaths the naked is their garment. He that guides the blind, is their eye; and he that speaks for the dumb is their tongue. The Lord Jesus Christ, who procureth salvation, is called *salvation to the ends of the earth* (Isa. 49. 6.) And indeed Jesus Christ is all this and more then this in the text. Christ was eminently all this, both literally and mystically (*Math. 11. 5.*) Go (saith he, to the Messengers of John) and tell him, *The blind receive their sight, the lame walk, the Leapers are cleansed, the deaf hear* (thus he was healing to the diseased) and (which is more, he was life to the dead) *the dead are raised up*: He was all this to them in a proper sence: And he was all this in a mystical sence. It had been but a small matter, comparatively, to have been eyes to the blind, and feet to the lame, to have cured bodily blindness, and lameness; if he had not done more; if he had not been an eye of understanding to the ignorant; and a foot of power to the weak; if he had not cleansed leprous soules, and opened an ear in deaf hearts, as he did in the heart of Lydia to receive the word of life. These spiritual cures are the noblest cures: And these were long before prophesied (*Isa. 35. 5, 6.*) *Then the eyes of the blind shall be opened* (that is, they shall perceive and understand the mystery of Godliness, and the mercy of God revealed in the Gospel) *and the ears of the deaf unstopped* (that is, they shall obedientially hearken to the mind of God delivered by his Messengers) *Then shall the lame man leap as an Hart* (that is, he shall walk strongly, constantly,

Z z z z

chear-

cheerful in the wayes of God) *and the tongue of the dumb sing* (that is, they who could not speak a good word, shall joyfully utter the praises of God, who hath done such great things for them; the reason of all which miraculous spiritual changes is given in the next words) *for in the wilderness shall waters break out and streams in the desert.* That is, the spirit shall be powred out abundantly, and those waters, those streames shall have a healing vertue in them, they shall restore sight to the blind, and hearing to the deaf, and strength to the lame, and speech to the dumb, by the powring out of the Spirit of Christ, all these soul-infirmities and deficiencies shall be removed. Thus Christ is truly in a spiritual sence, all that which *Job* was in a Civil sence, eyes to the blind and feet to the lame: Christ is that good to us which he doth for us; he is our eyes, and he is our feet, he is our ears, he is our life, and our salvation.

Vers. 16. *I was a father to the poor, and the cause that I knew not, I searched out.*

This relative word *father*, may be taken either properly or improperly, here 'tis to be understood improperly; *Job* was once a rich man himself, and the children to whom he was properly a father were rich too; but he was a father in a figurative sence, and so he was a father of the poor. Whosoever doth that to another which is the office of a natural father, either instructing and directing him, either watching over him, or protecting him, either assisting him in his business, or supplying him with necessities, in a word, whosoever stands by another in a time of need, and is ready at any time (in righteousness) to do him a good turn, may justly be called his father. Thus *Joseph*, though a subject and a servant to *Pharoah*, yet said (*Gen. 45. 8.*) *God hath made me a father to Pharoah*; that is, God hath used me as an instrument of good to him and his Kingdome, in giving him advice to lay up corn against the years of famine; God he hath made me able to give him counsel, and him willing to receive my counsel, even as a son doth the counsel of a father. And when we would most emphatically express and most thankfully acknowledge the good which we have received from any man, we say *He hath been to me as a very Father.* *Job* was a father to the poor: in what? take it in two things, which eminently set forth the relation of a father.

First,

First, He was a father to the poor in affection, he loved them and was tender over them as a father is over his children; *Job* looked upon all the people that were under his government as his own children; and he had the bowells of a father to them.

Secondly, *Job* was a father to the poor, not only as to affection, but as to the care which he had of them, and the provision which he made for them. He did not only say to the hungry, be ye fed, and to the naked, be ye cloathed, but he helped them to those things which were needful for the body (as the Apostle *James* speaks, Chap. 2. 16.) eyther in a way of charity supplying their wants, or in a way of Justice settling and maintaining them in their rights. The Apostle gives it as a common principle in Nature (2 Cor. 12. 14.) *The children ought not to lay up for the parents, but the parents for the children.* And as our natural Fathers act most like themselves when they lay up for their children, so also doe our civil fathers; not that the Magistrate is bound to provide portions for particular persons or families, but when they take care both by making general Laws, and by looking to the execution of them, that all under their Government may be protected in what they have, or restored to what is unduly taken away, or with-held from them, as also in all cases of inevitable poverty, relieved and kept from starving, then they may well be said like careful parents to lay up for their children, or to be (as *Job* here professeth himself to have been in that capacity) *Fathers to the poor.*

Both the original words here translated *father*, and *poor*, come from one and the same root, though upon several and distinct grounds. For whereas that root-word signifies to wish, or desire; we know there are two sorts of wishes or desires; First, we wish well to, or desire the good and prosperity of others. So the word rendered *Father*, springs from it, because fathers cannot but wish well to their children, they cannot unless altogether unnatural, but desire and pray for their well-doing, and well-being. Secondly, We wish well to and desire somewhat that is good for our selves; and thus the word rendered *poor* comes from it, because the poor are much in want, and usually much in desiring; they have little or nothing, and therefore they desire somewhat; some desire more how much soever they have, and they who have very little are usually much in desires for more. The poor are sensible

Elegans paronomasia in voce
 אב pater et
 אבנא pauper
 est utriusq; vocis
 radix eadem
 est diversa ratione;
 אב enim pater, avoluntate et affectione
 paterno in liberos diffus
 est אבנא inops
 vel egens, quod
 qui multis eget,
 multa velit.
 of Merc.

of, and often pincht with their own wants, and, being so, they cannot but wish for enlargements. He that's hungry wishes heartily for good fare, and he that's naked for cloathing: *They have many desires who have but few enjoyments; such are the poor.* And to such poor *Job was a father*; that is, he wished well to them, and provided well for them. The poor said, *O that we could be heard! O that our petition might be read and answered! O that our Governour would deliver us out of the hand of our oppressors, who are too strong for us! O that we might have right done us! and O that it might be done speedily!* Of such wishes as these the poor are made up; you shall have a poor suitor stand sighing and wishing all the day long at a Great mans door, *O what shall I doe? I am undone if he doth not help me; O that he would call for me; O that he would dispatch me; I would faine be at home with my wife and children. The little business which I have to do there spoyle in my absence: O that I might return, and bring good news home with me, that my cause hath been fully heard, that my greivances are redressed according to Justice.* With such joyful hearts *Job sent away the poor*, else he could not have said in truth, *I was a father to the poor.*

Again, Consider here, as before the indefiniteness of the language; it was not to this or that poor man that *Job was a Father* to, but the poor in general.

Hence note, First,

A righteous Magistrate knows no difference of persons as to his doing them right.

If there be any difference in causes, 'tis his wisdom to find it out, and his Justice to let them know he knows it. As 'tis a gross peice of partiality to doe for the rich and not for the poor, so 'tis as gross partiality not to do alike in Judgment for all the poor, whose cases are alike. *Job* did not pick and choose out poor men to bestow his help upon; he helpt them as they came, and as he saw the matter did require. *I was a father to the poor.*

Secondly, Note;

Magistrates should carry the affection of a father to all their faithful subjects, chiefly to the poor and afflicted.

They should love and pity them, they should take care and provide

vide for their good, as if they were their children. In a well-govern'd Common-wealth there's no want of Fathers: VVhere there are good Magistrates, there are no Orphans. As God himself is, so are they, in their place, fathers to the fatherless. And of right, all that want fathers, should have free access to the Magistrate, as to their common Father. His watchfulness should be as a guard upon every house. And his care should be every mans security. Heathen Magistrates have owned this as their duty; 'tis the shame of those who profess themselves Christians, if they do not. And woe to those Princes who look upon their subjects rather as their slaves than their children, who are rather devourers than fathers of their Country. As if their subjects were made only to royle for them, and not they to provide for their subjects. Such Magistrates are the mountains and the hills, the high towers and fenced walls, with whom the Lord will content in the day when he ariseth to shake terribly the earth (Isa. 2. 19.) VVhat will become of those Magistrates who design more to oppress and fleece the rich, than to help and protect the poor! *I (saith Job) was a Father to the poor.*

*Omnium domos
illius vigilia
defendit, omni-
um otium illius
labor. Sen. de
Brev. vita.*

And the cause which I knew not I searched out.

Magistrates are called Gods, yet they are not omniscient; they should know much, but they cannot know all things. Many causes come before them which they know not to the bottom, and 'tis their duty to search that they may know the bottome of every cause, *The cause which I knew not (saith Job) I searched out.* As if he had said, *When any difficult case was brought before me in Judgment, I was careful to inquire into it, to inform my self about it, and to attain a right understanding of it, I sought it out.* The word signifies not only to seek, but to seek out, to make an exact search of and scrutiny about those things which are most abstruse and remote, which lye wrapt up in the dark, or are furthest from our sight. Job did not cast an overly look upon hard causes, but he laboured to look through them, and to sift them to the very bran; he took pains to find the truth, he digged for that special wisdom, and searched for it as for hidden treasures. The Great work of a Minister is to search out the truths of doctrines and opinions which he knows not, and the Great business of a Magistrate is to search out the truth of causes and actions which

*Scruta-
tur, perscruta-
tus est remota
et abstrusa.*

he

he knoweth not. This was *Jobs* constant course, *The cause which I knew not I searched out.*

Hence Note ;

First, *Magistrates must know a cause before they give sentence or judgment about it.*

That the Soul be without knowledge is not good (Prov. 19. 2.) That holy proverb is applicable to all persons and cases, but especially to Judges, and difficult cases under judgment. How shall they judge of that which they do not know? Ignorance is bad enough in all, but worst in Magistrates and Ministers. We can neither teach nor determine aright further then we know ; many act wrong against their knowledge, but none can act rightly without it, or if they do, 'tis not in judgement, but by accident; though they hit the right, yet they do not chuse the right. Magistrates must be blind as to persons, but woe be to those Magistrates that are blind as to causes: blind Magistrates are the pest of the Common-wealth and blind Ministers are the pest of Churches, *the Magistrate must be a seer as well as the Minister*; he must do nothing blindfold, nor blindly. The common picture or Emblem of Justice is made with covered eyes; which intimates that justice must take no notice of persons, let the men be who they will, Justice makes no matter, but Justice hath an Eagle-eye upon the matter. Three things are great enemies to Justice. First, passion; Secondly, precipitancy; Thirdly, ignorance ; he that is passionate hath not the use of his knowledge ; and he that is precipitant will not stay to make use of his knowledge ; but he that is ignorant hath no knowledge to make use of, and therefore of what use can he be ?

Secondly, Note ;

A Magistrate must be very diligent to get the knowledge of every cause which he is to give sentence upon.

As he must not judge till he knowes, so he must make diligent search that he may know ; *Job* doth not say, the cause that I knew not I would not judge, but I searched it out, that I might judge it (Dent. 13. 12, 13, 14.) *If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee to dwell there saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the Inhabitants of their City, saying, let us goe and*

and serve other Gods (which we have not known) what then ? Then shalt thou inquire, and make search, and ask diligently. Here are three words: first, they must Inquire, and if upon inquiry they got not Information, then they were to make search; and if upon search they did not find, then they were to ask diligently, that is, to renew the inquiry, that by interrogating all persons who probably knew any thing of the cause, they might search out the cause which they knew not. Solomon saith (Prov. 25. 2.) *It is the Glory of God to conceal a thing* (that is, it is his glory to doe many things, so, that none can see fully what he is doing much less how or to what end he doth them; such works are secrets to and concealments from man; and as it is his glory to conceal some of his own not only good but glorious works, so it is his glory to conceal our evil works graciously and favourably; to cover and hide the sin of man, that is, to pardon it, is the Glory of God. But the honour of a King is to search out a matter, to search out the mysteries of true policy to govern by them; and to search out the mysteries of iniquity to redress them, || also the mysteries of every mans case and cause depending before him, that what he knows not he may be fitted to give Judgment upon; and that as others are cunning and crafty to colour over and cloak their evill actions or designments, so he may approve himself wise to discover and lay them open. And || it is the honour of Kings to search out the close unrighteousness of some mens matters, so to search out the obscured righteousness of other mens matters, according to that of wise King Solomon, Prov. 29. 7. *The righteous considereth the cause of the poor: but the wicked regardeth not to know it.* By the righteous (I suppose) Solomon chiefly meaneth either the righteous Advocate, or the righteous Judge, both these consider the cause of the poor, that is, as Job here saith, they search it out. The unrighteous Advocate considers the poor mans Fee first, and then his cause, and accordingly pleads it. The unrighteous Judge considers the poor mans person first, & then his cause, and accordingly determines it. The righteous advocate remembers that God is his client in the poor man, and so he searcheth his cause to the utmost, that he may plead it; and the righteous Judge considereth that he judgeth for God, and therefore he searcheth the poor mans cause to the utmost, that he may determine it right: Whereas the wicked, whether Advocate or Judge, regardeth not to

know it; yea he is willing enough to be ignorant of it, that ſo his ignorance may be ſome excuſe to him in not doing him right, or leaſt his knowledge ſhould conſtrain him to do what is right for him. That which is ſaid of the ſinfulneſs of ſome men in general, *They are willing to be ignorant that they may ſin the more freely*, may be ſaid of ſome Magiſtrates as to a particular caſe, *they are willing to be ignorant of the right, that they may do wrong more freely*, or be leſs ſtirred by their own conſciences to do right. Evil men will not ſearch to know that which they care not to do; but good men, eſpecially good Magiſtrates, will ſearch out the cauſe which they know not, becauſe they would be the more moved and enabled to do Juſtice accordingly.

To cloſe this point, we may take notice, that cauſes are unknown and obſcure two ways. Firſt, by reaſon of the very in-trinſecall knottings and difficulty of them. Some mens cauſes are ſo dark a text, that they put all the wiſdome the Magiſtrate hath hard to it, to give a right interpretation of them.

Secondly, Other cauſes are obſcure, not in the nature or matter of them, but by the ſubility or malice of the parties intereſted and engaged in them, ſetting their wits, or rather their luſts a work, to put blinds upon the buſineſs, and to make good look like evil, and evil like good; for as ſome clear texts of Scripture are rendred cloudy and hard to be underſtood by the vanity and perverſeneſs of their ſpirits, who labour more to bring the Scripture to their ſence and opinions, then to ſubmit their opinions to the ſence of Scripture; ſo in civil matters, ſome clear caſes are rendred very cloudy and hard to be underſtood, by the tricks and jugglings either of the parties or of their pleaders. Now whether a cauſe lye in the dark upon either of theſe conſiderations, the Judge muſt ſhew his wiſdom in ſearching it out. As the magiſtrate muſt not judge before he knows, ſo he ſhould (according to *Jobs* example) ſearch that he may know. *The cauſe which I knew not I ſearched it out.*

Et etiam cauſas inquiſivi, quæ ad me non deſerebantur.
Lavat.

There is a ſecond way of expounding theſe words. As implying, that *Job* did not only ſearch out thoſe cauſes which were brought before him; but alſo enquired abroad, to get intelligence how things went. He enquired after thoſe cauſes which were not preſented to him, nor laid before him: He ſearched out grievances, though not complained of.

Hence

Hence Note ;

It is the Magistrates duty, not only to do right in those causes which are brought before him, but he must inquire and inform himself of things that are amiss, though not before him.

He must enquire who suffers wrong that he may right them, what's out of order that he may redress and reform it, as well as do right and reform disorders when complaints are made to him. That was a very princely speech which is reported of Theodorick King of the Gothes ; *We abhor that the poor should be oppressed ; We are informed of their sufferings, who do not complain to us ; and the knowledge of these grievances comes the sooner to us, by how much the patient dissimulation of the sufferer labours the longer to conceal them.* There is a twofold ground why a Magistrate should thus by his searching out causes prevent complainers by the speediness of his remedies.

First, Some are unwilling to complain of abuses.

Secondly, Others who are willing enough to complain, but they dare not, they are low and poor, and they suspect that either they shall not be heard, or that they shall be over-powered, and possibly checkt for their boldness in appearing. There are abuses and grievances which most are afraid to touch upon or meddle with, when the interest, whether of profit, pleasure, or the meer will of some great man is concerned ; O they are afraid to anger him, and make him their enemy, he may soon sit on their skirts, and undo them. Hence 'tis that several evils are not made known to the Magistrate ; and therefore he ought to search out the cause which is not brought to him ; and which all are either unwilling or afraid to complain of.

There is yet another reading of these words, which carrieth a very profitable sense in it, whereas we refer it to the matter, *the cause which I knew not I searched out* ; that refers to the man, *The cause of him whom I knew not I searched out.* And this leads us to another excellent virtue and ornament of those who are in authority. Many Judges and Magistrates will take pains to do Justice for them whom they know, and are acquainted with ; they will bestir themselves for friends, and such as are related to them, but for a man whom they know not, they'll do but little, nor they will do it very slowly. Job was certainly a Magistrate of another

Desistamur miseris premi, commoneamus non querentium malis, verociusque ad nos pervenit, quod dissimulatio patientis abscondit.
Theodoricus Apud Cassiod.

Et litem ejus, quem non cognoveram ipsam persequigabam.
Jun.

frame and temper, and according to this translation of the text, we have him here fully and directly expressing it; *I was a father to the poor, and the cause of him whom I knew not I searched out.*

Hence Observe;

Magistrates should be as ready to do right to him they know not, or who is a meer stranger to them, as to him who is their most confident familiar and nearest acquaintance.

It is the sin and shame of Magistrates to be led by relations; a Brother, or a Cousin, or a neighbour, or an acquaintance, should be no more in a cause, than *the man whose face they never saw before, and probably shall never see again.* All persons should be known alike in judgement, that is, they should not be known at all (as was toucht before) only causes and matters, not persons and faces should be known there. Every Judge (as *Levi* once did, *Deut. 33. 9.*) should say to his Father and to his Mother, *I have not known him, neither should he acknowledge his brethren, nor know his own children.* He that is faithfull, will search his cause whose person he doth not so much know, as much as his whose person he doth more then know.

Vers. 17. *And I brake the Jaws of the wicked, and plucked the spoyl out of his teeth.*

Here's the second part of the Magistrates duty, he encourageth the good, and subdues the bad; He delivers the poor, and he breakes the oppressor. The whole work and business of Magistracy lyes between these two, *reward and punishment*, or between being a terror to evil works, that is, to evil workers, and a praise to them that do good, and those whose cause is good.

In the two former verses, besides many more before, we have considered *Job* performing the first part of his Magistratical Office, here we have him at work upon the second.

I brake the Jaws of the wicked.

That is, I put forth my helpfull power to abate their hurtfull power, *I brake their Jaw-teeth, or their grinders*, those teeth wherewith they were wont to grind the faces of the poor, or of any over whom they were able to prevail. By their *Jaw-teeth* or grinders of the wicked, we are to understand whatsoever is the instru-

*Molares dentes
denotant omnia
instrumenta
nocendi.*

instrument of their cruelty, or a means by which they do mischief. We say (proverbially) *'tis well, the curst Cow hath short horns,* and when any push with their horns, and tear with their teeth, 'tis fit they should be sawn off or knockt out. *Job* as a Magistrate took order that they who had a mind to do hurt, and whose hearts were set upon mischief, should have no power in their hand to do it. Broken Jaws cannot bite; *I (saith Job) brake the Jaws of the wicked.*

And I plucked the spoyle out of his teeth.

The Magistrate deales two ways with wicked men; sometimes he breaks their Jaws that they cannot take the spoyle, and sometimes he plucks the spoyle which they have taken out of their teeth. If they are not disabled from spoyling by the former act, they must be spoiled of their spoyle by the latter. VVhen upon David's offer to accept the challenge of Goliath, Saul said to him (1 Sam. 17. 23.) *Thou art not able to go against this Philistine to fight with him, for thou art but a youth, and he a man of Warr from his youth.* David replied (v. 34, 35.) *Thy servant kept his Fathers Sheep, and there came a Lyon and a Bear, and took a Lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.* Thus when Lyon-like men, even beasts in the shape of men, prey upon men, and make spoyle of them, then comes the good Magistrate like David, & takes the spoyle out of their teeth. Tyranical Magistrates devour and swallow the innocent as a Lyon doth a Lamb. Paul was in the mouth of, and almost swallowed by that Lyon Nero, but he was delivered out of his mouth by the power of Christ the true David. Just and merciful Magistrates will pluck the innocent Lambs out of the mouth of the Lyon, and pluck the spoyle from their teeth. In one of these two wayes the wicked must be dealt with, either their teeth must be broken, or the spoyle must be pulled out of their teeth; else they make havock of all, and there's no living by them without danger either of life or livelyhood.

Hence Note;

First, *Wicked men are like wild beasts ravening for their prey.*

There had been no need to pluck the prey out of their teeth,
if

if they like Wolves or Lyons had not got the prey between their teeth. The wicked are often described in Scripture acting like beasts, and the ayd of God prayed against them in that notion (Psal. 3. 7.) *Arise, O Lord and save me; for thou hast smitten all mine enemies upon the cheek-bone, thou hast broken the teeth of the ungodly.* Again (Psal. 58. 6.) *Break their teeth O God in their mouth: break out the great teeth of the young Lyons, O Lord; that is, take away, O Lord, all their destroying strengths, whose strength is to destroy.* The Lord by his Prophet awakens the drunkards with this sad Alarm (Joa. 1. 6. *For (saith he) a Nation is come up upon my land strong and without number, whose teeth are the teeth of the Lyon, and he hath the cheek teeth of a great Lyon, that is, the enemies are fierce and cruel in their nature, and they have dreadful means and wayes of exercising their cruelty.* The fourth beast in Daniels vision, which was dreadful, and terrible, and strong exceedingly, had great iron teeth (Dan. 7. 7.) This beast is described, first, having teeth; secondly, great teeth; thirdly, iron teeth; and all to shew what spoyle that beast should make both among the Nations, and in the Church of God. The greatest Powers and Princes of the world have acted like beasts, and the best Princes of the world have had many beasts in their Dominions against and upon whom to act their power.

Hence observe, Secondly;

It is the Magistrates duty to break and punish the wicked, as well as to protect and relieve the good.

Wounding work is a duty as well as healing work. They who have teeth like beasts, must be dealt with like brute beasts, who are made to be taken and destroyed (2 Pet. 2. 12.) The Apostle Paul describing the power of Magistrates saith (Rom. 13. 3, 4.) *Rulers are a terror to evil works, (that is, they ought to be so by virtue of their office) and thereupon he inferrs, If thou dost that which is evil, be afraid, for he beareth not the sword in vain.* The Rulers sword, is no scar-crow, nor is his a wooden dagger. He sheweth the sword which he beareth, and a visible sword, as the Emblem of his office, is usually borne before him, but 'tis not born for a shew; He must strike with it as well as shew it, and make those feel it, who are not awed with the sight of it.

Thirdly, As Job said at the 15th verse, *I was eyes to the blind,*
and

and feet to the lame; that is, I was alike helpful to all who needed my help; so here he saith, *I brake the Jaws of the wicked*, that is, of all the wicked.

VVhence Note;

Justice is impartial in punishing, as well as in relieving.

If men be wicked, be they who they will, rich or poor, high or low, be they neer in relation, or be they far off, a Magistrate should say in that case (as the Lord did concerning Coniah, Jer. 22. 24.) *Though ye were as the signet on my right hand, yet would I pluck ye thence*: or as Saul (1 Sam. 14. 39.) *Though it be in Jonathan thy son, he shall surely dye*. As the day of the Lord is against the high hills, and against the Mountaines, that is, against the greatest of the wicked, so should the day of man be too, Justice must punish a sin in Scarlet, as well as a sin in Russet; a sin in robes, as well as a sin in raggs. As death goes with an equal foot, and knocks at the door of Princes, as well as at the Cottages of the poor, so must justice, it must break the teeth of the wicked, whether they dwell in a Cottage or in a pallace, that's all one to Justice. VVhen Job found any who were wicked, and had done wickedly, he never demurr'd upon the matter, nor conferr'd with flesh and blood, but did his duty, *he brake their Jaws, and plucked the spoyle out of his teeth*.

But what did Job with the spoyle, when he had plucked it out of the teeth of the wicked? did he put it in his own pocket? surely no, but he restored it to the grieved and oppressed party. What is wrongfully taken away, Justice returns to the persons wronged. As Justice will not suffer the wicked to go away with the spoyle of the innocent, so Justice will not go away with the spoyle, but causeth the spoyler to refund it to the use of the spoyled. Magistrates must be carefull of the spoyle when they pluck it out of the teeth of the wicked, they must not put it into their own coffers; They that do so, deserve rather to be called *wicked Breakers*, then *Breakers of the wicked*. Such as these take vengeance for their own advantage, not for theirs who are wronged, and serve their own bellies, rather than the Common-wealth, whose servants they are.

From the whole verse take these three notes.

First,

First, *Wicked men will never give back the spoyle, or satisfie those whom they have wronged till they are forced to it.*

They do not restore in a way of repentance, but as beasts doe in a way of compulsion; they are made to restore, they have no mind to it. They hold fast deceit (as the Prophet speaks of the oppressing *Jews*, Jer. 8. 5.) that is, the things which they have deceitfully gotten and plucked away from others, till it be plucked out of their teeth: they never chuse to restore, but only restore when they cannot chuse; 'tis an act of violence upon them, though an act of justice in the Magistrate.

Secondly, See how hard a task the Magistrate hath, who as he hath to deal with men, so also with beasts in men, with Lyons and with Bears in men, who having taken the prey, would make him a prey too if they could. *I have fought with beasts at Ephesus* (saith *Paul*, 1 Cor. 15. 32.) that is, with men made up of inhumanity: and so must the Magistrate too, he must fight with beasts, such as would tear and rend him when he comes to take the prey out of their teeth, even as a hungry Lyon would tear the man that comes to recover the prey out of his teeth. *David* at once shews of what spirit the wicked are, and how dangerous it is to deal with them (2 Sam. 23. 6.) *The sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; no man can meddle with thorns with his bare hand; they'll prick and scratch him; but the man that shall touch them must be fenced with iron, and the staff of a spear.* These sons of Belial who cannot abide to bear the yoke of Gods government, nor the yoke of mans, are to their very Governors, as well as to their fellow Citizens, like grieving thorns, and were they not fenced with Iron and the staff of a spear, that is, had they not an outward force and strength as well as an Authority, they could not handle them as they deserve, and as in justice they ought. When the Lord would shew *Ezekiel* what a hard and hot service he was like to have of it, he thus encourageth him (Chap. 2. 6.) *Thou son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among Scorpions.* Both Ministers and Magistrates must expect to meet not only with Thorns that will scratch them, and wild beasts that will tear them with their teeth, or push and gore them with their hooves, but even with Scorpions,

Scorpions, who would sting and poyson them to death. It was the saying of the Emperour *Tiberius* (who was himself a beastly Governour) to some who applauded his happiness in having attained the Government of so great an Empire: O (said he) *you do not know what a beast the Empire is*, how untuly and untoward, how headstrong and hard to be governed. As Magistrates need much wisdom, skill, and Justice, so likewise much patience to bear the burden, and much courage to encounter the difficulties of their place. *David* who had so much valour in the field, that he did not think *Goliath* (who made a whole Army of *Israelites* tremble) too hard for him alone; yet was once heard to say (when Justice called aloud to him for revenge) *These men, the sons of Zeruiah, are too hard for me* (2 Sam. 3. 39.) *Job* was a man of spirit as well as a man of integrity; else these Lions had been too hard for him, nor had he ever pluckt the spoyle out of their teeth.

Nescitis quanta bellua sit imperium; dictum Tiberij, Apud Suet.

Lastly, We see what a man *Job* was while he was in power, with what a sweet mixture of justice and meekness, of moderation and magnanimity, of compassion towards the poor, and resolution against the most potent oppressours, he steered the whole course of his Government.

Hence observe;

He that being raised to honour and high place, useth his power well, and perseveres in his integrity, is a man of men, he is indeed a man taught of God.

Job was lifted up in the word, but his heart was not lifted up; He held the height of the hill (as the Prophet speaks of *Edom*, Je. 49. 16) but he was neither high minded, nor earthly-minded. His power was great, and he used it for the best: men usually change to the worse in manners, when to the better in honours. Among all the Roman Emperours, there was but one of whom it was said, that when he got the throne he was a better man. Among all the Kings of *Israel* there was not one good; and among the Kings of *Judah* there were many, yea the most of them very bad. There is a great temptation in worldly greatness. And how weak do many grow in morals and spirituals, when they are strong in civils and temporals! It is said of *Uzziah* King of *Judah* (2 Chron. 26. 15, 16.) *That he was marvellously helped*

Honores mutant mores. De uno Tito legitur, quod adepto imperio melior evaserit.

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till

till he was strong. But by whom was he helped? The 7th verse of that Chapter tells us, that he was helped by God himself, and he helped him marvellously, till he was marvellous strong; and then see his marvellous weakness, for (as it follows) *When he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the Altar of incense.* O what a weakness, yea, what a wickedness was that! And as that Prince shewed his weakness when he was strong, in meddling with that which did not at all belong to his office, or by usurping the Priests office; so have many others, either by neglecting of, or acting contrary to that which belongeth to their office. And whether the Powers and Princes of the world fail by doing what they should not, or by not doing what they should, their weakness is much alike. And we may say to any such Prince (as the Lord God said to the whole body of his people as to one man, *Ezek. 16.30.*) *How weak is thine heart, seeing thou dost all these things; (not the work of a Princely man, or of a just and righteous Prince over men) but of an imperious whorish woman. 'Tis a very hard thing to manage power well, to have power and not be over-powered with it.*

How rarely do Princes pattern *Job* in delivering the oppressed, in being eyes to the blind, and feet to the lame, in being a father to the poor, and in breaking the Jaws of the wicked. When men are once mounted high, and have ascended to the Throne, they quickly discover either their lusts and vices, or their graces and virtues; they quickly tell the world either how good or how bad they are. *None can appear either so good or so bad as they would be, while they want an opportunity: and of all opportunities to appear either way, greatness is the greatest.* Magistracy should alwayes be a shadow to others, yet 'tis never a shadow (in this sence) to the Magistrate, but sets him in the open Sun, and makes him shew himself of what make and spirit he is.

J O B, Chap. 29. Vers. 18, 19, 20.

Then I said, I shall dye in my nest, and I shall multiply my dayes as the sand.

My root was spread out by the waters, and the dew lay all night upon my branch.

My glory was fresh in me, and my Bow was renewed in mine hand.

JO B being vested with much power and authority, and being so much affected by and applauded of all sorts of men, even by men of power and authority (as hath been shewed in the former context, from the 7th to the 17th verse inclusively, matters standing, I say, thus fairly with him) he began to perswade, or assure himself, that this Mountain of his outward prosperity should not be removed, or that he should live long happily, and at last dye peaceably: This was strongly set upon his spirit; and that's the sum of the words now under discussion. That such was his perswasion is clear and expresse.

Vers. 18. *Then I said, I shall dye in my nest, and I shall multiply my dayes as the sand.*

And to shew that this was no phancy nor irrational perswasion, he gives us the grounds and reasons of it; which he both propo-
seth and illustrateth by a twofold similitude.

First, By the similitude of a Tree (in the 19th and part of the 20th verse, *My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me.*

Secondly, By the similitude of a Bow, in the close of the 20th verse; *My Bow was renewed in mine hand.* As if he had said, I had good grounds to hope that my good estate would continue, because it was so well set, it had a root; and because it did flourish so well, it had goodly branches, and these so far from withering, that they were alwayes springing, or I had a perpetual spring: my glory was fresh in me, and as my glory was fresh, so it was firm; my strength

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was

was as a Bow in the hand of a mighty man, which was renewed in his hand.

Then, I said.

The word *then*, is a word of relation, and it refers not only to the time or season when Job spake this, which was the day of his fullness and flourishing condition, when all was green and beautiful about him; but, *then* refers also to the grounds and reasons of his confidence laid down, as was shewed in the two following verses; *Then, I said.*

It was not a slight say-so, but when he saith (*I said*) his meaning is, I was persuaded, or fully settled in my thoughts about this poynt, I did not take up a suddain transcient opinion, but my judgement was convinced that it would be so, I beleived, and I had reason to beleive, that my estate should not have suffered such a change as now it hath.

Then, I said.

To say, in Scripture sence, is to be resolved; so was David, (if ever any man was) when he said (*Psal. 39. 1*) *I will take heed to my wayes*; that is, I set this down with my self, it was a decree upon my heart, that my tongue should not offend. And as he resolved to keep his tongue from offending, so to employ his tongue in the bewayling of his offences (*Psal. 32. 15.*) *I said I will confess my sin*, that is, I took up a full purpose to make a repentant confession, and then *thou forgavest the iniquity of my sin*. David did not say it in a fit of extremitie, or in a good mood, he did not say, as many say, from the teeth outward, we will repent and turn from our evil wayes, but he said it from his heart, and was hastning to the performance of it. The word is used (in the same sence) by the Lord himself (*Deut. 32. 26.*) *I said I would scatter them into corners, and make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy*. I said, that is, I resolved to scutter this sinful and rebellious people, but that I was afraid of the wrath of the enemy; not of the power of the enemy against me, but of their wrath against my people, that they would shew them no mercy, and that they would blaspheme my name, and attribute all to themselves. I said, I would scatter them, and they gave me too much cause to doe.

doe it ; but for this cauſe I forbare to doe it. Once more, *David* ſpake thus (in *Jobs* caſe) *Pſal.* 30. 6.) *And in my proſperity I ſaid, I ſhall never be moved :* my confidence was ſtrong that my condition was paſt danger of removal. In this ſtrength of confidence *Job* ſaid,

I ſhall dye in my neſt.

To dye is at once to depart out of the body, and out of this world ; death is the ſeparation of the ſoul from the body, and of both from worldly relations and enjoyments. Here the word tranſlated to *dye*, notes a ſweet death, an eaſie death: I ſhall breath out my laſt, and give up the ghoſt freely, I ſhall go out as a Lamp whoſe oyl is ſpent and waſted by degrees ; I ſhall not be blown out, nor tortured to death with painful & pining ſickneſſes, I ſhall not dye of any diſeaſe but old age; and when old age is the diſeaſe, there's no cure for it but death. As all this is intimated in the Hebrew word rendred to *dye*, ſo it is expreſſed in the next word *I ſhall dye*

Moriar naturalimorte, ex deſectu virium ob ſenectutem, piſc.

Yl Leniter expirare vel facile mori.

In my neſt.

Where's that ? The birds neſt is her whole houſe, and a mans whole houſe is his neſt; yet mans neſt, in ſtrictneſs, is only that one peice of his houſe furniture, his bed. And ſo, *I ſhall dye in my neſt*, is, I ſhall dye quietly at home in my bed, not in battle, nor in a ſtrange land. I ſhall not dye as a tyrant or oppreſſor of my people by a violent hand, but (as good old *Jacob* with his twelve ſons about his bed, ſo ſhall I) with my wife and children about me, to mourn over me and cloſe mine eyes. Or more largely, I ſhall dye in my neſt, is, I ſhall dye in a good condition. A neſt, imports two things, firſt warmth, or a fence againſt the cold. Secondly, ſafety or a fence againſt danger. Neſts are builded cloſe, and ſo they are warm; and they are built, either on high, or out of the way in ſome ſecret place, and ſo they are ſafe. (*Hab.* 2. 9.) *Woe un to him that covereth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil.* Great perſons (ſuch as *Job* was) build high pallaces, and they build high places. But how long ſoever their Pallaces are, either as to the ſituation or ſtructure of them, yet there ſtate is high-built, and they ſet their neſt on high, ſo high above other men, that they often preſume no power of man can reach them; yet then they

Nidus domicillium avis a radice Nidificavit, nidum paravit.

they are alike in the reach of God, and he can quickly bring them and their nest, not only into the hand, but under the foot of man. Thus the Lord rebukes the presumptuous security of Edom in the 3d and 4th verses of the Prophecie of O'adiab; *The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, who shall bring me down to the ground? Though thou exalt thy self as the Eagle, and set thy nest among the stars, that is, though thou puttest thy self into the safest place, and thinkest thy nest to be as much above any earthly annoyance as the Starrs of heaven; yet thence will I bring thee down.* So then, when Job hoped to dye in his nest, he hoped to die in a high and safe condition, in allusion to Birds who dye in their nests. Some birds are shot, and some are taken and ensnared by the fowler; others are devoured by birds of prey; the Kite, the Hawk, or the Vulture catches them: but many Birds dye in their nest, and Job hoped, yea was much perswaded he should dye like one of them. *Then I said I shall dye in my nest.*

Hence observe, first,

A godly man thinks of dying while he is in the greatest prosperity of living.

Job had great hope to dye in his nest, but he had no hope nor thought but to dye; that's a great truth, though Apocryphal Scripture (*Eccl. 41.1.*) *O death, how bitter is the remembrance of thee to a man that is at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that yet is able to receive meat.* 'Tis a Kind of death to a wordly man at rest in his possessions to think of dying; he hath no content but to think of building, and taking pleasure in his nest, he is a stranger to thoughts of dying in his nest. But to a godly man the remembrance of death is sweet, even while he is at rest in his possessions; he is willing to meditate of death or actually, to dye; not only when he scarce knows how to live, but when he hath abundance of the things of this life about him. Some who have had as much for this life as they could have, even then, desired (if God saw it good) to depart out of this life. And every godly man (out of the case of temptation) can chearfully think and speak of death, yea and obediently submit to the call of God to dye, when he hath the fullest and freest enjoyments of this life.

Secondly,

Secondly, *Job* describing his present blessings, reckons this as a blessing in expectation, *I shall dye in my nest.*

Hence note;

To dye in peace is a desirable mercy.

To dye in spiritual peace, or in the assurance of eternal salvation is best (as old *Simeon* said, (*Luk. 2. 29.*) *Lord now lettest thou thy servant depart in peace, according to thy word*; for mine eyes have seen thy salvation; this, I say, is best) but to dye in temporal peace is very good. Such was the promise made to *Josiah* 2 Kings 22. 20.) *Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace, and thine eyes shall not see all the evil, which I will bring upon this place.* And though as the sacred history relates (2 Kings 23. 29.) *Josiah* dyed in war, yet that promise was performed to him; for first, it was a war of his own seeking, God did not send a war upon him. Secondly, it was in a war abroad, not in his own Country, he having without any provocation interposed in a quarrel, that concerned him not. So that, as he went to the grave with peace in his own conscience (notwithstanding that rash attempt) so the Lord gave him no trouble in his own borders, which was his promise. *David* gave two very dreadful (though just advices) upon his death bed to *Solomon* his Son and Successor: The one concerning *Joab* (1 Kings 2. 6.) *Let not his hoar-head go down to the grave in peace*; the other concerning *Shimei*, at the 9th verse of the same Chapter, *His hoar-head bring thou down to the grave with blood.* Neither of these obtained the mercy which *Job* expected and at last attained to dye in their nest.

Thirdly, Observe;

Good men sometimes grow up to a great height of Confidence, about their earthly felicity.

Job said, *I shall dye in my nest*; he presumed his worldly prosperity would continue long, even as long as he continued in this world. As he had no desire to live alwayes in the comforts of this world, so he did beleive, that his worldly comforts would outlive him, and that he should dye in a warm nest, whensoever he dyed.

But was not this a sinful confidence?

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I answer, there is a sence wherein such a confidence is not sinful ; and there is a sence wherein 'tis very sinful ; it is not sinful in it self for a godly man to be confident that his prosperity shall continue. For if he may arise to a confidence that he shall be safe in the midst of dangers, that he shall dye in his nest, even when he is in the Jaws or snares of death; much more may he have this confidence, when all's peace with him, and no appearance of danger near him. David was confident of his own safety, though in the midst and mouth of danger (Psal. 3. 5, 6.) *I laid me down and slept, I awaked, for the Lord sustained me ; I will not be afraid of ten thousand that set themselves against me round about ; arise, O Lord, save me O my God.* Davids faith spake this, not his presumption. That man knows he is alwayes safe, who hath God neer him. One is a match not only for two, but ten thousand enemies, if God be his friend. David spake at the same rate of confidence again (Psal. 27. 1.) *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?* He puts the question twice, to put the matter out of question ; *Whom shall I fear? of whom shall I be afraid?* let me see the man, let me see the Devil that can make me afraid ; I fear no power, no not the powers of darkness while, the Lord is my light ; I fear not destruction it self, while the Lord is my salvation. And he holds out not only his own single assurance, but the assurance of all the people of God (Psal. 46. 1, 2.) *God is our refuge and strength, a very present help in trouble ; therefore will not we fear, though the earth be removed : and though the Mountains be carried into the midst of the Sea.* Now if a godly man may arrive at a confidence to out-live all the dangers and deaths that are about him, why may not he also have confidence that his prosperity and comforts shall out-live him, or that he shall dye in the midst of his prosperity and comforts ? *It is a great part of the happiness of our lives to have a confidence, or quietness of spirit, about the things of this life :* Nor is any thing more uncomely for, or more uncomfortable to a Saint, then distrustful thoughts and fears. To carry a troubled mind, and a trembling frame of spirit about us, lest some evil should befall us, is more greivous then the present suffering of evil. Distrust is one of the worst diseases or sicknesses of the mind. Philosophers have highly commended chearfulness of spirit, or (as we speak) to be of good cheer.

cheer. It is all one to him whether it be well or ill with him, who is alwayes in fear of, or suspecting evil. To be afraid when we are safe, is as bad as to be in danger. To hang in doubt about temporals, is most unsuitable to them (to beleivers I mean) who may be assured of eternals. VVhat can a beleiver say more unlike himself then this; *I have enough now, but I may have nothing to morrow; this year it is well with me, but the next I fear will be disastrous to me and mine.* It is a duty as well as a priviledge and a mercy to have the heart fixed about things that are subject to change every day; and to be anxious about our earthly enjoyments, is as bad as to trust upon them. As our hopes should be above the creature, so likewise should our fears be. Only they live upon good terms in the world, who have neither troublesome cares about what they shall get, nor troublesome fears about what they may lose to morrow: let to morrow care for it self, and let to morrow fear for it self; sufficient unto the day is the evil of it when it comes, we need not take it up afore hand, or before it comes. And therefore *Job* might speak as a good and spiritually wise man may and ought, when he said, *I shall dye in my nest.* And we may consider a threefold ground (as of *Jobs*, so) of any godly mans confidence, that he shall dye in his nest, or live and dye comfortably.

First, The experience which he hath had of the former goodness of God to him in outward things, may assure him much that he shall yet praise God for the continuance of the same goodness. *Experience worketh hope* (Rom. 5.4.) and as hope is not ashamed, so it will not let us be troubled about any thing; because the love of God is shed abroad in our hearts by the holy Ghost.

Secondly, The Testimony which a godly man hath in his own conscience, that he hath not lifted himself up by unrighteousness, nor built his own nest by pulling down the nests of other men, may be a ground of confidence that he shall dye in his nest. *Jobs* conscience told him that he had not raised his estate upon his neighbours ruine; that he had not torn his portion out of the bellies of the poor; that he had not emptied any man to fill himself, nor did he feast upon their starvings. He that hath such a conscience may have much confidence that he shall dye in his nest.

Thirdly, A godly man may have this confidence with respect

to the expresse promises made to such of outward prosperity. The Scripture is stored with such promises, and they are the best tenure and free-hold in the world, even for worldly things. **Promises are the Saints Great Charter.** The 28th of Deuteronomy contains the Charter of outward blessing to the Jews, and they are particularly named, **in case of obedience.** For Moses having given one promise in general (v. 1.) *It shall come to pass, if thou shalt hearken diligently to the voice of the Lord thy God, &c. that the Lord thy God will set thee on high above all nations.* God (as he did for Job) would build them a nest on high. And as they should have the blessing of a high nest, so their nest should be full of blessings, (v. 2, 3. &c.) *And all these blessings shall come on thee, and overtake thee, if thou shalt hearken to the voice of the Lord thy God; blessed shalt thou be in the City, and blessed shalt thou be in the field; blessed shalt thou be in the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattel, &c.* The 12th Psalm, besides many other, carries out the same promise eminently (v. 1, 2, 3.) *Blessed is the man that feareth the Lord, that delighteth greatly in his commandments, his seed shall be mighty upon earth; the generation of the upright shall be blessed; wealth and riches shall be in his house, and his righteousness endureth for ever; that is, the fruit of his righteous dealing shall be upon his posterity from generation to generation, or as the Law speaks, to a thousand generations; and hence that in the 6th verse of the same Psalm, Surely he shall not be moved for ever; and therefore we have him (v. 7, 8.) even laughing dangers in the face; he shall not be afraid of evil tidings, his heart is fixed trusting in the Lord.* Thus the promises of the old Testament ran much upon temporalls, though spiritualls were alwayes included, and sometimes expresse; and though the promises of the new Testament runs most upon spiritualls, yet temporalls are alwayes included, and sometimes expresse (1 Tim. 4. 8.) *Godliness is profitable for all things, and hath the promise of this life, &c.* Now if the Lord make promise, we ought to take him upon his word for earthly things, as well as for heavenly; and if faith have taken hold on a promise, though it be but for earthly things, it will work the heart into a quietness about them, it will deliver us from troublesome fears that they will alter while in our judgements we are convinced of their subjection to alteration, both in respect of their own nature (which is exceed-

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ing mutable) as also with respect to the will and sovereignty of God. And therefore we must be cautioned, not to take such promises without exception of the Cross, as if they did oblige God to bestow and continue outward comforts without any interruption. There's no word that gives us any such assurance. The Lord hath not tyed up his own hands from afflicting us, by any promise whatsoever; yea afflictions are a part of the promise, or of the thing promised, they being many wayes needfull and expedient for the people of God, as hath been shewed from several passages of this book. And if *Jobs* confidence was faulty in any thing, it was in this, that he did not well consider that exception of the Cross in the promises about outward things. Thus far it hath been shewed, that a godly man may have a well-grounded confidence of the continuance of his worldly prosperity, or that he shall dye in his nest.

Yet it cannot be denied, but there is a great deal of sinful confidence; yea the confidences which most men have about worldly things, are like those of *Israel* (*Jer. 37.*) *Such as the Lord hath rejected, and in which they shall never prosper.* *David* (*Psal. 10. 5, 6.*) describing the wicked man, saith thus of him; *His wayes are alwayes grievous. Thy judgments* (meaning the Lords judgments, both as commanding and punishing) *are farr above out of his sight. As for all his enemies he puffs at them; he hath said in his heart, I shall never be moved, I shall never be in adversity.* *Jobs* words were somewhat like these, and *David* (as I shall touch by and by) spake the same almost in sound, but neither of them spake with this spirit, though both spake too much. For,

First, The man of whom *David* there speaks, as also many other wicked men, are confident, and say in their heart, they shall never be removed, relying upon their own strength, wit, and policy, presuming upon these to establish their greatness, and maintain their nest against all hazzards and oppositions. Look what opinion men have of their getting, the same they have of their holding worldly things. They think they get them by their own power and policy, as that *Assyrian* Prince did (*Isa. 10. 13.*) *He saith, by the strength of my hand I have done it, and by my wisdom, for I am prudent;* and as that other Prophet hath it (*Hab. 1. 16.*) *They sacrifice unto their net, and burn incense to their dragger, because by them their portion is fat* (that is, they think it is so) *& their*

meat plenteous. Now (I say) they who look no further nor higher then their own net. (that is, then the means which they invent or use by their own wit and industry) for the getting of their portion, can look no higher for the holding of it. All such confidence is rejected of God, and will prove (in the issue) unprosperous, yea fatal to man. *We are never in so much danger of losing what we have, either in temporals or spiritualls, as when we trust our selves with the keeping of them,*

Secondly, Others look upon worldly things as if they had a certainty in themselves; they judge their estates too big to be broken, and too well settled to be shaken. Thus the Spirit of God represents the vanity of their imaginations (Psal. 49. 11. *Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations. I have purchased (saith one) such lands, and I have got to good a title to them, that certainly they will continue mine and my heires for ever, never considering how all things here below are subject to ebbings and flowings, to turns and vicissitudes every day.*

Thirdly, Others say so, trusting upon the favour and power of men, they live in the love, in the embraces and assistances of the creatures; they have great kindred and alliances, great friends, and confederates, such and such have professed themselves their servants, and therefore they say they shall never be removed, nor can their nest be pulled down. But what saith the Lord, (Jer. 17. 5.) *Cursed be the man that trusteth in man, and maketh flesh (the greatest flesh) his arm, that is, his strength and defence, and whose heart departeth from the Lord.* And therefore we are deborted from all such confidences (Psal. 146. 3.) *Put not your trust in Princes, nor in the sons of man, in whom there is no help.* Which is not to be understood, as if there are some of the sons of men in whom there is help, and that in such we may trust; for there is no help in any of them, and least of all in those whom we trust most, either for the building or maintaining our worldly nest.

Fourthly, Saith another, *I shall dye in my nest,* meertly pleasing himself with outward prosperity, rejoycing in, and being drunken with earthly injoyments (there is a drunkenness in our excessive delight, in having as well as in excessive using the things of this world, such a man is easie to beleive he shall ever have, what he so much delights to have. Such a man bespeaks his soul in the language

language of that rich man (*Luk. 12. 19.*) *Soul thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.* A godly man makes use of the good things of this life which God gives him, but he doth not give himself up to them, nor live in them. He saith with *David*, *Lord, lift thou up the light of thy countenance upon me, thou hast put gladness into my heart, more then in the time that their Corn and their Wine increased.* When Corn and Wine increase, then worldly mens gladness is increased, and when (as we say) they have well feathered their nest, then they say surely we shall dye in our nest.

Yea, not only wicked and meer carnal men, but even the godly doe sometimes over-reckon themselves in worldly things, and over-act their confidences about them. He that hath grace doth not alwayes act graciously; and they whose hope is laid up in heaven, may have too much hope about earthly things. *Job* little thought to have seen such dayes as were upon him, having once such abundance without, and alwayes such integrity within, with the favour of God shining upon him. *David* in his prosperity said, *I shall never be moved* (*Psal. 30. 6.*) *Lord, by thy favour thou hast made my mountain to stand strong.* Though his was not a meer carnal confidence, yet it was more then a holy confidence; he spake indeed of the favour of God strengthening him, but he spoke of more strength then the favour of God assures any man of about moveable things, even that he should never be moved. *Hezekiah* was a good man, yet his heart over acted too (*2 Chron. 32. 25.*) when the Lord recovered him of his sickness, it is said, *Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up.* What was his heart lifted up in? in his worldly greatness; he boasted himself of his riches and treasure, when he should only have boasted of the Lord his God. He would needs shew his treasures to the Ambassadors of the King of *Babylon*, as if he had been more desirous to have it reported there how rich he was, then how good the Lord had been to him. And he shewed this disease of his soul, in shewing his riches, while he should have been wholly taken up in shewing his thankfulness to God for recovering him out of his bodily sickness. When *Hezekiah* shewed the Ambassadors of *Babylon* his goodly nest, with all his treasures and precious things, he little thought that the King of *Babylon* (as afterwards he did) should find the nest, and gather up
and

and carry away all the eggs, as himself proudly said he had done (*Isa. 10. 14.*) and as the Prophet threatned he should doe (*2 Kings 20. 17.*) Thus the heart of good *Hezekiah* was tumor'd with pride, while it should have been lifted up in praise. There is a great danger in worldly things; they sometimes impose upon the best of men. Though (through grace) they are not altogether overcome, and stupified with worldly enjoyments, nor alienated from the love and life of God, as worldlings are; yet neglecting their watch and forgetting themselves, they may grow over-confident. So *David* did, and so did *Hezekiah*, who yet (as the Scripture saith (*2 Chron. 32. 26.*) *Humbled himself for the pride of his heart (both he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the dayes of Hezekiah.* He dyed peaceably in his nest. And though we may judge that there was somewhat of a carnal confidence in *Job* too, when he said, *I shall dye in my nest*; yet he also humbled himself for that and all his undue passions in the time of his tryal, as appears in the 42d Chapter of this book. So that, though there might be a sayling in him, when he said, *I shall dye in my nest*, yet the breach was made up; and though once he had no hope to do so, as before he had too much, yet in the close he did so: He also dyed peaceably in his nest. And notwithstanding all that hath been said as a probable proof of *Jobs* error in this speech. There is one passage in this book very pregnant to prove that *Jobs* confidence was somewhat mixt and allayed with thoughts of a change, and that as he had hope of a prosperous course while he was in this world, and of a prosperous conclusion when he went out of it: so he was not altogether without fears, or at least without due and often consideration that it might be otherwise with him then it was, before he dyed. We hear him making this profession expressly (*Chap. 3. 26.*) *I was not in safety, neither had I rest, nor had I quiet, yet trouble came.* These words being spoken at the beginning of his troubles, seem to intimate, that *Job* in the height of his prosperity (for to that time he points) was not safe in his own apprehension, that is, he did not think himself so safe, that trouble could not come at him, nor reach him. He was not in the rest of security, though he was in the rest of peace; nor did he judge himself so settled that he should never be removed: he had some bodements or misgivings upon his spirit, that his rest
and

and quiet condition might be disturbed before he dyed, even while he was saying, *I shall dye in my nest,*

And multiply my dayes as the sand.

That's the second point of this hope. As *Job* thought when ever he dyed, he should dye in a prosperous condition; so he thought it would be long before he should dye, *I shall multiply my dayes as the sand.* There are two other readings of this part of the verse; *I shall but name them, and pitch upon our own.* First, some render the words thus; *I shall multiply my dayes as the Palm tree;* and the reason is, because the Palm tree endures very long: so that to multiply our dayes as the Palm tree, is to have very many dayes. And so the Septuagint explains it; *As the body of the Palm tree, I shall live along time.* It is said (Psal. 92. 12.) *The righteous shall flourish like the Palm tree;* his flourishing in spirituals, is there aimed at, he doth so also in temporals.

Secondly, Others read, *I said I shall multiply my dayes as the Phanix.* *Tertullian* in his book of the resurrection, translates that (Psal. 92. 11.) of the Phanix, *The righteous shall grow up as the Phanix.* In the Greek tongue, one word signifies both a Phanix and a Palm tree. And as the Palm tree, so the Phanix is put symbolically to note a long life; Some ascribing five hundred, some six hundred, some a thousand, yea some fourteen hundred years to the life of the Phanix. And as the Phanix lives very long; so the Phanix (as some report) dying in her nest, another riseth up out of her ashes, which is conceived to be the reason why some of the Ancients (as I shall touch further in the close of this context) translate here, *I shall multiply my dayes as the Phanix;* as if *Job* had said, *I shall dye in my nest, and rising from thence as the phanix, I shall multiply my dayes.* But I shall not stay upon either of these readings; for though the Palm tree among the trees of the earth, and the Phanix among the birds of the ayr, are long lived, and so both translations accommodate and illustrate the general sence and scope of the text, yet neither of them have any alliance, that I can find, with the Original word of the text, by us properly translated *sand.* And therefore I shall insist only upon our own reading.

7. cap. 47. Vivere 500 Annis scribit Ambrosius lib. de fide resur. Et quater egreditur cornu saeculi cervus. Alipedem cervum ter vincit corvus et illum. Multiplicat novies Phanix reparabilis ales. Auson.

Et sicut palma multiplicabo dies. Vulg. i. e. vivam diutissime. Sicut truncus Palmae, multo vivam tempore. Sept.

Sicut Phanix, multiplicabo dies meas. Tiberius: Cajet. Est genus quoddam Palmae, quod cum emortuum fuerit ex seipso renascitur, unde putat dorum nomen Phanici a vi. Plinius, l. 13. c. 4. Apud Gracos palmae & phaniceis nomen commune est, Pinc. Phanix est sim-bolum vitae longissimae. Vivere 660 annos asserit. Plinius lib.

I shall

I shall multiply my dayes as the sand.

VWhich as it clearly expresseth the Hebrew word, so the matter of it is more expressive of *Jobs* meaning then either of the two former; for what's the number of the years of a Palm Tree, or of the *Phenix*, to the number of the sands of the Sea, which are (as to man) stupendiously innumerable. So that, this is the highest proverbial of the three.

To multiply as the sand, is not only to multiply exceedingly much, but 'tis to multiply beyond all possibility of mans arithmetick or account. VWhen the Lord would make a promise of the greatest multiplication imaginable to *Abraham* concerning his seed, he said (*Gen. 22. 17.*) *In blessing I will bless thee, and multiply thy seed as the stars, and as the sand which is on the Sea-shoar.*

This promise was renewed to *Jacob* in termes equivalent (*Gen. 28. 14.*) *Thy seed shall be as the dust of the earth;* and when he feared that *Esau* would come and smite him, and the mother with the children, he urged God in prayer with that promise in terms (*Gen. 32. 12.*) *And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, that cannot be numbred for multitude.*

When *Joseph* before the time of the great dearth in *Egypt*, stored up abundance of corn, it is said (*Gen. 41. 49.*) *He gathered Corn as the sand of the Sea, very much, till he left numbring, for it was without number.* The Prophet having denounced that sad threatening of the Lords dispeopling the ten Tribes, *Call his name lo-ammi, for ye are not my people, and I will not be your God;* he presently comforts them with a promise of their restoring (*Hos. 1. 10.*) *Yet the number of the people of Israel shall be as the sand of the Sea.*

When *David* would shew that he was much in the meditation of God, or that he had a multitude of delightful thoughts in God, he alludes to the innumerableness of the sand, (*Psal. 139. 17, 18.*)

How precious are thy thoughts unto me O God? How great is the sum of them? If I should count them, they are more in number then the sand. I need not multiply Scriptures to prove that this phrase of Scripture implyeth the greatest imaginable multiplication, *I shall multiply my dayes as the sand.*

Hence Note;

Long life is a great blessing.

While *Job* reckoned up many outward blessings, he reckoned
upon

upon this **is** the most necessary of them all; for what are riches and honours to us if once life be gone? Life is a blessing without which we cannot enjoy any blessing. Some live long, who have no outward blessings, but none can enjoy outward blessings without life. *As the hoary head is a Crown of glory, if it be found in the way of righteousness* (Prov. 16. 31.) So the hoary head or long life is the Crown of all other Glories. What would the glory of Heaven be to us, if we had not long life, even a life of eternity long to enjoy it in? And what are any of the glories of the earth to us, seeing our dayes are few upon the earth? and therefore when *Job* had spoken of all the glory and honour of his present state, he adds this **is** the glory of it all, that he hoped to have a long time for the enjoyment of it, or that he should multiply his dayes (in that felicity) as the sand. Long life must needs be a blessing, because it is under a promise (Exod. 20. 12.) *Honour thy father and thy mother, that thy dayes may be long in the land, &c.* And the Apostle (Eph. 6. 2.) calls that *the first Commandement with promise*; that is, with a promise exprest. And the shortning of life is threatened as a curse (Psalm. 55. 23.) *The wicked shall not live out half his dayes*, that is, not half those dayes which he might have lived by the course of nature.

Secondly, In that *Job* speaks thus largely of his life, *Then I said I shall multiply my dayes as the sand,*

Note;

Even a good man while he speaks and thinks of death, is apt to put death a great way from him.

Worldly men look upon death alwayes as afar off; and when in all probability they have but a few sands in their glasse to run, they are ready to say, that they shall multiply their dayes as the sand. They who think it best to live, would never dye; and they who either know not of, or have no ground to hope for a better life, must needs think this the best. And though beleivers are perswaded through grace, that there is a life not only better, but so much better then this, that the best of this compared to it is a kind of death; yea though they have some comfortable evidence of their interest in that life, yet there are but few godly men living, who enjoy as *Job* did, the comforts of this life, but have at least, secret hopes of, and fair inclinations, not only to the con-

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tinu-

tinuance of it, but to the continuance of it long; and usually the longer they live, and the more of their dayes are stoln away, the more doth the desire of long life, or of multiplying their dayes steal upon them. A good man once professed, that when he was but twenty five yeares old, he had no thought nor hope of living till thirty, and yet when he was seventy-four he had great hopes of living to four score. It is not sinful to think that we may live long, but we may quickly think and speak too much of long life; it becomes a godly man to be speaking and thinking rather how short this life is, then how long it may be. That was *David's* prayer (*Psal. 39. 4.*) *Lord, make me to know mine end, and the measure of my dayes, what it is, that I may know how frail I am.* He did not desire to know that he should live long, much less to know (precisely) how long he should live (that's a secret which God reserves to himself, and which man should not curiously enquire after, nor pry into) but he would know or be made sensible of it, that he had not long to live. *O let me know how frail I am.* And that is indeed a gracious and a spiritual enquiry. 'Tis good to enquire and consider how our dayes are diminished and daily subtracted, and how soon they will be all gone. He that reckons his life a day beyond what he is in, reckons of more then he hath of his own, and may come short of his reckoning. He answered well, that being invited by his friend *to morrow*, said, he had not had a *to morrow* for a long time before. There are two very profitable meditations for us at all times; first, the everlastingness of the next life; secondly, the shortness and transitoriness of this. The Apostle *Peter* said (*2 Epist. 1. 14.*) *I know that I must shortly lay down this earthly Tabernacle, even as our Lord Jesus Christ hath shewed me.* And though the Lord Jesus Christ hath not shewed every man by a word spoken to him in person (as he did to *Peter*) yet he hath shewed every one of us by a word written in common to us with all other persons, that we must shortly lay down this Earthly Tabernacle, and therefore we should rather be preparing for our last day, then be hoping for many dayes. Our age should be but little in our own eyes, for as *David* said (*Psal. 39. 5.*) before God it is nothing; our life is as a vapour, a smoke, tis gone presently, when it stayeth longest in this world. Though long life be a blessing, and we may look for long life, (walking with God) according to the promise, yet we should rather

then think how soon the sand of our glasse may be run out, then of multiplying our dayes as the sand.

Vers. 19. *My root was spread out by the water, and the dew lay all night upon my branch.*

In this verse, and in the next (as was shewed) Job gives the reason why he was so confident (though possibly (as hath also been shewed) more confident then he had reason to be) that he should dye in his nest, and multiply his dayes as the sand. And that was the constant kindneses with which God had encompassed and followed him all his dayes. As if he had said, I perceive myself rising up and encreasing wonderfully in all manner of felicity, the blessing of God abiding continually upon me; he hath blessed me in my family, he hath blessed my fields and flocks, my basket and my store, he bleisseth me in what I do, and in all that I enjoy; therefore I am as fair as any man living for a long life, and for a life as comfortable as long.

My root was spread out by the water, and the dew lay all night upon my branch.

Job had as good ground to think that his estate would not only abide but flourish, as we have to beleive that a tree will doe so, which is rooted neer a pleasant river, and whose branches are filled with dew every night.

My root was spread out by the water.

A Root properly is the lower part of a tree, by which it is fastned in the Earth, and receives moysture or nourishment from it. The root of a thing is so much the fastness or steadfastness of it, that to say a thing hath no root, or is unsteadfast, and will endure but a little while, is the same. (*Math. 13. 16.*)

Secondly, A root is taken for the foundation, basis, or lower part of any thing which sustains it. Thus in the former Chapter of this book (v. 9.) we read of the roots of mountains.

Thirdly, The root is put for the beginning of any thing. Thus the Apostle calls the love of money, the root of all evill. (*1 Tim. 6. 10.*)

Fourthly, A mans root is his stock or parents, from whom he springs, as the body or boughs of a tree doe from the root. (*Isa. 13. 30.*)

Fifthly, The root is put for the issues or branches that come from the root. So Christ is called the root of David (Revel. 5. 5.) whereas we know David did not spring from him, but he from David, according to the flesh. In a spiritual sence Christ was the root of David, but in a natural sence David was the root of Christ; for according to the flesh Christ came of David, yet Christ is called the root of David, that is, he was a branch that did Issue forth of his root. (So we are to expound those Scriptures (Isa. 11. 19. Rom. 15. 12.) where the root is metonymically put for the branch which issueth from it. Here when Job saith,

My root was spread out by the waters.

We may expound his root to be whatsoever was the strength and establishment of his estate, or whatsoever was the means of its increase or continuance: All these the root are to the tree. Some have a great present estate, but their estate hath no root; nothing for encrease or continuance. It is reported, that when an Ambassador of Spain, was brought into the Treasurie of Venice, and there shewed huge heapes of Gold; He turned up some of the Gold at the bottom, and being asked, why he did so; answered, I do it to see whether this goodly Golden Treasure hath any root: implying that his Masters treasure had a root, his Mines in the Indies, which caused it to grow and renew every year. Jobs riches had a root, and a root by the water, nor was his root only planted by the water, but as the original word signifies, opened to the water: it is possible for a tree to be planted by the water, and the water not come at it; therefore Job saith, *My root was opened or was spread by the water.* A tree planted by the water is often put in Scripture as the Emblem of a flourishing estate, both in temporalls and spiritualls. And that's the scope of Job here; I did once flourish, and it was most probable my estate should flourish; why? because my root was spread out by the water. It is a Maxim, that where sufficient causes are in act, there of necessity the effect must follow. A good root with proper and plentiful moisture coming to it, are sufficient causes of a trees growth and fruitfulness; and therefore where these are, we may conclude (according to the course of Nature) the tree will flourish. It is said of the godly man (Psal. 1. 3.) *He shall be like a tree planted by the rivers side, that bringeth forth his fruit in his season, his*
leaf

leaf also shall not wither, that is, (as the next words expound it) whatsoever he doth shall prosper. Here was Job's reason why he should not wither, &c. He was as a tree planted by the rivers side. The Prophet insists upon the same similitude (Jer. 17. 8.) *Blessed is the man that trusteth in the Lord; why? He shall be as a tree planted by the waters, that spreadeth out her root by the rivers, and shall not see when heat cometh; that is, shall not feel any annoyance by the heat; when it is very hot and dry weather, if a tree have a river by it, it is not damaged, his leaf is green, and fruit plentiful, such a tree is not afraid in the year of drought, or of a dry summer. Though the heavens be as brass over it, yet while the earth under it is not as iron, there's no fear but it will hold its own, and yield its fruit. The Prophet Ezekiel (Chap. 47. 12.) speaking of the spiritual flourishing of the Church, saith, And by the river upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit, according to its months, because their waters they issued out of the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine. The Prophet asserts the fruitfulness of these mystical trees, because they were planted upon the bank of the river, and had the waters of the Spirit issuing out of the Sanctuary, to nourish and refresh them. My root (saith Job) was spread out by the waters,*

And the dew lay all night upon my branch.

As trees are watered below at the root by rains or rivers, so they are watered above and from above, by dews. The dew is a moisture drawn up by the Sun in the day, and gently falling in the night. *My speech (saith Moses, Deut. 32. 2.) shall distill as the dew. The grace of regeneration is compared to the dew* (Psal. 110. 3.) *In the beauties of holiness, from the womb of the morning thou hast the dew of thy youth. Parallel to which is that of the Prophet (Micah 5. 7.) And the remnant of Jacob shall be among many people; as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men: God will encrease his people as the dew, which is wonderfully multiplied; and as that falls down in innumerable drops for the refreshing of the earth, so shall the Church (called the remnant of*

*Ros est humidum quid est sereno-
nitate concre-
turn minutatim
labens.*

of Jacob) refresh the Nations with the truths and promises of the Gospel. Job had the sweet heavenly distillations lying all night upon his branch; and he rightly saith *all night*, because the dew falls in the night, and is exhaled in the morning. Whence the Prophet compares the vanishing goodness of the Jews to the early dew which passeth away (Hos. 6. 4.) And because their good actions were in that sense but as the dew, therefore the same Prophet threatens them, that their persons should be so to (Hos. 13. 3.) *They sin more and more, &c. therefore they shall be as the morning cloud, and as the early dew which passeth away. The dew (saith Job) lay all night upon my branch.*

Terra Canaan
rore fecunda-
batur majore
parte anni, cum
bis tantum in
ea pluat, sc. in
Marche suan,
que pluvia pro-
pria dicitur
וְיָרֵד בְּיָרֵד in Si-
van que appel-
latur וְיָרֵד
Druf.
קציר que voc
communitè
messen denotat
pro ramis arbo-
rum accipitur.

As the root signifies whatsoever doth establish and nourish us or our estate, so the branch is that which groweth out from us. A mans branches are his riches and possessions, his branches are his children, and his servants, his branches are his actions and undertakings, his branches are his thoughts and meditations, these last especially in Scripture are called branches, because they shoot out from the mind of man as branches from the tree.

Again, The word which we render *branch*, signifies the Harvest or gathering in of Corn and fruits. And so some render here, *The dew lay all night upon my harvest.* And in the land of Canaan, where there was (as some affirm) no rain, usually from the Month by us commonly called *May* till *October* (the rain of this Month being called the former, and of that the latter rain, I say the rain coming but at those times) the dew falling every night was a great refreshing to the branch, and a cause of fruitfulness. Job had water for his root, and he had dew for his branches.

But what was this water? what was this dew? they are both to be understood in a spiritual sense; the water by his root, and the dew that lay all night upon his branch, were the favour and good will of God to him: As he had grace in his heart, so a blessing upon all he took in hand. Job was in a prosperous condition, and he had good reason to hope his prosperity would continue, because he had this water nigh his root, and this dew upon his branch.

Hence observe,

It is the blessing and favour of God that makes us and all we have to prosper.

He that hath the blessing of God, hath a river by his root, and

and the dew upon his branch. When the Angel said to Jacob (*Gen. 32. 2.*) *Let me goe, for the day breaketh*, Jacob answered, *I will not let thee go except thou blest me.* Bless me, and I am well enough, I and my root and branch. The blessing of God is the river running by our root, and the dew lying upon our branch; our temporall and spiritual comforts can no more continue without a daily supply from the blessing and favour of the Lord, then a tree can live and flourish, that hath neither water at the root, nor dew upon the branches. As God is to his people a place of broad rivers and streams to keep them safe (*Isa. 33. 21.*) so he is to his people a river and a stream to make them fruitful. David puts this as a distinguishing mark of favour between the godly and the wicked; for when he said (*Psa. 1. 4.*) *The godly man is like a tree planted by the rivers of waters, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper*; presently he adds, *but the ungodly are not so*: though an ungodly man doth sometimes flourish in outward things as a green tree, having goodly branches, yet it is not from this water and dew of divine love; it is but by common providence, whereby God blesseth all the trees of the forest, not by that special providence with which the Lord blesseth the trees of his enclosed garden. The roots of wicked men are spread by the filthy and sinking puddles of this lower, of this corrupt and corrupting world, they know not the fountain of living waters, yea they (as the Lord by his Prophet reproveth Israel, *Jer. 2. 13.*) *have forsaken the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water.* They have either no water by their root, or 'tis but a cistern, a broken cistern of water. What's the water of a cistern to the water of a fountain? What is it to have a Garden watered with a pot, in comparison of a watering from the Clouds, or by the showers of heaven? Yea the wicked are so far from having this river water in their root, or this dew upon their branches, that they shall have a fire at last upon both. So the Prophet threatens them, (*Mal. 4. 1.*) *Behold the day cometh that shall burn as an Oven, and all the proud, yea and all that do wickedly shall be stubble, and shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch*; that is, nothing at all. The extremity of the curse of the wicked is thus exprest (*Isa. 5. 24.*) *Their root shall be rotten*.

rottenness, and their blossome shall go up as dust. When the root hath no moysture from the earth it rots in the earth, and when the blossome instead of distilling dewes, hath blasts or mildewes, then it goes up as dust, you may grind or rub it to powder between your fingers. Now as the whole state of the wicked, root and branch, shall be utterly consumed, both being under the curse of God; so a godly mans root and branch are under the blessing and favour of God, which keep him alwayes green and flourishing in soul and body, both in spiritualls and temporalls, as Job speaks in the next verse.

Vers. 20. *My glory was fresh in me, and my bow was renewed in my hand.*

*Gloria mea
semper innova-
bitur. Vulg.*

This verse shews the effect of the former. The water at his root, and the dew upon his branch, kept him fresh and strong. Some read it in the future tense, *My glory shall be fresh*; as if it were a confident perswasion of his succeeding prosperity, as in the former verse, *I said, I shall dye in my nest, and multiply my dayes as the sand*; that *I said my glory shall be fresh in me, and my bow shall be renewed in my hand*. Others read it in the present tense, *My glory is fresh in me, and my bow is renewed in my hand*; But I rather follow our reading, which gives it both as an effect of the continued favour of God to him, and as a further reason of his former confidence; *My glory was fresh in me, and my bow was renewed in my hand*. As if he had said, The Lord by his constant kindness to me kept me up in such a freshness of honour, power, and prosperity, that I had no cause to doubt any witherings or decay.

My glory was fresh.

Glory is the crying up of a mans name with Commendation, that's glory strictly taken. But further, glory is that which doth magnifie and render either things or persons great and illustrious in the eyes of others. The goodness and mercy of God is his glory, because he is and ought to be alwayes glorified for his goodness and mercy. (2 Cor. 4. 6.) *God who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. As the light of the power and greatness of God shines thorow and irradiates the*

the whole work of creation; so the light or the goodness and mercy of God shines chiefly in the face of Jesus Christ, and that's his glory. When *Moses* desired to see the glory of God, *God said* I will make all my goodness to pass before thee (*Exod. 33. 19.*) The goodness of God is called his glory, because that renders him glorious to a wonder, in the eyes of all believers. God is glorious in nothing so much as in his goodness and pardoning mercy to poor sinners. Who is a God like unto thee (saith the Prophet, *Mic. 7. 18.*) That pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Some have (vainly enough) imagined themselves like the most high (*Isa. 14. 14.*) in power and greatness, but who, among such Gods, hath ever had so much as a liking, much less an holy ambition or emulation to be like unto God in pardoning goodness and mercy, which is the proper glory of God? Now as that which makes God glorious is his glory, so whatsoever makes man glorious, giving him a name, and lifting him up in the estimation of others, that's his glory too: in which latitude we are to understand *Job's* affirmation in this text.

My glory was fresh in me.

Job's glory did not fade nor wax old, it did not decay, much less dye, but was as fresh every morning as if that had been the first morning of its birth and blooming.

And my bow was renewed in my hand.

As if he had said, the Lord increased mine honour daily, and supplied me with seasonable assistances upon every occasion, he both confirmed and increased my power, to bring my counsells to pass, and to execute those righteous sentences which I had given. *Job's* bow was his strength, or executive power. Whence *Hannah* saith (*1 Sam. 2. 4.*) The bowes of the mighty men are broken, and they that stumble are girt with strength. The word bowes in the former part of the verse, is the same with strength in the latter, and her meaning in both is, that while worldly men, who think themselves mighty in power, and who ayme at great matters, endeavour to bring them to pass, or to hit the mark they aim at, presently their bow breakes, the means by which they hoped to effect it, utterly failes them; Whereas Godly men, who were so weak and feeble,

E e e

that

that they were ready to stumble at every straw that lay in their way, have their strength so renewed that they can even leap over a wall, or remove the greatest difficulties out of their way. *Jacob* spake thus of *Joseph* (Gen. 49. 24.) *His Bow abode in strength*, that is, he continued in power. The bow being a warlike instrument, and the chief instrument of war in those times, yea that (with the sword) being, in a manner, all the instruments of war in those times, therefore the bow might rightly signify strength, and that a threefold strength.

*Mea potentia
quotidie inter
meas manus in-
crementum ve-
ripiebat. Bez.*

First, Natural strength, the strength of the body.

Secondly, Civil strength. The Magistrates Authority or Civil strength, is that whereby he shootes at the wicked, and is as terrible as a bow with a quiver full of arrows to all that fall under the revenging power of his Justice.

Thirdly, By the bow, we may understand spiritual strength too, that's our best bow. *Job's* bow (that is, his threefold strength, his natural, his civil, and his spiritual strength)

Was renewed or restored in his hand.

*פליג Propria
est transire vel
pertransire, aut
mutari pertran-
sire. Pined.*

The word signifies, *to pass by, or to pass thorow*; so 'tis elegantly ascribed unto the bow, which being renewed and strengthened in the hand, makes the arrow to pass thorow, or to pass away with a mighty force, like the bow of *Jonathan*, which turned not back, without effectual execution, from the blood of the slain, and from the fat of the mighty. *Job's* bow was renewed, or changed in his hand: How changed? not from strong to weak, or from good to bad, or from better to worse; but from good to better, and from strong to stronger. So the word is used (*Isa* 40. 30.) *They that trust in the Lord shall renew or change their strength*; that is, their strength shall encrease, by changing to a greater degree of strength. Their strength shall change as a young's mans doth, by receiving more strength then they had, nor as an old mans strength changeth, by losing the strength which they had.

Hence note;

It is from the Lord, and 'tis a high favour from the Lord, when the estimation, Power, and Authority of Magistrates, are renewed and daily confirmed to them.

That

That of the Prophet reaches both the persons and conditions of all men (*Isa. 40. 6, 7.*) *All flesh is Grass, and the goodliness thereof as the flower of the Field, the Grass withereth, the Flower fadeth.* How often have we seen the glory of those that have been in power fading as the Grass, and their goodliness, their honour and splendor, withering like the flower of the Field; Their bow hath been weakened in their hand, and at last fallen quite out of their hand. And whence is all this? Surely, as the Prophet speaks in the same place concerning the withering of the flower, 'tis because the spirit of the Lord *bloweth upon them.* When the spirit of the Lord bloweth a cold chilling wind, every thing decays and dyes, as it is said (*Hag. 1. 9.*) *Ye looked for much, and lo it came to little; and when ye brought it home I did blow upon it; that is, I sent an unkind and rough wind upon it.* And when the Spirit of the Lord bloweth a favourable gale, or breaths a blessing, then every thing flourisheth, & not only retaines, but renews its strength and beauty. 'Tis this breath of the Lord upon the Magistrate, which keeps his glory fresh, and reneweth the impressions of his power upon the hearts of his people every day. Moses speaking of the Idolatry of the children of Israel, saith (*Deut. 32. 17. 8.*) *They sacrificed to new Gods that came newly up, whom their fathers feared not; but of that rock that begat them they were unmindful, and forgot the God that formed them.* Even the glory of the ever-living and all-Glorious God is not alwayes fresh in the heart of man. They must have new Gods, else their devotion groweth old. And if there be such a principle of wickedneis in the heart of man to be weary of the immortal God, how much more of any mortal God. The respect and honour of Magistrates is more subject to decaying and dying, then their persons are. It is the Lord, who preserves both his own glory and the Magistrates glory fresh among the people. And 'tis he also that reneweth the Magistrates bow in his hand, that maketh his authority terrible, as a bow with arrows in the hand of a mighty man, the Psalmist saith, (*Psal. 127. 4.*) *As arrows are in the hand of a mighty man, so are children of the youth.* And while the Magistrates Bow or Authority (for that's it out of which he sends forth or shoots his arrows) remaines, like children in their youth, fresh and strong, and is daily renewed in strength, all submit to his government, and the wicked tremble at it. And, though the Archers, as 'tis said of Joseph (*Gen. 49. 23. Eccc 2 24.*)

24.) sorely grieve him, and shoot at him, and hate him, that is, speak bitter words against him, and wound him with their tongues in secret; yet (as it is also said there of Joseph) *His bow shall abide in strength,* and the arms of his hands shall be made strong by the hands of the mighty God of Jacob; from thence is the shepherd and stone of Israel. In allusion to which I may conclude, that 'tis only by the hands of the mighty God, that Magistrates are upheld as Shepherds to feed the people, and are made firm in their power as a rock or stone to uphold or bear up the whole body of a Common-wealth. And if ever there be a cheapness, or an undervaluing of their persons, if ever there be a withering and a stain upon their Glory, or a weakness upon their Bow, 'tis because the dew of blessing from above, and the hands of the mighty God are withdrawn from them.

Thus we have seen Job's confidence, with some grounds of it opened, He hoped to *dye in his nest*, and he therefore hoped it, because *his root was spread by the waters, and the dew lay all night upon his branch, which made his glory fresh in him, and his Bow to renew in his hand.*

Before I pass from these words, I shall only mind the Reader, that these three verses are expounded with reference to the resurrection of the body, and of eternal life, by some of the Ancients. As if Job had said; *I shall dye in my nest, comfortably, and after a while I shall rise again gloriously, and then I shall multiply my dayes as the sand, I shall live eternally* (The dayes of eternity are more innumerable then the sand of the Sea) Then shall I spread out my rootes by the everlasting Springs of divine love, and the dew of heavenly tranquillity shall lye continually upon my branch, my Glory shall be always fresh, and my strength shall be for ever new; I shall renew my strength, and mount up with wings as the Eagle, I shall run and not be weary, walk and not faint. This is a truth in it self, and these words may be piously expounded, as an allusion to that blessed state; yet I doe not at all apprehend that Job aimed at more here then the continuance of his present felicity to the utmost line of this life; he having given sufficient proof of his faith in the resurrection, to eternal life, at the 19th Chapter of this book, v. 25, 26, 27.

J O B, Chap. 29. Vers. 21, 22, 23.

Unto me men gave ear and waited, and kept silence at my counsel.

After my words they spake not again, and my speech dropped upon them.

And they waited for me as for the rain, and they opened their mouth wide, as for the latter rain.

THESE three verses contain yet more grounds, or at least a further illustration of the former, why *Job* was so confident (in younger times) that his flourishing state should not wither, nor his outward prosperity fail. That *Job* was honoured by all the people, hath been shewed particularly and at large before, and yet here he enlargeth the same point, in other particulars.

First, from the great attention which all gave while he was speaking; v. 21. *Unto me men gave ear.*

Secondly, From the great weight which his words bore when he had spoken; he prevailed where ever he came, and carried all before him; v. 22. *After my words they spake not again, &c.*

Thirdly, From that great and passionate desire which they had to hear him still, they were as greedy and thirsty for his counsel as the dry ground for rain, they gaped as if they would have catched his words before they came out of his mouth; v. 23. *And they waited for me as for the rain, &c.*

From these three considerations *Job* seems to argue thus.

He that is respected as an Oracle by all men for his wisdom and counsel, hath reason to believe that he shall live and dye in honour, or that he shall multiply his dayes exceedingly, and then dye in his nest or house comfortably.

But thus it was with me, all men admired my wisdom, and were greedy of my counsel. Therefore I had reason to believe that I should dye in honour.

This appears to be the mind and general scope of *Job* in these three verses, which are now to be opened and distinctly insisted upon.

Vers.

Vers. 21. *Unto me men gave ear.*

The word, *men*, is not in the Original, there 'tis only *unto me gave ear*, that is, all sorts all ages, and degrees of men, none excepted, were attentive, or lifted up their ears, when once I began to lift up my voice. And when he saith, *Unto me men gave ear*, he implyeth such an attentiveness unto himself, as if none else had been attended to or regarded when they spake, besides himself.

Unto me men gave ear.

To give ear, is but one word in the text, yet it contains variety of matter. To give ear, carrieth a much fuller sense then barely to hear. When we speak to God, who is infinitely above us, earnestly desiring that he would hear us, we pray that he would bow down his ear (2 Kings 19. 16.) His hearing is a great condescending. And when we speak to men who are earnestly desirous to hear us, they are said to give ear to us. To give a man the hearing, when he speaks, is, in our language, to slight or little to regard what he speaks; but to give ear to a man when he speaks is seriously to attend to what he speaks.

More distinctly, when Job saith, *to me men gave ear*, it may note these five things.

First, that all hearkned to him with great attention and diligence, they made a business of hearing.

Secondly, That all hearkned to him with great reverence and observance. They highly esteemed him, while they heard him.

Thirdly, That all hearkned to him with great chearfulness and delight. It was a pleasure to them, and their high content, to hear him.

Fourthly, That all hearkned to him believingly, they gave credit to what he spake; faith was working in their hearts, while his words were sounding in their eares. As faith comes or is wrought by hearing (Rom. 10. 17.) so to hear is an act or work of faith. And in Scripture language, to hear and to believe, are the same, or hearing is believing. (John 9. 27.) The Blind man (when the Pharisees urgingly inquired the manner of his cure) saith, *I have told you already, and ye did not hear*; his meaning is, ye did not believe, or ye gave no credit to what I said.

When

When the Apostle had instructed *Timothy* how to behave himself in the house or Church of God; he concludes in case of his submission to those instructions (1 Tim. 4. 16.) *In so doing thou shalt both save thy self, and them that hear thee*, that is, them that beleeve what they hear. Many thousands hear the word, (in common notion) who are not saved, but perish in their sins. Only they are saved who, hearing beleeve, and rest upon the Grace of God in Christ, revealed by the word which they hear.

Finally, That all heard him *obedientially*, they submitted to what he spake; to give ear, is to obey: so some read it here expressly, not as we, truly, according to the letter of the text, *To me men gave ear*, but, fully, according to the sense of the text, *Men obeyed me*, they yielded themselves up to the words of advice and counsel given them. And indeed, they that hear and do not obey, do not so much as hear; we never rightly hear the word, till we resign up our selves to the obedience of the word: so then, *to give ear*, notes all these, diligence, reverence, delight, faith and obedience in hearing. He that hears any word spoken, or the word preached, thus, *gives ear* to it, but he that hears it, and not thus, doth only *give it the hearing*.

Now, in as much as *to give ear*, signifieth all this, and *Job* reckons up this among those honours and respects which he had in the world; *To me men gave ear*.

Observe;

As it is an honour to be rightly heard, so he that is heard carelessly and irreverently, he that is heard without delight, without faith, without obedience, hath a sl ght put upon him as often as he is heard, or rather he is not heard at all.

It is no easie matter to speak well, and 'tis as hard to hear well. To be a good speaker is a very good gift of God, but to be a good hearer is a far better gift, yea it is a precious grace of God. Till God gives us a heart, we never give an ear to his word, how much or how often soever we hear it. And how much or how often soever we hear the word, we slight it till we give ear to it. And hence it is that God himself doth often complain by his Prophets that he was not heard in his Prophets. But did not the people hear the Prophets? Yes, they heard them many times, but they seldome gave ear to them, they seldome either beleeved

or

Mibi obediebant. Mont.

or obeyed them. Hear O my people (saith the Lord, *Psalm*. 81. 8.) And I will testify unto thee, O Israel, If thou wilt hearken unto me. Thus the Lord did even entreat Israel for audience. But what did Israel? we have their carriage towards God (v. 11.) My people would not hearken to my voice, Israel would none of me. They could not but hear the voice of God (whether he spake immediately from himself, or mediately by his Prophets) but they would not hearken or give ear to it. And not to give ear to or obey the word of God, is to reject it; and to reject the word of God, is to reject God himself, as appears in the next words; for as soon as ever the Lord had said, Israel would not hearken to my voice, he adds, Israel would none of me. Thus he complained (*Jer.* 44. 4, 5.) I sent unto you all my servants the Prophets, rising early and sending them, saying, O do not this abominable thing that I hate: But they hearkened not, nor inclined their ear. They heard the messages which God sent by his Prophets, but they did not incline their ear to them, nor submit to them. And how ill the Lord resented it, even as an affront or contempt put upon him, that they should hear, but not give ear to him, was not only to be heard, but seen soon after among them; and their sight told them what ill hearers they had been, as it follows in the next verse, Wherefore my fury and mine anger was poured forth, and was kindled in the Cities of Judah, and in the streets of Jerusalem, and they are wasted and desolate, as at this day. When God cannot be heard, he will be felt. And when men will not give ear to his counsel, their eyes shall see and their hearts tremble when they see his Judgments. It will turn to a sad account, at last, with the world, when the Lord shall say, I spake, and men did not give ear; whereas if I had spake, yea if the Devil spake, they did give ear. And how will men answer it, when if a wise man or a Magistrate speak about civil or worldly things they will give ear, but if God speak by his Messengers about spiritual and heavenly things, they have never an ear to give him. To me men gave ear, saith Job,

¶ Dicit
vnde quoniam sig-
nificat animum et
animum expecta-
re.

And waited and kept silence for my counsel.

Waiting is an act, first, of patience; secondly, of observance; thirdly, of hope and earnest expectation; he that waiteth truly, looks with his eye, and listens with his ear, and puts himself body and soul into such a posture, as if he were made up of these
three

three; you may read, patience, observance, expectation, written upon every member of him. He that waiteth, must have patience to stay the time and leisure, yea perhaps the pleasure of others; and he that doth so, gives them much respect and observance, and 'tis rare that any doe so but upon some hope or expectation of advantage to themselves. No wise man will waite for nothing, nor will he wait about trifles; what we waite for we account to be of worth, at least it is so in their account that waite for it. When *Job* saith, *To me men gave ear, and waited*, It should seeme all men esteemed his answers and resolves as Oracles, or that they resorted to him as to an Oracle.

They waited at my counsell.

They did not thinke it long nor losse of time, though I tarried somewhat long, before I gave them my counsell; if they had it not at the first call or hour, they would stay my leysure. The Psalmist describes the *Israelites* v.ry forward, even upon the spurt to give God glory for the mercy they had received in their deliverance at the Red Sea (*Psal. 106. 12.*) *Then beleev'd they his words, they sang his praise*: yet it followes immediately (*v. 13.*) *They s'one forgate his works, they waited not for his counsell.* Which neglect of theirs may be understood two ways. First, that they waited not for his open or declared counsell, to direct them what to doe, but without asking his advise would needs venture and run on upon their own heads, *to doe what seemed good in their own eyes*. Secondly, that they waited not for the accomplishment of his hidden and secret counsell concerning them; they would not tarry Gods time for the bringing forth and bringing about his counsels. Not to waite upon God either way is very sinfull. Not to waite for his counsell to direct us what to doe, and not to waite for his doing or fulfilling of his own counsel. argues at once a proud and an impatient spirit; in the one men do even slight the wisdom of God, and in the other vainely presume and attempt to prevent his providence. And therefore *Job* notes this both as an honour to himselfe, and as a duty in them that he had to doe with, *they staid, they waited at my counsel.*

Againe, When he saith, *they waited*, *Job* seemes to imply, that although he was long in giving them counsel, yet he was not tedious to them: though he spake much, *they waited*, and were not

F f f f

tired

tired with waiting. As ſome are raſh and haſty in giving counſel, ſo others are in as much haſt to receive it; if they may be diſpatcht preſently or in a word or two, they will receive your Counſell; but a long diſcourſe, though no longer then needs, is troubleſome and tedious, they are weary and will not waite. As they who are weary of doing good, will not waite to doe more: ſo they who are weary of hearing good, will not wait to hear more, though by neglecting to hear all, they looſe the fruit of all that they have heard. *Wiſdome hath her gates, and wiſdome hath her poſts, and wiſdome ſaith (Pro: 8. 34.) Blessed is the man that heareth me, watching dayly at my gates, waiting at the poſts of my doores.* This wiſdome is Chriſt, revealing the myſtery of his will in the Goſpel. Chriſt pronounceth him bleſſed that heareth him, yet not barely ſo, but that waiteth at his gates to hear him. *They that have a deſire to hear, muſt have the patience to wait, yea and to watch at the Gates of wiſdome.* If counſell come not preſently, we muſt ſtay till it comes, and 'tis worth while to ſtay till it cometh, though it be long in coming, nor is it enough for us to wait at wiſdomes poſts for a day, *we muſt waite (as that text ſaith) dayly.* He that thinks he hath heard or learned enough, hath as yet learned nothing how much ſoever he hath heard. *We need dayly grace and dayly counſell as well as dayly bread; and therefore we muſt dayly wait for both.* As the habits of Grace and knowledge muſt be acted and exerciſed continually: ſo we muſt act and exerciſe our ſelves continually in all thoſe wayes, by which the habits of Grace and knowledge are encreaſed.

And they (ſaith Job) waited and kept ſilence at my counſel.

דמך
Silent, tacuit,
quietus.

We may take this their ſilence two wayes: either, firſt, they were all huſht and ſilent when I ſpake; or, ſecondly, they were quiet and ſilent till I ſpake. The word which we tranſlate *to keepe ſilence*, is ſometimes tranſlated, as the former, *to waite*. Thus *David* profeſſeth the quietneſſe of his heart either under the ſaddeſt diſpenſations of God, or amidſt the ſtrongeſt oppoſitions of his enemies (*Pſal. 62. 1.*) *Truly my ſoule waiteth upon God, from him cometh my ſalvation.* As if he had ſaid, *As my affliction cometh from God, ſo alſo doth my ſalvation, or as my dangers are of men, ſo my ſafety is of God, and therefore let men doe what they can, and let God doe what he will, My ſoule waiteth upon God.*

We

We put in the Margin, *My soul is silent upon God.* They that keep silence, waite, and they that waite should keep silence, and that soul that waits in faith upon God for the receiving of any good, or for the removing of any evill, will keep silence, and not either murmur at or dispute the matter.

They kept silence at my counsel.

When a man of authority, of excellent parts, speech, and wisdom, comes into a meeting or publick place, all are silent, and hold their peace expecting what he will say or doe. *Job* was a man of such estimation for the gravity of his person, for the righteousness of his Government, as also for his ability of speech, that as soone as he appeared openly, and once began to speake, all kept silence.

Conticere omnes, intemque ora tenebant.
Virg.

There is a twofold silence; First, of necessity; Secondly, of choyce. Some are silent, or say nothing, because they have nothing to say, they have no matter in them: many (I know) who are but empty vessels sound most, and many who are but shallow rivers, run with greatest noyse; yet others who are conscious of their own inability to speake, have the modesty not to speake, and some who have not only a minde to speake, but somewhat in their mindes to speake, yet cannot speak their minde. To keep silence upon this account is silence of necessity; And though a man who holds his peace, because he cannot speake, is defective in a great part of wisdom, yet to hold our peace because we know we are ill speakers, or cannot speak much to purpose, is a good poynt of wisdom; For as *Solomon* tells us (*Pro. 17. 28.*) *Even a foole when he holdeth his peace is counted wise, and he that shutteth his lips, is esteemed a man of understanding.* A Heathen, seeing one sit mute or silent at a feast, not offering a word while much matter of discourse was offered, sayd to him, *Sir, if you are a foole you have done wisely; but if you are a wise man you have done like a foole.* That's no commendable but a sullen or affected silence, when having both ability and opportunity to speake we sit silent. 'Tis better to be silent for want of power, then for want of will to speake. The former is our affliction, but the latter (when duty calls) is our sin. To have a will fully to speak what we ought not, or not to speake when and where and what we ought, is an argument of an evill heart, or at least, that the heart is in a very evill

Simones, silentium perpetuum in convivio servati dicit; Si es stultus sapienter magis; si sapiens insipienter.

frame. Some offend by not using, though most by abusing their tongue. *Job* Auditors did not keepe silence in either of these senses.

*In corde sapien-
tium es illorum,
in ore sanctorum
cor illorum*

Their's was a laudable silence, a silence by choice or election, and when any are silent upon such grounds as these that follow, theirs also is a laudable silence.

First, When any are silent, because it is not seasonable to speake: For as *Solomon* hath taught us (*Ecc. 3. 5.*) *There is a time to keep silence, and a time to speake.* He that hits the season of silence, is as wise as he that hits the season of speaking. Some are given much to silence and they seldome hit the time of speaking; others are given much to speaking, and they seldome hit the time of silence. They are men of choyce wildome who hit these times, both speaking and holding their peace in season.

Secondly, 'Tis good to keep silence our selves, when others that are better able to speake are in company, as hath been shewed from other passages of this Booke.

Thirdly, 'Tis good to be silent and say no more, when enough hath been said to the poynt already. As some over-doe, so others over-say their matters. *We ought to be silent, when so much hath been said as will serve turn.* Why should words run wast? and why should time be wasted in speaking wast words? It is ill to spend our breath, and waste our time in vain. 'Tis a great poynt of wildome to speake in proportion. A large discourse to a little matter, is like a large garment to a little body, very unhandsome.

Fourthly, It is good to keepe silence, that we may learn or be better fitted to speake. *One of the old Philosophers enjoyned his Schollers five years silence,* before he suffered them to speake as Schollers, that is to deliver any opinion in Philosophy. We must learn to be silent before we can learn to speake, much more before we can speak learnedly. The direction which the Apostle gives about all Women (*1 Tim. 2. 11.*) is not unusefull; for some men, let them learn in silence.

Fifthly, It is good to keepe silence, when we perceive we should offend by speaking. As there are some cases in which we must speake, how much soever men are offended; so it is a high poynt of prudence to avoid all unnecessary offences.

Sixtly, 'Tis good to be silent, to shew our consent and submission to what hath been rightly spoken, as also

Seventh-

Seventhly, That we may further meditate upon and conſider of it. When *Job* ſaith, *They kept ſilence at my counſel*, we are to underſtand it of a ſilence ariſing from their conſent to and reverence of what, after their waiting, he had ſpoken, as if he had ſaid, they did not only waite to receive my counſel, but they ſubmitted to it. Silence is a ſign of ſubmiſſion both to the word and workes of another. And thus the Prophet calls all fleſh to teſtifie their ſubmiſſion to the workes of God (*Hab. 2. 20.*) *The Lord is in his holy Temple, let all the earth keep ſilence before him*, That is, let all ſubmit to his diſpenſations, both to what he is doing, and to what he will doe. Another Prophet gives the ſame admonition upon the ſame ground (*Zeck. 2. 13.*) *Be ſilent O all fleſh, before the Lord, for he is raiſed up out of his holy habitation.* As if he had ſaid, 'Tis beſt for all fleſh, good and bad, to be quiet, and now to get their hearts into an humble ſubmitting frame to the will and pleaſure of God, for he is about to doe ſome great worke, he is not aſleepe, but raiſed up out of his holy habitation, he is (as it were) come out of his houſe, and is upon his way and advancing towards you in ſome eminent manifeſtations of his power and wiſdome, of his righteouſneſs and juſtice, therefore let no murmurings nor diſcontented words be heard from any of your lips. To keepe ſilence (in this ſenſe) ſpeakes a quiet and gracious reſignation of our ſelves, either to the Counſels and Commands of the Lord, or to his dealings and adminiſtrations.

*Subjectionis
ſignum eſt ſilē-
tium coram alio.*

Thus *Jobs* ſubjects or thoſe over and among whom he govern'd kept ſilence at his Counſel: And this ſilence ſtands in a ſix-fold oppoſition.

Fiſt, To the denyall of what is ſaid.

Secondly, To murmuring at what is ſaid.

Thirdly, To reſiſting or oppoſing what is ſaid.

Fourthly, To neglecting what is ſaid.

Fifthly, To diſobeying or doing the contrary to what is ſaid.

Sixthly, This ſilence is oppoſed to the very deſerring of our acceptance of or obedience to what is ſaid or given in Counſell. 'Tis alwayes our duty to keep ſilence in oppoſition to all theſe ſpeakings and actings, whenſoever or whatſoever God ſpeakes to us; and this ſilence is our duty alſo, when men (as *Job* did) ſpeak right and righteous things, according to the minde and will of God.

They

They kept silence at my Counsell.

But what's counsel? When any thing is spoken in truth and faithfulness, whether it be by way of direction, or exhortation, or consolation, we may call it Counsell in a large sence. All the words of wisdom are comprehended under two titles, Counsell and Reproofe (*Prov. 1. 26.*) *Ye have set at nought all my Counsell, and would none of my reproofe*; that is, ye have refused with indignation all that which I have spoken, either to direct what you to do, or to correct what you have done amiss. Counsell strictly taken is direction what to doe in hard matters, in difficult cases, it is the very spirit and quintessence of our reason and understanding. Counsell is the issue and result of mans most serious meditations, Counsell is the thoughts of man made up; we may have many loose scattered transient thoughts about matters; but when our thoughts are made up and fixed and fashioned, when they are put into a due frame and order, advising proper means to honest ends, then they are counsel.

Hence observe.

First, *Good Counsell is precious.*

Be it in Civill and politicall affayres, or be it in spirituall, good counsell is a Jewel. They are wise who can give counsel, and to are they who are willing to receive it. Some can give counsel better then take it, and others can take counsel better then give it. They are perfect men who doe both give and take it well, and they who are willing to take it, will rise apace above their imperfections. *Jobs* people sayd much for themselves, while (in the manner already opened) they kept silence at his Counsell.

Observe, Secondly.

It is the duty and ornament of Magistrates, or men in power to be able to give Counsell.

*Eloquentia est
copiosè loquens
sapientia. Cic.
lib. 3. de O-
rat.*

A Magistrate should be a man of understanding, and a Master of reason. He should be as much above the people in wisdom as he is in power. He should be as able to rule their Judgments as their persons. 'Tis fit Magistrates should have their Counsell; for in the multitude of Counsellors there is safety (*Pro. 11. 14.*) But when Magistrates can give Counsell, and see with their own eyes, that's their

their honour. Some weake Princes have been very happy and successfull in their Government, when, as they have had a wise Councel, so they have been willing to be advised by them; but this is rather to be governed then to be a governour. And usually those Princes who have been weakest to give good counsel, have been (for instance *Rehoboam*, 1 Kings 12. 8.) most wilfull in refusing it. And therefore the Lord threatens it as a sore Judgment upon the Jewish Nation (*Isa. 3. 4.*) *I will give children to be their Princes, and Babes shall rule over them.* Which may be understood either of children in age, who as yet have not attained to any maturity of years, much lesse of wisdom and understanding to lead the people under them; or of children in disposition, who the older they are, the worse they are, because the more averse to receive impressions from the counsel of those who are truly wise and experienced in publick affaires. Of both or either of these sorts of children, we may expound that of the kingly Preacher (*Ecc. 10. 16.*) *Woe unto thee O Land, when thy King is a Child,* being either unfit to give or unwilling to receive good counsel when 'tis given Jesus Christ who is King of Kings and Lord of Lords, and who hath the Government upon his shoulders (*Isa. 9. 6.*) hath this put by the Prophet among his other Royall Titles, *The Counsellor*; As Jesus Christ is *The Prince of peace*, so the Counsellor; as he hath all power, so he is able to manage it, he can give counsel as well as commands to all his people. And doubtlesse, 'tis a great blessing to Nations when men of power are also men of counsell and able to direct; when they who sit at the helme know which way to steere, and how both to make their own course and the course of their people under them.

Thirdly, Observe,

It is the duty of the people quietly to waite for and receive the counsel of those that are in power over them.

Jobs people came to him for counsel, yea they waited for it, and kept silence when they had it. Here's the picture of a good Prince, and the picture of a good people; the Prince is giving counsel, and the people are attending him to receive it. And I may adde, here's also the picture of a good Pastour, of a gracious Minister, and of a godly people. The Pastour is to give counsel from the Lord, in the great affaires of eternal life, according to the soule-
state :

state of every man, which is indeed of greater concernment then States and Kingdomes. And the people of God ought with all readinesse to give ear, to waite and keepe silence at his counsell. When *Cornelius* had sent for a soule Counsellor, the Apostle *Peter*, he tels him (*Acts* 10. 33.) *Now therefore we are all here present before God, to hear all things that are commanded thee of God;* We have waited for thee, we are ready to hear thee, and we will keepe silence at thy word. It is said in the Gospel that when Christ was preaching, *the people were attentive to hear him* (*Luke* 19. 48.) or (as we put in the Margin) *banged on him*. They hung upon him hearing, as Bees (so some expound it) upon a Flower to suck out all the sweetnesse and the honey of his holy and Heavenly Counsells. *Grace was poured into his lips* (*Psal.* 45. 2.) and he poured it out at his lips. Christ saith of his Spouse, that her *lips drop:ed like a honeycombe* (*Cant.* 4. 11.) how much more did and doe the lips of Christ?

Vers. 22. *After my words they spake not again, and my speech dropped upon them.*

In the former verse we saw the great attendance and readinesse of the people to receive *Jobs* counsell; in this, we see they were fully satisfied with the counsell which he gave them.

After my words they spake not again.

They forbear to speake, not only because he being chiefe or President of the Councell, spake last, and so gave the concluding opinion; but they forbear to speake after him, as I apprehend upon this threefold consideration.

First, Because he spake so *fully*, that nothing could be added.

Secondly, Because he spake so *truly*, that nothing could be objected.

Thirdly, Because he spake so *clearly*, that nothing could be doubted. There's no reason, when a man hath spoken such words as these, why any man should speake a word after them, unlesse it be to approve and thank the speaker.

שובה *hivum*
secundo vell de-
novo agere.

The Hebrew (strictly rendred) is, *After my words they did not iterate, duplicate, or reply, they did not turn upon me again; to draw the matter into further debate; where*

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adviseeth those that teach others, to divide the word aright, that is, to administer to every man his proper portion, as he is fit and able to receive it. For as in regard of the matter, that which is accommodated to the condition of one man, is not to another, One must have milk, and another must have meat, as the Apostle speaks of his own Ministry to the Corinthians (1 Cor. 3. 2.) And again, (Heb. 5. 13, 14.) Every one that useth milk is unskilful in the word of righteousness, for he is a babe, but strong meat belongeth to them that be of full age, &c. Now as we must distinguish the matter of our ministrations, so the manner of it; some can receive much at once; others can take but a bit, a spoonful, or a drop or two at a time, or how much soever they receive, they must receive it but by drops. And so when the Prophets denounced judgements, they may be said to drop them, because they did not declare the whole displeasure of God, nor open all the treasures of his wrath at once, but gradually, or by drops. As we call some lesser showers, *beat-drops*, which are an argument of a greater rain behind; so the Prophets are said to drop some angry words among or upon the people, when the Lord was purposed to send down mighty showers, and a sweeping rain afterwards, to carry them away as with a flood.

Stillare prophetas idiomata scripturarum est; quod non totam simul dei inferant iram, sed parvas stillas comminatione denunciant. Hier. in Amos cap. 7.

Fourthly, This dropping of the word may resemble the dropping of rain from the house-eaves; we say the *eaves of the houses drop*. And as such droppings wear the stones, and make them hollow by continual falling; so the stony heart of man is wrought by the frequent hearing of the word. And hence

Lastly, I conceive this dropping denotes, generally in Scripture, the efficacy of divine or heavenly doctrine, which falling upon, and gently soaking or sinking into the soul, doth not only moisten and soften it, but nourish and refresh it, and causeth it to bring forth fruit according to the nature of the soil, of the seed sown, or trees planted upon it. As will appear more fully in the opening of the next verse.

Vers. 23. And they waited for me as for the rain, &c.

They waited for me, that is, for my counsel, as he spake at the 21st verse; they waited for me as for the rain, that is, that I should drop upon them like rain, as he spake in the former part of this verse. It was prophesied of Christ (Psal. 72. 6.) He shall

come

come down like rain upon the mowen grasse; which many of the Ancients following the Septuagint and the vulgar Latin translations render, *He shall come down like rain upon a fleece of wool*, alluding to the wetting of Gideons fleece (*Judg. 6. 37.*) And 'tis true, the Original word signifieth a *fleece of wool*, as well as the *mowen Grasse*, yet the words following in the same verse (*as showers that water the earth*) seem rather to justify our reading, *He shall come down like rain upon the mowen Grasse*. So indeed Jesus Christ came down, not only to the comforting but saving of millions of soules; who else had not only been parched, but must have perished (though not consumed) with the scorching fiery beams and everlasting burnings of the wrath of God. And as *Jobs* hearers waited for him as for the rain, so much more did the old believers before he came in the flesh; and many now under legal terror, or the hidings of his favour, wait for his coming in the Spirit, as the earth in a time of drought waiteth for the rain. *They waited for me (saith Job) as for the rain,*

And they opened their mouth wide as for the latter rain.

To open the mouth, is a preparatory to speaking; 'tis often so expressed in the Gospel, *Then Jesus opened his mouth and taught* or spake; but here opening the mouth refers not to speaking, but to silent hearing, or it notes a soul desiring, hungering, thirsting, greedily looking for holy and wholesome counsel. As the earth when it wants rain, opens its mouth, and by its clefts and chaps, dorth (as it were) cry to the Lord for a draught of rain to quench its thirst. Thus the people came to *Job* with open mouths, that is, enlarged desires to receive his counsel; they opened their mouths as a hungry man for wholesome food, or as a man opens his mouth for the fresh ayr, when he is almost stifled, or over-heated. *David* saith (*Psal. 119. 131.*) *I opened my mouth and panted, for I longed for thy Commandements; his heart did work for life after the word of life.*

Further, This phrase of *opening the mouth*, in Scripture notes a readiness to give out as well as to take in. Paul saith to the *Corinthians* (2 Cor. 6. 11,) *Our mouth is open to you, our heart is enlarged; why was his mouth open? not to receive any thing from the *Corinthians*, but to bestow something upon them, he was desirous to bestow some spiritual gift, that they might be edi-*

*Servus meus
tam erat gra-
tus, quam plu-
via stillans ju-
per herbam.
Druf.
Cum siti et a-
viditate audie-
bant. Olymp.
Gavisi sum cum
loquerer eis.
Sept.
Pulcher erat
iis sereno me-
us, Chald.*

edified and comforted. Paul's mouth was open to fill them with the treasures of Gospel-knowledge, not to be filled by them. But moſt uſually, a man is ſaid to open his mouth for receiving; *They opened their mouth wide,*

As for the latter rain.

We find this diſtinction of rain into the former and latter in many places of Scripture (*Deut. 11. 13, 14.*) *It ſhall come to paſſe, if you ſhall hearken diligently to my Commandments, &c. that I will give you the rain of your land in his dew ſeaſon, the firſt rain and the latter rain, that thou mayeſt gather in thy Corn and thy Wine, and thine oyl.* Read the ſame diſtinction (*Jer. 5. 24.* James 5. 7.)

Utiſur omnibus vocabuliſus et ſuam dicendi ſacundia et ubertatem, nec non ſubditorum, qui eam diſſerentem audiebant voluptatem exprobat. Bold. Imber ſerotinus eſt qui fruſtus perducit ad maturitatem.

But why doth Job mention the latter rain, and put an Emphaſis upon that, rather then the former rain? why doth he not ſay, they waited for me for the former rain?

I anſwer, Firſt, more generally; Job uſeth thoſe expreſſions in this place, which might moſt properly ſet forth the great longing of the people to hear him ſpeak, and their delight when they heard him ſpeak, and therefore that the latter rain carrieth ſomewhat in it more then ordinary cannot be doubted.

I anſwer, ſecondly, Both the former and latter rain were exceedingly deſired and priſed. The former rain falling in the ſeventh Moneth, which was ſeed-time, prepared the earth both for the receiving and bringing forth of the ſeed, and was therefore much deſired; but the latter rain was much more deſired, as may appear (*Jer. 3. 3.*) *Therefore the ſhowers have been withheld, and there hath been no latter rain;* that is, none of that rain which is ſo much deſired, as falling in the firſt Moneth called according to the Syriack *Nyſan*, but according to the Hebrew *Abib*, which ſignifies an ear of Corn, becauſe in that Moneth their Corn was eared, and then rain was exceeding welcome, for the filling of the ear, and ripening of the Corn; and upon this ground The Prophet (*Zech. 10. 1.*) bids them aſk even that rain of the Lord; and he would give it, *Aſk ye of the Lord rain in the time of the latter rain;* as if that were the ſpecial ſeaſon for rain to be looked after and prayed for. And when Solomon would ſhew how deſirable a thing the favour of a King is, he puts it into that compariſon (*Prov. 16. 15.*) *In the light of the Kings countenance*

Forſe habitus ille aperiendi os eſt habitus precantis; quod ille imber ſerotinus ſoleret multum precibus adeo obtineri.

tenance is life, and his favour is as a Cloud of the latter rain. So that when he saith, *They opened their mouth wide, as for the latter rain,* the meaning is, they did wait for my Counsel as a thing most desirable, and profitable, as that which was sweet and pleasant to them, even as the latter rain. And possibly when he saith, *They opened their mouths wide, as for the latter rain,* it may intimate, that they did importunately begg of him that he would comfort and refresh their mindes with some wholesome and seasonable counsel, even as men use by earnest prayer to begg of God that he would send the latter rain in the season of it.

Hence observe,

First, *Good counsel and instruction are to the mind of man as rain is to the earth.*

Moses being to speak his last to Israel, saith (*Deut. 32. 1, 2.*) *My doctrine shall drop as the rain; my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the Grass.* If a Preachers speech be not such, he is but a Cloud without rain. **Good counsel or holy doctrine, may be compared to rain in two respects.**

First, 'Tis like rain in regard of its Original: good counsel comes, as the rain, from heaven, 'tis water from above; savoury doctrine is not of an earthly extraction, God is the spring and Author of it. *All Scripture is of divine inspiration; Holy men spake as they were moved by the Holy Ghost.* The Apostle Paul gave thanks without ceasing, because when the *Thessalonians* received the word of God, which they heard of him, and of his fellow-labourers in the Gospel, *They received it not as the word of man, but, as it is in truth, the word of God, which effectually worketh in them that beleeve* (1 *Thess. 2. 13.*) Though the most faithful Ministers of the Gospel cannot now speak with the same Authority and infallibility as the Apostles then did, yet they should speak nothing in the name of God, but what is the word of God, and unless upon examination it prove otherwise, what they speak should be received as the word of God. No man ought to vent his private sence in the name of God, and woe be to those who judge what is so spoken to be but of man, because 'tis spoken but by a man. As God is the Father of the natural rain (he hath the key of the Clouds in his hand) so he is the Father of the spi-

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ritual

ritual rain. Divine truth is nothing elie but the discovery of the heart and mind of God. All that wisdom which is first pure and then peaceable, comes from above, and calls for our conformity to the mind of God.

Secondly, Holy counsel is as the rain, if we consider the effects of it.

For first, as the rain softens the earth; so doth that the heart. The earth is like iron, till the Lord watereth the ridges of it, and makes it soft with showes (Psal. 65. 10.) Such is the heart of man, hard as Iron, even harder then the nether millstone, till the Lord by his word and spirit is pleased to moisten and to mollifie it.

Secondly, As the rain softens the earth, so it refresheth and reneweth the face of it; the trees, and all plants, the flowers, the corn, the grasse, even all vegetatives, or whatsoever groweth or moveth upon the face of the earth, are renewed by the rain. Thus the word and holy counsels of God, make a new face of things in the soul. That which was dead gets life, that which was weak gets strength, that which was withering looks fresh and green. Yea, this rain doth not only renew the face or actions of the soul, but (as a means in the hand of God) it reneweth the heart, or makes the heart new, so that as they who are decayed in spiritualls are bettered and made more spiritual, so they who were altogether carnal are made spiritual by this rain.

Thirdly, The rain doth not only refresh the earth, but makes it fruitful. That earth is cursed, upon which it raineth not (2 Sam. 1. 21.) much more that which is not fruitful, though it be rained upon. Under this similitude the Apostle earnestly and rightly provokes the Hebrews to fruitfulness under the teachings of the Gospel (Heb. 6. 7, 8.) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and bryars, is rejected, and is nigh unto cursing, whose end is to be burned. But (as he sweetly insinuates in the next words) Beloved, we are perswaded better things of you; that is, you (I hope) having had so much of the heavenly rain showed down upon you, will not only not be barren, nor bring forth bryars, but abundance of good fruit. This the Apostle affirms of the Colossians, to their comfort and high commendation (Col. 1. 6.) The word of the truth of the Gospel is come unto you, as it is in all the world, and bringeth

bringeth forth fruit, as it doth also in you since the day you heard of it, and knew the Grace of God in truth. We may know many, yea, I suppose all the truthes of the grace of God, and yet not at all know the grace of God in truth. But if, where the word of the truth of the Gospel comes, it comes also in truth, they who receive it cannot but be fruitful. The rain of the word falls by direction, some have it not at all (when their neighbours, like Gideon's fleece, are wet with it, they like the earth round about are dry.) These must needs be unfruitful; others receive this word-rain (how much or how long soever it falls among them) only at the eares, it wets only the outside of them, but soaks not in, these also remain unfruitful. But whensoever the rain of the word, like (as we call it) a good ground-shower, goes to the roor, the heart and conscience of a man, which is the same with that expression of the Apostle to the *Colossians*, if it be known in truth, the soul can no more with-hold its fruit, then good ground can, when seasonably and sufficiently rained upon. The Apostle *Peter* (2 *Eph.* 1. 5, 6, 7.) exhorts the Saints to much diligence in adding grace to grace, and concludes (v. 8.) *For if these things be in you, and abound, they make you that you shall neither be barren, nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.* But why doth the Apostle say, if these things be in you, they make you that you shall not be unfruitful in the knowledge of Christ, (seeing these are our fruitfulness?) I conceive the Apostle speaks of the manifestation of their fruitfulness, not of the manner of the causation of it; as if he had said, by these things being and abounding in you, it will appear that you are not barren nor unfruitful in the knowledge of Christ. For indeed the knowledge of Christ which comes to us in the rain of the Gospe!, is that, which gives all those graces both their being and abounding in us, and makes us that we cannot be barren nor unfruitful.

Further, This spiritual rain hath some effects, for which there is no parallel in the natural rain; as first (which was intimated before) it changeth the very nature of the soyl. Natural rain doth only draw out that vertue and fatness which is in the earth; whereas this spiritual rain falling upon hearts as barren as the wilderness, makes them fruitful, like a Paradise, or the Garden of God; yea falling upon a rock, a flinty rock, it hath (through the presence of the holy Spirit going with it) a power

to transform it into good ground, fit to be ploughed or planted for spiritual uses. And again, secondly, whereas natural rain drawes forth the weeds, and makes them prosper, this rain kills and withers them, even all those lusts which daily grow out of our hearts, and often shew themselves in our lives: the rain of the word nourishes nothing but our graces, and our holiness. And therefore the Apostle treating of this spiritual rain (*Heb. 6.8.*) concludes that ground under rejection, which being rained upon brings forth bryars and thorns, yea that it is nigh unto cursing, and the end of it is burning. If they who are thus watered bring forth weeds, they have nothing to expect next but fire, they and their weeds shall surely be bundled up together and cast into everlasting burnings.

Secondly, *Job* being able and ready to give good counsel, they waited for it as for rain, and opened their mouth wide, as for the latter rain.

Hence observe;

All Good counsel, especially the saving doctrine of the Gospel, should be as welcome to us as the rain, as the latter rain.

The word of truth and grace is the most desirable thing in the world; and they that know either the worth of it, or their own want of it, cannot but desire it, as the earth desireth rain; O what longings, what thirstings, are there in poor humbled parched soules for the word of God! they esteem it more then the expected rain, more then their appointed food, as was shewed at the 12th verse of the 23d Chapter of this book. If a man be hungry, a little bidding will serve the turn to perswade him to eat; Nature teaches men to eat when they are hungry, to drink when thirsty, and to look for rain when the earth is dry; and doth not grace teach and provoke us to pray and wait for spiritual food and rain, that our soules may live and fructifie! How forward are we to pray for natural rain, in its season, and the Lord lookes that we should; he loves to be entreated for it: and shall we be backward to receive spiritual rain, which (though it be sometimes more) is at all times seasonable! When once we are sensible of our spiritual dryness and barrenness, of our wants and weaknesses, we shall as earnestly desire and prize the good counsels, the feeding rains of the word, as ever we did rain in the

the extreamest heat of the dryest Summer. 'Tis much to be lamented, 'tis to be lamented with showers of tears; that those showers of holy instruction are so little valued and desired; how much more is it to be lamented, that many wish there might be no more of this rain, that these drops might drop no more, that these heavens over them might be ~~as~~ brats, and the bottles of these Clouds stop for ever. And ~~as~~ many think we have too much of this rain, so others are afraid of it; and therefore they get to shelter, as men do in a rainy day, lest they should wet their fine cloaths, or take cold by it. And whereas, they are most unwilling to be in the common rain who have their best cloaths on, they only are unwilling to come into this rain who have their worst; O how loth are sinners (who have nothing on them but the filthy garments and rotten raggs of old Adam) to come into this rain! And 'tis rare to find or hear of *Jobs* hearers any where, such, I mean, as open their mouthes wide for holy counsel as for the latter rain. The men of the world are like the land of Egypt from whence the Israelites came, of which *Moses* saith (*Deut.* 11. 10.) *Thou watered'st it with thy foot*, that is, by digging channels in the earth, thou didst convey water to it; but the people of God are like the land of Canaan (to which the Israelites were going) of which *Moses* saith at the 11th verse of the same Chapter, *It drinketh water of the rain of heaven*. Earthly water will serve their turn who are earthly, but they who are heavenly, are to be made heavenly, must have water from heaven.

I shall conclude with that word, that notable word of the Lord concerning his own word, under this continued Metaphor or Allegory of rain (*Isa.* 55. 10, 11.) *As the rain cometh down and the Snow from heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* What the Prophet discourseth and affirmeth here concerning that special word of God, his word of promise for pardon and reconciliation, is true concerning the whole counsel of God revealed to us in his word, it returneth not (as the rain and snow do not) till it hath watered every soul it is sent

to. Some slight the word preacht (as they doe an ordinary shower) not considering that God sends it, who never sent, nor did any thing in vain. And whatsoever the thoughts of vain men are, it will appear at last, that not only no whole shower, but not any one drop of it, was either sent for returned in vain. Though men make no present account of it, yet God will have an account of it hereafter; he will inquire whether we have been bettered, and made fruitful by it; he will enquire what we have brought forth, and how much. As the rain and the snow doe not return back without accomplishing that which God pleaseth, so neither shall his word; an affect it shall have either to convert or to condemn, it will be a savour of life or of death to every soul that hears it. And if Sermons be not as showers to refresh, they will make a deluge to overflow. As once the world was overwhelmed with a deluge of water, so it will (in this sence) again; and they who are not made fruitful by showers of Gospel-doctrine, shall be sunk, choaked, and drowned in them. It is sad to perish for want of this word-rain, or rain of the word; but it is much more sad to perish in it and by it.

J O B, Chap. 29. Verſ. 24, 25.

If I laughed on them, they beleived it not, and the light of my countenance they caſt not down.

I choſe out their way, and ſat as chief, and dwelt as a King in the army, as one that comforteth the mourners.

J O B ſill proceeds to ſhew what reaſon he once had to be very confident, that as he then was, ſo he ſhould continue in a flouriſhing condition, that neither his root nor fruit ſhould faile, but *he dying in his neſt, ſhould multiply his dayes as the ſand.* This he argueth, **II** more then probable, from the ſame Topicks as before, for the general matter of them, though here otherwiſe moulded and expreſſed; that is, from the reverence which all men ſhewed him, as alſo from the good offices which he was ready at all times to do for all deſerving men.

Verſ. 24. *If I laughed on them, they beleived it not.*

Laughter is proper to man as the effect and iſſue of his reaſon. For though many laugh when they have no reaſon to laugh, yet none can laugh who have no reaſon; and therefore though laughter be attributed to thoſe things which not only are without reaſon, but without ſence, yet 'tis ſo only improperly or metaphorically in alluſion to man.

The word here uſed is applyed to a threefold laughter in Scripture.

Fiſt, To a ſcorning or a deriding laughter; ſo in the 39th of this book at the 7th verſe; God, deſcribing *the wild Aſſe*, ſaith, *He ſcorned the multitude of the City, his houſe is the wilderneſs, and the barren land his dwelling, what cares he for crowded Cities.* We have the ſame notion of laughter (*Pſal. 2. 4.*) The Lord be- holding what work the world was at, the people raging, and the Princes taking counſel together, and all againſt the Lord, and againſt his anoynted, the Spirit of God there tells, what work, or rather (if I may ſo ſpeak with reverence) what ſport God was at, *He that ſitteth in the heavens ſhall laugh, the Lord ſhall have them*

in deriſion, the Lord ſcorns all the rage of the people, all the plots and counſels of the Princes, knowing that they ſhall never be able to hinder his deſign, nor give check to his bleſſed plot and counſel, in ſetting his King upon the holy hill of Zion.

Secondly, *Laughter*, ſignifies a pleaſant ſpirit and chearful countenance, or ſmiling in good will (*Eccleſ. 10. 19.*) *A feaſt is made for laughter*; that is, a feaſt is not only for the repair of nature, or for ſtrengthening of the body, which is the ordinary end of eating, but we make feaſts for honeſt mirth, and to ſhew good will one to another, by loving and friendly entertainment.

Thirdly, *Laughter*, imports any freedome and affability of behaviour towards others, and ſo 'tis oppoſed not only to ſorrow and melancholly, but to ſeverity and aſteteeneſs. (*Prov. 29. 9.*) *If a wiſe man contendeth with a fooliſh man, whether he rage or laugh, there is no reſt.* Some make the Antecedent to the Relative *He* to be the fooliſh man, and then the ſence is, whether a fool or wicked man be in a good temper or a bad, a wiſe man ſhall never make a good end with him. But I rather conceive, that *He*, in the latter part of the verſe, referring to the wiſe man in the former; and then the meaning is clearly this, if a wiſe or godly man, hath to do with a fool, with any perverſe or obſtinate ſinner, either to convince him of the evil which he hath done, or to perſwade him to doe better; whether the wiſe man be angry (as the text ſhould rather be rendred, then by the word *rage*) that is, whether the wiſe man deal ſharply with the fool (as he deſerves) or laugh, that is, deal mildly and ſweetly with him, there is no reſt, that is, the fool will not be ſatisfied, nor ſit down quietly under any way of conviction. Thus it is with wicked men, not only while wiſe men, but while the moſt wiſe God hath to do with them, either immediately by himſelf (alluring them by his favours, or ſcourging them with his rods) or mediately by his Miniſters, either offering them promiſes of mercy, or threatening them with judgements; let God have to do with them in all or any of theſe wayes, there's no reſt; they will not ceaſe to provoke him by their folly. This is the ſpirit of folly (to touch that only by the way) which Chriſt at once diſcovered and reproved in the Jew: (*Matth. 11. 16. 17.*) *Whereunto ſhall I liken this generation? It is like little childer ſitting in the market place, and crying to their fellowes, and ſaying, we have piped unto you, and ye have not danced, we have mourned up*

to you, and ye have not lamented, that is, ye have not been won to a conformity by any form of dispensation, or way of 'Ministry,' neither by the strictness of *John*, nor by my sociableness and openness in dealing with you: but you have put a cross and crooked interpretation not only upon our anger and sorrow, but also upon our cheerfulness and laughter.

When *Job* saith, *If I laughed on them*, we are not to understand it of the laughter of scorn and derision, but of the laughter of courtesie and affability, such as we commonly shew towards our friends at feasts; as if he had said, If I used an open free and familiar courteous carriage towards them, what then?

They believed it not: Why not? did they thinke that *Jobs* face was (not the discovery, but) the disguise of his heart, or that he put on a couzening countenance when he came smiling among them? did they think that when he appearingly laughed, he was really angry, or covered his secret displeasure with a seeming pleasantness. It is (I grant) a too frequent practise with many, both to feign that love which is not in them, and to dissemble that wrath which is; their words and looks are smother then oyl, when drawn swords are in their hearts. As when some mourn and weep, we have no reason to beleive they pittie us, their tears are false: so when others rejoyce and smile, we have no reason to beleive they love us, or delight in us, for their laughter is false and flattering. Surely *Job* was not guilty of, much less given to, least of all given up (as some have been) to this peice of unmanly policy: That was no Maxime or principle of his King-craft (which some have boasted in) *He that knows not how to dissemble, knows not how to live.* *Job* was a plain-hearted man, a man perfect and upright both towards God and towards man. And as he had so much courage that he durst appear what he was: so he had too much honesty and integrity not to be what he appeared. But if he was a man of this ingenuous spirit and temper, why did not the people who addrested to him, or attended upon him, beleive it when he laughed?

I answer, first, These words represent *Job* a man of that esteem *Focus non redde-*
and reverence among the people, for wisdom and sincerity, that *leat levitatem,*
if at any time he was pleasant in his deportment towards them, *et hilaritas au-*
if at any time he did attemper his gravity with mirth, & shew his *thoritari non*
affability as well as his Authority, yet they would not beleive that *minuit gratiam*
Bern. Ep. 227.

*Intanta opinio-
ne erat apud
illos ut etiam
jocubundi ser-
monem serio
acciperent.
Jun.*

it proceeded from any lightness of spirit, or vanity of mind, but interpreted his very mirth seriousness, and his laughter grave. His jest had a kind of earnest in it, and his smiles did not at all lessen his repute. He maintained or kept up his reverence in the midst of his recreations, and gave no man occasion to think he was lost in his pleasure, while he took it.

Secondly, *If I laughed on them, they believed it not*; that is, they did not grow familiar with me presently; to this sense Mr Broughton translates fully, *When I laughed on them they would not be bold*. Though I did let my self bow down to them sometimes, yet they never came up to me, nor bore themselves as if I had been their equal, or their fellow.

Thirdly, We may expound these words as an argument of the peoples high content to see him merry and pleased; as if he had said, all were so over-joyed when they saw me cheerfully shewing any kindness to them, or acceptance of them, that they would not believe it, as if it were too much, or too great a favour for them. So it is said of the Disciples of Christ, *After he had spoken to them, and shewed them his hands and his feet* (which gives light to this passage) (*Luk. 24. 41.*) *They yet believed not for joy, and wondered &c.* Christ appearing to his Disciples, as returned from death and the grave, was so great a mercy, that for joy they could not believe it; they thought it (for a while) too good to be true, a blessing too bigg for them. We find a like use of the word (*Job 39. 24*) where among other descriptions of the Horse, this is given as one, *He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the Trumpet*; he is so glad of the battel that he can scarce believe it for joy, or he doubteth whether it be the battel or no, because he is so desirous of it. Thus here, *If I laughed on them they believed it not*, they were so over-joyed to see me well pleased and pleasant with them, that they could not believe for joy.

Fourthly, The words are taken by some as a signification of that great respect which the people gave to Jobs Judgment, or how much they were taken with his opinion in any business brought before him, so that *If he laughed on them*, that is (according to this interpretation) if he did but by a smile give any intimation of his dislike, *they believed it not*, that is, they began to suspect the matter was not right, which themselves had presented or reported.

ported to him, or that he had espied some hole, some error, or weakness in it. This exposition still hightens the honour of *Job*, and that estimation which all had of his wisdom and sagacity. As if men could scarce beleive their own senses, about what they had heard and seen, or that they could hardly beleive that to be so, which they knew to be so, when he did but by a gesture or the change of his countenance hint the contrary. In the sence before given the relative particle *it* (*they beleived it not*) referred to *Job's* laughter: But in this it refers to the matter whatsoever it was, reported to *Job* by themselves for his judgement and determination; at the hearing of which if he did but smile a little (as Judges sometimes do) they were ready to doubt their own cause, and lay down their former good thoughts of it, as thinking that he saw what they did not see. And then the latter part of the verse, *The light of my countenance they cast not down*, may be interpreted, in a proportion to that, as if he had said. When I gave countenance to or shewed my approbation of a business by the cast of my eyes, they did not cast down the light of my countenance; that is, they did not refuse or oppose me, but they lookt upon that sign as a rule to go by.

But (to open that a little further) we may more distinctly enquire; First, what *Job* meant by the light of his countenance? Secondly, what by their not casting it down? To the former question, I answer, that as the light of the countenance of God signifieth his favour and special kindness to man, (*Psal. 4. 6.*) Lord lift thou up the light of thy countenance upon us, that is, shew thy self favourable and gracious to us. So there is such a light shining from the countenance of man upon man, especially from the countenance of Princes and Magistrates, as *Solomon* speaks expressly (*Prov. 16. 15.*) *In the light of the Kings countenance is life.*

Secondly, The light of the countenance, is the cheerfulness of the countenance; joy is light in the mind, and it puts a beauty upon the face, and makes it shine. Hence also in Scripture sorrow is called blackness and darkness (*Joel 2. 6.*) Before their face the people shall be much pained: all faces shall gather blackness: the Hebrew is a pot, that is a pot-like colour or blackness, such as scullions contract by lying among the pots; to which the *Psal.* alludes (*Psal. 68. 13.*) *Though ye have lien among the pots,*

*Lumen est hil-
ritas vultus;
q. d. non contri-
stabant me vi-
cissim jocando
tandem cum
equali. Pise.
Nullo merore
afficiebant me,
in omnibus pla-*

ceboni et grati-
ficabuntur mi-
hi. Jun.

yet ſhall ye be as the wings of a dove covered with Silver, &c. that is, though through ſorrow and affliction ye have ſtained your beauty, yet ye ſhall recover it again. Thus ſaith the Prophet, *All faces ſhall gather blackneſs, they ſhall be ſo full of ſorrow that the characters and marks of it ſhall be ſtamped and impreſt upon their face.* Again (*Nabum. 2. 10.*) *Shes is empty and voyd and waſt, and the heart melteth, and the knees ſmite together, and much pain is in all loyns, and the faces of them all gather blackneſs.* Lamenting Jeremiah bewailes the ſad effects of famine in the ſame ſtile (*Lam. 4. 8.*) *Her Nazarites were purer then ſnow, they were whiter then milk; but now their viſage is blacker then a coal, or (as we put in the Margin of our translation) darker then blackneſs.* There's no light, no day in their faces; no morning there: The light of the countenance is joy and chearfulneſs.

Ego lucem vul-
tus gravitatem
intelligo, quæ
velut hominem
illuſtrem et cor-
ſpicuum reddit.
Merc.

Thirdly, The light of a Magiſtrates countenance, is his gravity; that renders him very illuſtrious and beautiful in the eyes of his people. A light look, much more lightneſs of ſpirit obſcures the honour of Princes, and makes them little leſs then contemptible, almoſt ridiculous. When David danced before the Lord (at the bringing home of the Ark) with all his might, girded with a linnen Ephod (*2 Sam. 6. 14.*) Michol (the Queen) Sauls daughter, looked through a window and ſaw King David leaping and dancing before the Lord, and ſhe deſpiſed him in her heart, and when ſhe came out to meet him (*v. 20.*) She ſaid (in ſcorn) *How glorious was the King of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſſly uncovereth himſelf.* Though Michol beheld this action of David in a falſe light, and weighed it in a wrong balance, not conſidering the ſeriousneſs, yea and ſpiritualneſs of Davids heart in communion with God, while he appeared thus in the eyes of men. Yet taking the action abſtractly from thoſe religious circumſtances of it, and his gracious intentions in it, there is no doubt but his carriage was much below the dignity of his condition, and much unbefeeching the State, Majeſty, and Gravity of a King, eſpecially of the King of Iſrael, Gods ſpecial people. And had Michol ſeen him do ſo upon any ordinary occaſion, ſhe might have had reaſon enough, if not ironically, to deride and jeer him with, *how glorious was the King of Iſrael to day!* yet faithfully and plainly to have reprov'd and admoniſhed him, with,

My

My Lord O King, you have this day forgot who you are, you have gone out of your place, have acted like one of the common people, not like a Prince, and ſo have darkened your own glory. A well temper'd gravity in ſpeech and geſture, is the beſt beauty and light of a Kings countenance. And this ſome conceive to be principally intended here by *Job*, and I ſhall readily ſubſcribe to it, if withal we give this Gravity a tincture of that chearfulneſs before ſpoken of, which doth exceedingly quicken it, and is both the life and grace of it. Gravity alone is ſomewhat too dark a colour to be called the light of a mans countenance, but put a little chearfulneſs to it, and there's nothing more beautiful and taking in the eye of the wiſe. *What can better become a Magiſtrate, then a Grave chearfulneſs, or a chearful Gravity?*

Fourthly, The light of a mans countenance is that boldneſs and confidence of ſpirit which appears and ſhines much in the face, when the conſcience is clear, and all's well within. A guilty perſon hath a dark countenance, nor dares he ſhow his head: but light breaks out as from the eye-lids of the morning, from his eyes, who is full of innocency and integrity. Thus 'tis ſaid of *Stephen* the protomartyr (*Acts 6. 15.*) *All that ſat in the Council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an Angel;* not that an Angel hath a viſible face, but 'tis phraſed ſo to note excellent beauty; *Stephen* had not the dark or ghaſtly appearance of a guilty conſcience in his face, but the ſweetneſs and light of his countenance preſented the innocency of his cauſe, and printed (as it were) a legible *not guilty* in his very looks. And as innocency caſt a light upon the countenance of that bleſſed priſoner at the barr; ſo integrity cauſeth a light to ſhine from the countenance of any Judge upon the Bench, or Prince upon the Throne. This, yea, all theſe ingredients, favour, chearfulneſs, gravity, integrity, made up the light of *Job's* countenance; of which he ſaith, (which is the ſecond thing to be opened in this ſentence) that *they* (meaning the people) *did not caſt it down;* that is, they did not abuſe my favour, nor diſapprove my chearfulneſs, they did nothing either to grieve me or to ſhame me. The countenance of a man is caſt down two wayes. Firſt, with ſorrow; ſecondly, with ſhame; and both two wayes; firſt, with ſhame and ſorrow for what others have done amiſſe; ſecondly, for what we our ſelves have done amiſſe, eſpecially when having done amiſſe,

we are either reprov'd by others for our faults, or disappointed of our hopes. Thus when God had no respect to Cain and to his offering, the text saith (Gen. 4. 5.) Cain was very wroth, and his countenance fell; and (v. 6.) The Lord said unto Cain, why art thou wroth! and why is thy countenance fallen? Cains countenance fell, because indeed God had cast it down. The Lord justly put a slight upon his person, and upon his performances, and then he could not hold up his head. Now as God can quickly cast down the countenance of the most lofty and high-lookt men; so one man may cast down the countenance of man, and he doth it, that puts another either to shame or sorrow. So then we may gather up the sence of the whole verse into this briefer paraphrase. As if Job had said, I alwayes lived in such good repute with my people, and maintained my honour in such an evenness with them, that they did never think me vain, because I sometimes laughed or was free with them, nev did they ever cast down the light of my countenance, as if my chearfulness had proceeded from lightness, or was unsuitable to my place and dignity, for they knew well enough that it was only to shew the content which I took in them, and the favour which I bare them; yea, they knew that my mirth was duly allay'd with gravity, and that I had integrity enough to bear me out confidently in it; and therefore they took no ombrage or offence, nor shewed they any dislike at it, much less did they contemn and slight me for it, or give me any cause after such entertainments of my self among them to hold down my head, as if I had forgotten who, and with whom, I was. All this (and 'tis very like somewhat if not much more then this sence hath reacht) we may conceive as Jobs intendment in this close and darksome passage; If I laughed on them they did not beleive it, and the light of my countenance they cast not down.

Hence note;

First, *Laughter or mirth is not sinful in it self, nor unsuitable to a Godly Magistrate.*

Job had his laughing time, his times of refreshing and unbending himself from business. Solomon tells us (Eccl. 3. 4.) There is a time to weep, and a time to laugh, these have their interchangeable seasons; yea the Gospel tells us, that our whole time is for laughter, Rejoice evermore (1 Thess. 5. 16.) Grace doth not deny
but

but qualifie and correct our mirth (*Phil. 4. 4.*) Rejoyce in the Lord alway, and again I say rejoyce. But saith not Christ (*Luke 6. 25.*) Woe unto them that laugh now? and saith not Solomon (long before, *Ecccl. 2. 2.*) of laughter, it is mad, of mirth what doth it? I answer there is indeed a sinful mirth, and a mad laughter; mirth and laughter are so, when they arise any of these four wayes.

First, From unbelief; when Sarah heard the Angel prophesying to Abraham from the Lord that she should have a Son (*Gen. 18. 11, 12.*) Therefore Sarah laughed within her self, saying, after I am waxed old, shall I have pleasure my Lord being old also? Shee did not beleive the promise, and so smiled at it. Her laughter was sinful, and she was reproved for it. When Abraham heard that good news before from God (*Gen. 17. 17.*) He fell upon his face and laughed, and said in his heart, shall a child be born to him that is an hundred years old? and shall Sarah that is ninety years old bear? Abraham laughed not, doubting or staggering at the performance of that promise through unbelief (*Rom. 4. 20.*) but admiring the goodness of God to him in it. Whereas Sarah, though she did not laugh in derision, as the wicked do, yet she laughed with some mixture of diffidence; else the Lord had not rebuked her for it, nor should she have had any reason to deny it, had she laughed only in faith, rejoycing at the mercy, as Abraham did.

Secondly, There is a laughter proceeding from carnal security. When that good King Hezekiah sent his Messengers throughout all Israel, saying, Turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the Kings of Assyria, &c. and serve the Lord your God, that the fierceness of his wrath may turn away from you, they laughed them to scorn, and mocked them (*2 Chron. 30. 10.*) They thought there was no danger, all was well with them, and they presumed things would so continue, why should they trouble themselves with such foolish fears, or go about so needless a work as they supposed themselves invited to.

Thirdly, There is a laughter that proceeds meerly from levity. Some (as we say) will laugh at the wagging of a feather, or the stirring of a straw, this is also vanity and madness.

Fourthly, There is a laughter, that proceeds from Epicurean sense.

sensuality, or carnal delight in the creature. These say, *lets laugh and be fat*; these (as the Prophet describes them, *Amos 6. 4, 5, 6.*) *Lye upon beds of Ivory and stretch themselves upon their couches, and eat the Lambs out of the flock, and the calves out of the midst of the stall, and chaunt to the sound of the viol, &c.* To these Christ speakes: (*Luk. 6. 25.*) *Woe to you that laugh now, for ye shall weep and mourn*; They who live sensually, are neer, not only the sorrows of death, but a sorrowful life. *Their pleasure dyes soonest who live in pleasure.* And therefore Solomon had great cause to say of this laughter, *it is mad, and of all such mirth, what doth it?* even this it doth, it leaves men not only melancholly but miserable. As all creatures in their best use are vain as to that great end, the attainment of eternal happiness, so when they are abused, that is, excessively used, they will soon be a vexation of spirit.

Now, as there is a vain and sinful, so a holy and commendable laughter, and that flows from these three fountains; first, from faith in or assurance of the promise, that we shall in due season eat the fruit and enjoy the comforts of it. Such was *Abrahams* joy or laughter when a son was promised him, as was toucht before. As God laughs at the wicked in scorn, knowing that himself both can and will doe what he hath threatned against them (*Psal. 2. 4.*) So Godly men laugh in faith, knowing that God both can and will doe all that for them which he hath promised. And (to be sure) there's enough promised to make any man laugh that beleives it. Worldly men laugh at the simplicity of the Saints in beleiving the promise; and Saints laugh because of the rich treasure of good things contained in the promises, as also because of the faithfulness and all-sufficiency of God in making them good. *We rejoyce,* (saith the Apostle, *Rom. 5. 2.*) *in hope of the glory of God, yea, beliving* (strongly, and by faith seeing things hoped for clearly) *we rejoyce with joy unspeakable and full of glory* (1 Pet. 1. 8.) that joy which we cannot speak, we may laugh; and then the soul is full of joy indeed, when we cannot utter it by words, but by laughter.

Secondly, There's a gracious laughter arising from confidence of deliverance in times of danger. Thus *Eliphaz* assures a godly man (Chap. 5. 22.) *At destruction and famine thou shalt laugh.* But are destruction and famine laughing matters? Doth not God then call us to mourning, and to fasting? I answer, nothing is more

more unbecoming a Godly man then to laugh at the Judgments of God, as slighting them. Nor is any thing more comely and honorable for a godly man, then to laugh at them in a confidence upon the promise of God to be delivered from or protected and provided for in them. *He that can laugh in a well grounded assurance that God will take care of him and do him good in the midst of such evils, is a believer indeed. To know and be sensible of the dreadfulness of Gods hand in such terrible dispensations in such an evil day, and yet to know that God will not be a dread nor a terror to us in that evil day (as Jeremiah prayed the Lord would not be to him (Jerem. 17. 17.)) is to live by faith to purpose.*

Thirdly, There is a gracious laughter, of thankfulness after deliverance received, or upon the receiving of any mercy. And they who have laughed in a confidence that they should be delivered or receive any special mercy before it came, will certainly laugh in thankfulness when any deliverance or mercy is come. The Church bethinking her self how the Lord had even surprized them with a wonderful return out of bondage, could not contain from laughing (*Psal. 126. 1, 2.*) *When the Lord turned again the captivity of Zion, we were like them that dream; then was our mouth filled with laughter, and our tongue with singing.* They who can laugh upon any of these terms, may laugh as much as they will while faith in the promise that we shall receive good, and trust that we shall be delivered from evil, or thankfulness to God when we are delivered, *see us a laughing, our laughter is as much our duty, as it is our refreshing.* The wicked mans heart is *orrowsome in laughter* (*Prov. 14. 13.*) *A godly mans heart should laugh in sorrow, how much more upon all true occasions of joy.* Godly sorrow is better then carnal laughter, for by the sadness (such sadness) of the countenance the heart is made better (*Eccl. 7. 3.*) But spiritual laughter is better then godly sorrow, for by that cheerfulness of the countenance the heart is made not only better but best of all. *The laughter of fooles is like the crackling of thorns under a pot* (*Eccl. 7. 6.*) It makes a noise, but is apter to burn then to warme those that are near it, & 'tis soon extinct. But the laughter of the wise is like well-tuned musick at the Table, which doth at once glad and compose the minds of those that hear it. Some have put a disgrace upon the spirit and wayes of

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God

God, as if that Spirit whose name is *The Comforter*, did make the heart sad, or as if those wayes which are pleasantness, did make men melancholly, then which nothing is more contrary either to the Spirit or wayes of God. The Gospel doth not only dispeuce with, but dispenfeth a holy laughter, a regulated joy. As for that joy which doth either dispirit or unfit us for duty, the Gospel knows nothing of it, but to reprove it.

Further, Consider the words as spoken by way of supposition, *If I laughed on them*, which intimates that it was a rare, not a common thing for Job to laugh, and to be familiar with people.

Hence note ;

Gravity ought to be the usual posture of Magistracy.

If Rulers laugh, it must be very sparingly. It being once said to a Judge, Sir, *You are not merry* ; he answered well and wisely, and like himself, *I am merry enough for a Judge.* Job speaks of it, as a matter somewhat besides his custome, and below his state to do so, he condescended when he laughed.

Thirdly, Whereas he saith, *If I laughed on them, they believed it not.* The interpretation before given of those wordes, *they did not believe it*, may give us this further observation.

Men of known seriousness, will be so accounted, even while they appear less then serious.

The laughter of a wise man is more stayed then the gravity of a fool. Men are not reckoned what they are by this or that action, but their constant temper and disposition. As a commonly suspected to speak falsely, even when he tells the truth ; so a man of known composedness and sobriety, is not suspected of wantonness or levity, when he takes his greatest liberty. What we use to be, that we shall be thought to be, though we seem to be otherwise. *This is not an act, but the habit which doth denominate.*

Fourthly, Whereas Job reckons up this, and puts it into the Inventory of the favours of God to him as a Governour, that, *if he laughed, they (as hath been shewed) believed it not, and the light of his countenance they cast not down.*

Observe ;

As 'tis an honour among men, ſo a mercy from God, to governours, when due reverence towards them is kept up in the hearts of the people under them, or when their ſubjects both know and keep their diſtance.

There is much of God ſeen in maintaining the value of Princes, that they grow not cheap in vulgar opinion. When a Magiſtrate hath loſt his eſtimation, he hath little elſe to loſe; and while he keeps that unblemished and untouch'd, he cannot be at any great loſs for any thing elſe. The honour of Magiſtrates is as uſeful to them, as credit is to Merchants. As theſe can neither buy nor ſell, neither trade nor traffick without the one, ſo neither can they either reward or puniſh, nor are they either loved or feared without the other. When the Lord was purpoſed to bring utter conſuſion upon the Jewiſh ſtate, he threatens by the Prophet (*Iſa. 3. 5.*) *The child ſhall behave himſelf proudly againſt the ancient, and the baſer, or man of light eſteem* (as the Original word ſignifies) *againſt the honourable, or men of weight and worth.* 'Tis as bad as can be with a people, when they will not know their betters. There's but little difference between the levelling and the ruining of a nation. And therefore as it is the command and appointment of God, that men ſhould be ranked into 8c live in a comely ſubordination, ſo it is an act of his mighty power, yea of his gracious favour to keep them to it. When once men break their bounds, they will quickly break their peace, and they who do not acknowledge and honour a head in their own, muſt unavoidably be made the tail of all other Nations. **Not to reſpect thoſe who are above, is to bring all under; and they who will not ſubmit to government, muſt whether they will or no, ſubmit to deſtruction.** Naturaliſts ſay, the Elements are not burdensome in their proper place; nor are men (in civil reſpects) while they keep theirs; we never burden nor trouble one another while we keep our own place, and act towards our ſuperiors as conſidering their place. Let all take heed how they caſt down the light of the countenance of Magiſtrates, leſt thereby they put out their own; or (as it was ſaid to David the cheif Magiſtrate, in another caſe, *2 Sam. 21. 17.*) *Leſt they quench the light of Iſrael.* For if the light of a Nation may be quench'd, when a Prince falls by an over valorous venturing of himſelf againſt an

enemy, much more is the light of a Nation in danger to be quencht, when a Prince falls by the undervaluings of his own people.

Fifthly, Whereas Job intimates that because the people did not believe it, or did not make too bold with him, when he laugh't on them, that therefore they did not cast down the light of his countenance, or, they did not make him ashamed or sad.

Observe;

'Tis both shame and sorrow to superiors, when they who are under them, take advantage by their freedom to be bold with them, and grow upon them.

Natural parents are often put to shame by their children upon this account: Cockerings and indulgence make children forget their duty and reverence. And many experiences have taught us, that those parents who have laughed much on their children, have had cause enough from them to mourn, and even mingled their drink with weeping. Familiarity with inferiors, doth commonly breed contempt; and if superiors are not very wary and discreet in laughing, either on them or with them, they hazard their own honour, and are in danger of being laughed at by them. Doubtless Job was as wise as merry whensoever he gave himself leave to be merry with, or in the sight of his subjects and servants; and therefore they never put him to shame, nor was the light of his countenance cast down after those relaxations wherein he had been most lightsome (or as we say) game-some with them.

Lastly, Note;

'Tis not for the people to take all that Princes give, nor to take notice of the familiarity which they use towards them, much less thereupon to be familiar.

Princes may sometimes for their recreation lay by their State a little, and descend to their subjects and servants; but subjects and servants must not take state upon them, and ascend to their Princes and Masters. If they laugh on them, they should not believe it.

Job gives yet a further proof of his great authority and respect among the people, and so shuts us,

Vers. 25.

Vers. 25. *I chose out their way, and sat at cheif, and dwelt as a King in the army, as one that comforteth the mourners.*

In this verse *Job* concludes his whole discourse about the grounds of his confidence, that his worldly prosperity should continue, as was shewed at the 18:h verse of this Chapter. He was a man of such approved wisdom and integrity, that all gave up themselves to his counsel, and were ruled at his discretion. *Job was as the Oracle of his age.*

I chose out their way.

That is, they made application to me for advice what to do, and how to steer their course in every doubtful business, or knotty case, and what I said, that they submitted to, not only with good content, but with good success.

I chose out their way.

The holy Prophet professeth both his own insufficiency, and the insufficiency of all men to chuse their own way (*Jer. 10. 23.*) *O Lord, I know that the way of man is not in himself: It is not in man that walketh to direct his steps.* And as this is above the ability of man, so 'tis besides his duty. No man can, and no godly man would be the chuser of his own way; 'tis his desire and daily prayer that the Lord would chuse it for him. Now as God chuseth out the way of his people, so Magistrates (who are Gods on earth) should be able (in their way) to chuse out the way of their people. A wise and faithful Ruler may be that (in a qualified sence) to a multitude of men, yea to a whole Nation, which God is to all men, even to all Nations, the chuser and director of their wayes. When men know not which way to go, nor where to tread their next step, some wise man, much more a wise Magistrate may shew them. Thus did *Job*, *I chose out their way.* And what then?

I sat cheif, or A cheif.

That is, I had the supream power, and authority, and was advanced above all. *Job* sat cheif. First, in the hearts and affections of the people; secondly, he sat cheif in power and authori-

Elegiam quod illos facere oportueret, et quasi rationes ac via debuerunt gerere.

Si mihi visum esset me illos demittere atque accommodare illi tamen soli.

turn mibi hono-ry over all the people. Whence Thirdly, wheresoever he came
 rem de feretes he had the uppermost room or cheif place in all meetings with the
 semper me sum- people. Thus he sat cheif, and (as it followeth)
 mo ponebant lo-
 co. Merc.

Dwelt as a King in the Army.

Mr Broughton reads, *I dwelt as a King in a Garison*, the meaning is, *I was in as much honour amongst my people as a King is among or with his Army*; or thus, *Though I did not terrifie nor keep them under by any military force, or by the power of an army, yet I was as much obeyed and honoured as if I had dwelt in an Army, & had made my Court a Garison. My Magistratical sword was as much feared and submitted to, as if I had alwayes kept it up and made it good by the military sword. I dwelt as a King in the Army.*

That word of similitude *as a King*, doth not deny that *Job was a King*, nor doth it affirm that he was but the shadow of or somewhat like a King, for either *Job* was formally so, or at least, equivalently he had Kingly power. He was a King in effect, if not in title. For as when 'tis said of Christ (*Phil. 2. 8.*) *He was found in fashion as a man*, it doth not imply that he had only the shape or fashion of a man, but was not a true man; So here when *Job* saith, *I sat as a King*, it doth not imply that he was not indeed a King, he might have both name and thing, both truth and title for all that.

Again, the note of similitude is not to be restrained to that single term *King*, but to the whole clause or sentence, *a King in the Army*. *Job* was truly a King, but he was but *as a King in the Army*; He had not an Army alwayes about him, only he was feared and honoured as if he had. And

As one that comforteth the mourners.

Etiam tamen
 Marnetium
 consolator.
 Vulg.

The vulgar translation reads, *I was not withstanding the comforter of the mourners*; ■ If he had said, *Though I was chief in authority, and had either the power of a formed army or power like that of an army to back me; yet I did not slight the afflicted nor forget the sorrowful; I did not think it below me to administer comfort, as well as counsel, to give Gospel as well as law to the people. Or thus; Notwithstanding I had the command of an Army or an Army upon any occasion at my command, yet I was not harsh and rough to poor sinners (as Souldiers often are) nor did I use any violence (as Souldiers*

die: so then do) I was meek and tender, as one whose business it was to comfort mourners, and refresh sad hearts.

At the 12th verse of the 24th Chapter of this book, we read that when Jobs Friends heard of all the evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, for they had made an appointment to come together to mourn with him, and to comfort him. It was (probably) very usual in those times, and places, when they heard of any friend in affliction, to make a journey to comfort him. Now as Jobs three friends did to him, so he had done to others; I (saith he) was as one that comforteth the mourners.

Some restrain these words to those immediately foregoing, I dwelt as a King in the Army, as one that comforteth his mourning Army, after they have been worsted in battell, or after some great defeat. As Joab advised David to doe (2 Sam. 19. 7.) when upon his extreame passionateness for the death of Absalon, his conquering Army was so discontented and dejected, that they were like a beaten and conquered Army; in the text is expressed at the 2d and 3d verses of that Chapter; And the victory that day was turned into mourning unto the people, for the people heard say that day how the King was grieved for his son. And the people gat them that day by stealth into the City, as people being ashamed steal away when they flee in battle. Hereupon Joab (v. 5.) came into the house to the King and said, thou hast shamed this day the faces of all thy servants, &c. Now therefore arise (saith he v. 7.) goe forth, and speak comfortably unto thy servants (that is, to the Army) for I swear by the Lord, If thou go not forth, there will not tarry one with thee this night, and that will be worse unto thee then all the evil that befell thee from thy youth untill now. The Army of Israel was grieved to see the King so much greived with the death of his son, that would have been his death if he could. Therefore Joab gave good counsel, go forth and comfort them. 'Tis a great part of a Generals wisdom to bear up the courage of his Army in hope of a better day, or of better success, when some hardship or disaster is befallen them. Thus Job is conceived to have been among his people, as a King comforting his mourning Army.

But which way soever we take it, we have heer an excellent example, of a wise and gracious Prince, who doth not desert, but is ready.

Cum consolatur milites qui in ludu sunt propter cladem acceptam aut alia de causa. Deus. Ut res inter ducumarios suos quando lugentes consolatur. JUB.

ready to take part with and uphold the spirits of his people in their worst condition.

From the words thus opened,
Observe;

First, *It is an honour to be able to direct others, and to chuse out their way for them.*

He is a wise man that understands his own way, or is able to guide himself. *The wisdom of the prudent is to understand his way.* (Prov. 14. 8.) But to be able to understand the way of others, and to be a publick guide, is an argument of greater wisdom.

Secondly, *Job who chose out their way*, had the character of Magistracy upon him.

Whence observe,

It is the duty of the Magistrate, to be a leader and director of the people, to chuse their way for them.

It is the duty of the Ministers of Christ, to chuse out or direct the way of man in spiritual things: As the Apostles did (Acts 1. 37, 38.) when many of the Jews who had pierced Christ were prickt at the heart upon the hearing of Peters Sermon, and said *unto him, and the rest of the Apostles, Men and brethren, what shall we do?* Then Peter said, *repent and be baptized, &c.* A Minister should be able to chuse or chalk out the way of salvation to and for those who are either quite out of the way, or, are as it were in a wilderness, where they see no way to be saved. Thus also it is the duty of Magistrates to chuse out the way for the people in all civil things. *Jethro giving advice to Moses* whom to set over the people, saith (Exod. 18. 21.) *Thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness.* He doth not only say provide such as fear God, and are honest men; but they must also be able men. But who are they? He doth not mean able men of body, that is, strong men, nor able men only of purse, that is, rich men; but able men of parts, and of gifts, men of understanding. It is not enough to make a man a Magistrate, no nor a Minister, that he is godly; every one that hath grace is not fit to reach others, nor is every one that hath grace fit to rule others, they must be able men, men able to chuse out the way of the people (as Job was) who act
in

in the spear either of Magistracy or Ministry. They that rule must know the Law, else how shall they direct others according to the Law? And therefore it is denounced as a curse upon a people (Isa. 3.4.) *I will give children to be their Princes, and babes shall rule over them.* And what work they are like to make in the Government, we may read at the 12th verse of the same Chapter, *As for my people children are their oppressors, and women rule over them: O my people, they which lead thee (namely, these thy childish and womanish Governours) cause thee to erre, and destroy the way of thy paths.* The Scripture doth not speak thus in contempt of women and Children as to Government; for *Deborah* a woman governed magnanimously, and we have had a famous experience even of masculine vertue in the reign of our *Elizabeth*; yea Children have governed well, witness young *Josiah* in *Judah*, and *Edward* the sixth in *England*. So that when the Lord threatened his people with *women and children* to rule over them, there is no necessity of understanding it at all properly of women in strict notion, who are the weaker vessel according to their sex, or of Children (in strict notion) who are but weak of understanding according to their age, seeing God can furnish these when he pleaseth, beyond both sex and age with a spirit of Government; But the meaning is, that even those men, though ancient men, who ruled over them, should be as the weakest of women and children, that is, as it follows in the Prophet, they should *cause them to erre* (or lead them into errors) *and destroy the way of their path.* They should be so far from *Jobs* noble usefulness to *chase out their way*, that they should lead them quite out of their way. Thus false Prophets and unsound teachers, are leaders of the people, causing them to erre. And so are unskilful Magistrates.

When *Job* saith again, *I chase out their way, and sat chief,*
Observe;

Magistracy is an Eminency. The exercise of that power doth unavoidably set some above others, or one above all. There's no governing upon even ground. To sit chief is the Circumlocution of Government.

Fourthly, *Job* who sat chief, was a good man, a godly man, a man fearing God; hence note,

Sometimes good men are great men; and they who are uppermost with God, get uppermost in the world. A Job sits chief.

Fifthly, See what a happiness the people lived in while Job sat chief; the eye that saw him blessed him, and when the ear heard him it gave witness to him, because he delivered the poor that cryed and the fatherlesse, and him that had none to help him, the blessing of him that was ready to perish came upon him, and he caused the widows heart to sing for joy. 'Tis well with a people (as to their rights) when they have godly and righteous Governours. Good men make good times.

Secondly, He saith, *I sat chief, as a king in the Army.* Job seems to intimate the readines of all to obey him, by alluding to the readines of Souldiers to obey their officers, especially their chief Officer.

Military discipline is the severest and strictest discipline.

A Souldier must obey every look of his Officer, much more his orders; if he doth not (in many cases) he dies for it.

Hence note;

Magistrates ought to have ready obedience.

The obedience of subjects is only limited, as that of servants is, it must be in the Lord, that is, in all things honest and lawful, and so far subjects ought to obey their Governours, as Souldiers doe their Generalls, with all readines. The Centurion (*Mat. 8. 9.*) said, *I am also a man under authority, having Souldiers under me* (that is, I am under the command of superior Officers in the Army, and I being an Officer have Souldiers under my command) *and I say to this man go, and he goeth: and unto another come, and he cometh: and to my servant do this, and he doth it:* so it was with Job, he was among his people as a King in his Army, and his strength was the good will and free submission of his subjects; that's the best army.

Seventhly, observe;

It is both the honour and duty of Magistrates, how great soever in power, to be a comfort and succour to their people.

Job was as a King in the Army, yet he was also as one that comforteth

forteth the mourners; he ſaid of his friends, miſerable comforters are ye all, but himſelf was, to ſall, a comfortable comforter. Princes muſt condeſcend to the poor, and mingle the exerciſe of pity with the exerciſe of their power. 'Tis well, when rulers, who are a terror to evil doers, are alſo a comfort to mourners. How ſweet is it to ſee Princes deſign the love of their people, as well as their obedience. He ſpoke more like a monſter among men, then a ruler over men, who ſaid of his ſubjects, *Let them hate me if they will, ſeeing they muſt fear me; I can over-power them, I care not for their love.* The Lord promiſeth his people (Iſa. 49. 23.) *That Kings ſhall be their nurſing fathers, and Queens their nurſing mothers;* that is, they ſhall provide for them, protect them from harmes, and deal tenderly with them, as nurſes doe with their children. Woe to thoſe Princes who are ſo far from ſuccouring their people (as nurſes do their children) when they cry, that they make them cry, and force them who lived comfortably to mourn, inſtead of comforting the mourners. How unlike are they to Job in the text, and how like to Pharoah (Exod. 1. 10, 11.) who think they never deal ſo wiſely with their ſubjects, as in ſetting Task-Maſters over them to afflict them with burdens, till they break not only their backs, but, their very hearts, and cauſe them (as Pharoah did the Iſraelites (Exod. 23. 24.) to ſigh by reaſon of the bondage, and to cry, till their cry come up unto God, by reaſon of the bondage. There is a neceſſity upon Magiſtrates ſometimes to uſe ſeverity; but it ſhould be their choice and delight to uſe clemency; 'tis their work to puniſh the contumacious, but to comfort the mourners is the beſt and moſt honourable part of their work; God himſelf beareth this ſtile and title (Rom. 15. 5.) *The God of conſolation;* and (2 Cor. 1. 3.) *The God of all comfort.* Then Princes act like God, when their Government is ſo juſt and righteous that they make no mourners, and when their perſons are ſo merciful and compaſſionate, that they comfort mourners. He governs well, that makes no mourners, but he is the beſt Governour who comforts mourners.

From Job's whole diſcourſe upon this point, we may take the draught or picture of an excellent Prince, and of a happy people, of a Prince ruling well, of a people obeying well, and of both pleaſed well. What can a people deſire more in a Magiſtrate, then that he ſhould be a man ſo wiſe as to chuſe out their way, and ſo tender

Oderint metuant.

Principem venerabilem potius eſſe debere quam terribilem dicit Socrates.

as to ease them of their sorrow ; That he should have a knowing head, and a sympathizing heart ; that he should be a man of understanding, and a man of bowels ; that he should have power like an army to defend them, and compassion like a friend to comfort them ?

I have now finished this Chapter and Job's description of his former light and prosperous estate. In the next he turns the Table, and shews us his present dark and disconsolate estate. This Chapter concludes with, *If I laughed on them they believed it not.* &c. That begins with, *Now they that are younger than I, have me in derision,* &c. He himself was laughed at. The case was altered.

A T A-